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THE
VIBHAṆGA

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The Vibhaṇga

BEING

THE SECOND BOOK OF THE ABHIDHAMMA PIṬAKA

EDITED BY

MRS. RHYS DAVIDS, M.A.

London
PUBLISHED FOR THE PALI TEXT SOCIETY
BY
HENRY FROWDE
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.
1904

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TO

MY HUSBAND

'KALYĀṆAMITTE BHAJAMĀNO API BĀLO PAṆḌITO ASSA.'

KISĀ-GOTAMĪ THERĪ.

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TABLE OF CONTENTS.

	PAGE
PREFACE	xi
I. KHANDHAVIBHAṆGA	
Suttantabhājaniya	1
Abhidhammabhājaniya	
Rūpakkhandha	12
Vedanākkhandha	15
Saññākkhandha	28
Saṇkhārakkhandha	40
Viññāṇakkhandha	53
Pañhāpucchaka	61
II. ĀYATANAVIBHAṆGA	
Suttantabhājaniya	70
Abhidhammabhājaniya	70
Pañhāpucchaka	73
III. DHĀTUVIBHAṆGA	
Suttantabhājaniya	82
Abhidhammabhājaniya	87
Pañhāpucchaka	90
IV. SACCAVIBHAṆGA	
Suttantabhājaniya	99
Abhidhammabhājaniya	106
Pañhāpucchaka	112
V. INDRIYAVIBHAṆGA	
Abhidhammabhājaniya	122
Pañhāpucchaka	124
VI. PACCAYĀKĀRAVIBHAṆGA	
Suttantabhājaniya	135
Abhidhammabhājaniya	
Mātikā	138
Paccayacatukka	144
Hetukacatukka	148
Sampayuttacatukka	153

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PAGE

VI. PACCAYĀKĀRAVIBHAṆGA—*continued*
Aññamaññacatukka - - - 158
Akusalacitta - - - 164
Kusalamūla - - - 169
Kusalavipākasaṇkhāramūlaka - 173
Akusalavipākasaṇkhāramūlaka - 180
Kiriyāsaṇkhāramūlaka - - 182
Kusalamūlavipākamūlaka - - 184
Akusalavipākamūlaka - - 190

VII. SATIPAṬṬHĀNAVIBHAṆGA
Suttantabhājaniya - - - 193
Abhidhammabhājaniya - - 202
Pañhāpucchaka - - - 205

VIII. SAMMAPPADHĀNAVIBHAṆGA
Suttantabhājaniya - - - 208
Abhidhammabhājaniya - - 210
Pañhāpucchaka - - - 214

IX. IDDHIPĀDAVIBHAṆGA
Suttantabhājaniya - - - 216
Abhidhammabhājaniya - - 220
Pañhāpucchaka - - - 224

X. BOJJHAṆGAVIBHAṆGA
Suttantabhājaniya - - - 227
Abhidhammabhājaniya - - 229
Pañhāpucchaka - - - 232

XI. MAGGAVIBHAṆGA [1]
Suttantabhājaniya - - - 235
Abhidhammabhājaniya - - 236
Pañhāpucchaka - - - 241

XII. JHĀNAVIBHAṆGA
Mātikā - - - - 244
Suttantabhājaniya - - - 245
Abhidhammabhājaniya - - 263
Pañhāpucchaka - - - 269

XIII. APPAMAÑÑAVIBHAṆGA
Suttantabhājaniya - - - 272
Abhidhammabhājaniya - - 276
Pañhāpucchaka - - - 282

XIV. SIKKHĀPADAVIBHAṆGA
Abhidhammabhājaniya - - 285
Pañhāpucchaka - - - 291

[1] Aṭṭhasālinī, p. 7 *reads* Maggaṇgavibhaṇga.

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PAGE

XV. PAṬISAMBHIDĀVIBHAṄGA
Suttantabhājaniya - - - - 293
Abhidhammabhājaniya - - - 294
Pañhāpucchaka - - - - 303

XVI. ÑĀṆAVIBHAṄGA
Mātikā - - - - - 306
Ekaka - - - - - 319
Duka - - - - 322
Tika - - - - - 324
Catukka - - - - - 328
Pañcavidhena . . . dasavidhena ñāṇavatthu - 334

XVII. KHUDDAKAVATTHUVIBHAṄGA
Mātikā - - - - - 345
Ekaka - - - - - 350
Duka - - - - - 357
Tika - - - - - 361
Catukka - - - - - 373
Pañcaka - - - - - 377
Chakka - - - - - 380
Sattaka - - - - - 382
Aṭṭhaka - - - - - 385
Navaka - - - - - 389
Dasaka - - - - - 391
Aṭṭhārasa taṇhāvicaritāni - - - 392

XVIII. DHAMMAHADAYAVIBHAṄGA

APPENDIX - - - - - 437
INDEX OF WORDS AND SUBJECTS - - 439
CORRIGENDA AND ADDENDA - - - 461

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PREFACE

THIS, the first European edition of the Vibhaṇga, is the work of Miss Chalmers, sister of Mr. Robert Chalmers, C.B., who transcribed it from the Siamese printed edition of the Buddhist canonical books. She completed the tedious and ungrateful task by the beginning of 1903. The further work of collation and publication was handed over to me during the following summer, and was begun in September, 1903. I have compared the Siamese, word for word, with the Sinhalese of a palm-leaf MS. obtained by Professor Rhys Davids in 1884 from the Vanavāsa Vihāra in Ceylon. A copy of the Burmese printed edition of the Vibhaṇga reached me only as the present text was being printed. I have collated all differences of reading in the Sinhalese and Siamese with the Burmese.

As to choice of reading in cases of discrepancy, I could wish that the present edition made a better show of consistency than it does. One gravitates naturally toward the traditions of Ceylon, as being the most venerable. My Sinhalese MS. proved, however, to be full of inconsistencies as well as slips of the stylus to an extent which might have congested my footnotes far more than they reveal. Hence I have only followed the Sinhalese outright where it has consistently followed the tradition of its schools—viz., in the vy of such words as avyākata, vyāpāda, vyasana, *&c.*, where Burma and Siam write by-; in upekhā, sekhā, vimokha, instead of the -kkha of both the latter; in the niggahīta before 'y' instead of the doubled 'ñ,' and so on. Where it shows frequent inconsistency I have followed usually the Burmese and its

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younger sister, the Siamese—*e.g.*, in mahā (Sinh. often maha), phoṭṭhabba (Siṇh. often poṭṭhabba), in many uses of the cerebral 'ṇ,' often rejected by the Sinh., especially in paṇīta, taṇhā, tīṇi, and of the cerebral 'ḷ,' as in saḷāyatana, and in the preference of 'u' to 'ū' in the plural, *e.g.*, in hetu. Here and there, it should be confessed, the Siamese has been suffered to stand, less because the reading specially commended itself than because it was first in the field for purposes of this present edition. And at this early stage of Pali scholarship it is scarcely legitimate to speak of authority in readings.

I have again ventured, as in the previous volume issued by the Pali Text Society, to use the tailed 'ŋ' for niggahīta. Its lakkhaṇa is unmistakable, even if it does not commend itself for beauty; and to expect anyone who has experienced the boon of it to turn back to the cumbrous 'ṁ' and 'ṅ' is not reasonable.

For the tabulation of terms and phrases in the Mātikā's and elsewhere I am alone responsible. The sole idea has been, of course, to economize time and effort for the reader. But in all elisions (peyyāla's) I have simply followed one or more of the texts collated, all of which elide frequently, though not with mutual uniformity.

It will be noticed that very many of these excisions are given, not only on occasion of repetitions in the answers, but also at their earliest occurrence. See, for instance, on pp. 2, 3 the enumeration of rūpaŋ sukhumaŋ and rūpaŋ santike, on pp. 71, 72—in the Siamese edition, at all events—the description of the āyatanāni, on pp. 106, 107 that of some of the maggaŋgāni, and more especially on pp. 178, 179, where the dhammā forming the content of a citta, good or bad, are elided except the first and last terms (phasso . . . pe . . . avikkhepo), although, by reason of the . . . pe . . ., we cannot but infer that we may take as read the lists given in the opening replies of the Dhamma-Saŋgaṇi, and repeated later on in that work, in connections similar to

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those in which they occur in the cited passages of the Vibhaṇga (*cf.*, *e.g.*, Dh. S., §§ 499 *foll.*). In other words, the present book seems by Buddhists to have ranked second in the seven of its Piṭaka not accidentally, but as a sequel to the Dhamma-Saṇgaṇi, requiring, in those who came to the study of it, a familiarity with the categories and formulas of the latter work—that is, with the first book of the Abhidhamma. In fact, the Buddhist student who had achieved proficiency in the methods and phraseology of the Dhamma-Saṇgaṇi would find himself already half-way towards proficiency in the Vibhaṇga at the first recitation of it. There is, practically speaking, no formula or category in the first book that is not taken up and applied in the second, with the exception of the meditations on Asubha, Appaṇihita, Animitta, The Four Magga's, and the Twenty Mahānaya's. Even the summarizing appendix to the Dhamma-Saṇgaṇi finds once an echo, fortunately very brief, in the summary of the Four Paṭisambhidā ending the Abhidhammabhājaniya, on p. 303 of the present work. The diction in these few lines is not on all fours with that of the context, either here or in the other vibhaṇgas, but is identical with that in the Appendix alluded to, and the paragraph is probably an interpolation. On the other hand, the older and possibly contemporary fragment of Atthakathā ending the Nikkhepakaṇḍa of the Dhamma-Saṇgaṇi finds, in our book, a much more expanded and integral parallel—a somewhat similar commentary forming a large proportion of five of the vibhaṇgas.

The extent to which the Vibhaṇga supplements the remarkable contribution to Buddhist psychology yielded by the Dhamma-Saṇgaṇi is disappointingly slight. The compiler or compilers make but little use of the fine opportunity afforded by the subject of the first vibhaṇga. There is in that division nothing to compare with the analysis of rūpa in the prior work; scarcely any affirmation of independent value, save, perhaps, the pregnant Ekavidhena's of the several skandhas, where the saṇkhārakkhandha alone is said to be citta-

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sampayutta, not phassasampayutta.[1] We have then to pass to the Ñāṇavatthu-vibhaṅga before we come to some generalizations of fresh psychological interest on the five modes of sense-consciousness.

But although the Vibhaṅga is so largely anticipated by the Dhamma-Saṅgaṇi, it is by no means covered by the latter work, either in method or in matter. It contains, in the first place, a great number of terms and many definitions which find no place in the prior compilation. To name only a few that are of intrinsic interest, māyā, as 'deception' is graphically described (p. 357), on ethical ground only, absolutely without metaphysical implications —this single view of the term holding good, I believe, for the whole of the Tipiṭaka.

Again, we find, on p. 249, the words bodhipakkhiyā (or, in the Siamese, °kā) dhammā. The term occurs already, as we know, in the Saṅyutta Nikāya (v, 327, and 337-9). But whereas it is there applied to the Five Indriyas—faith, energy, mindfulness, concentration, and wisdom—it here refers to the Seven Bojjhaṅga's—mindfulness, investigation (of dhamma), energy, joy, serenity, concentration, equanimity. Both of the groups are, in the Saṅyutta, said to conduce to bodha—bodhāya saṅvattanti—but only the former are explicitly classed as bodha- or bodhi-pakkhiyā (or -kā) dhammā. There is no indication, either there, or, so far as we know, elsewhere in the Piṭakas, of the inclusion of both groups under the aggregate of thirty-seven bodhipakkhiyā-dhammā that we find in the Commentaries and the Saddharma-puṇḍarīka, and the mention of which in the Netti-pakaraṇa went to influence the late Prof. Edmund Hardy in assigning the date of that work.[2]

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[1] Buddhaghosa has some remarks of psychological value on the saññākkhandha.

[2] Netti-pakaraṇa, P. T. S., 1902; pp. xxx *foll.* It adds to the poignancy of my regret at the untimely passing away of this fine scholar, untiring worker, and

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Buddhaghosa, in commenting on the term in the Jhāna-vibhaṇga of the present work, assumes that all the thirty-seven were virtually included by the Buddha, when imparting this portion of the Dhamma, but that only the Bojjhaṇga's were set forth explicitly, because of their special suitability for the practice of lokiya,[1] as well as of lokuttara Jhāna—that is to say, of Jhāna practised with a view to rebirth, as well as of that which was cultivated by aspirants to Nirvāna ('...niyyānikaṇ apacayagāmiṇ').[2]

It is, however, more probable that, at the time when the Mahāvagga of the Saṇyutta Nikāya, and, perhaps, not very long after, the Vibhaṇga, were compiled, the extension of bodhipakkhiyā dhammā as a technical term was by no means fixed, but that more time was required for the accretion under the common name of those other aggregates, the cultivation of which is said to have been urged on the brethren by the aged Buddha in his last address in the Kūṭāgāra-sālā at Vesāli. If this be so, we should understand the question, in the Saṇyutta Nikāya and in the Vibhaṇga:—Katame bodhipakkhiyā dhammā?—as meaning not 'Which are *the* . . .' but 'Which are bodhipakkhiyā dhammā?'

We do indeed find the 37 dhammā aggregated under a class-name in the Piṭakas, at least in the Abhidhamma Piṭaka, to wit in the Vibhaṇga itself (p. 372). But that

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genial critic that I did not submit the passage in the Vibhaṇga I am now discussing, when I first came across it several months ago. In the brief Dharmasarīra-sūtra, recently deciphered by Dr. Stönner (Sitzber. of the Berlin Academy, November, 1904), the number appears as fixed at 37.

[1] Ettāvatā sabbe pi sattatiṇsa bodhipakkhiyadhamme samūhato gahetvā lokiyāya pi bhāvanāya ekārammaṇe ekato pavattanasamatthe bojjhaṇge yeva dassento satta bojjhaṇgā ti ādim āha. Te lokiya-lokuttaramissakā va kathitā veditabbā.

[2] *Cf.* my *Psychological Ethics*, p. 82, *n.* 2; Dh. S., § 277.

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class-name is saddhamma. And it is interesting to see that, when the Jātaka-atthakathā was written, *both* saddhamma and bodhipakkhiyā dhammā were equivalent class-names for the 37 (Jāt. v, 483).

One more point worthy of notice in this brief foreword is that the four ethical exercises, termed in the Dh. S. brahmavihārā, are in the Vibhaṇga called by the name of Appammaññāyo. The former term is used in the Sutta Piṭaka repeatedly—in the Dīgha and Majjhima Nikāyas, and, for the Mettā at least, in the Khuddakapātha—but, so far as I know, the name here used has not hitherto been met with in the Tipiṭaka.[1]

The tendency in the Vibhaṇga—in which the texts all show vacillation—to substitute a masculine form in the plural of certain leading terms of neuter gender—āyatanā, saccā, indriyā, bojjhaṇgā, jhānā, viññāṇā—may also find mention here.

In the next place the Vibhaṇga, besides following with a fair show of symmetry an arrangement of matter peculiar to itself, makes an extended application of that organon or vehicle for the cultivation of the moral intellect which we find both set out, and to some extent applied, in the Dhamma-Saṇgaṇi. By organon or vehicle I mean, firstly, analysis of concrete moral consciousness, as well as of rūpa as the *Stoff* of consciousness, but in itself unmoral, avyākata (Dh. S., §§ 1 *foll.*, and §§ 583 *foll.*); secondly, the scheme of concentrative discipline of thought entitled Jhāna. Now, in the Vibhaṇga, in the opening chapter devoted to the five skandhas or constituents of personality, we do not find, under rūpakkhandha, a repetition of the analysis of rūpa, as given in the Dhamma-Saṇgaṇi under the more general head of sabbaṇ rūpaṇ; but we do find an inquiry into the properties of the other four skandhas. Thus, the two books between them complete

[1] The list constituting the Dharmasarīrasūtra (see prev. page) gives both terms as apparently distinct series.

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the logical analysis of the skandhas, as the compilers of Abhidhamma envisaged the process.

That process, be it said by the way, should, for all its forbidding appearance, possess no small interest for us, in that it resembles our more modern logical procedure known as Determination, or the conjunctive and disjunctive combination of terms, far more than the older system of classification by way of genus, species, and differentia. This latter method would, of course, have been repugnant to Buddhists, as involving the philosophical principle of substance and coinhering qualities, a principle that is graphically immortalized in every Porphyrian tree. For the Buddhist, things and our ideas of things were not analyzable into substance and qualities. They were aggregates—the interpretations by mano or viññāṇa of the various forms of impression or 'contact'—phassa. These were analyzable into a number of relations or aspects making up the Buddhist view of life and the universe. And to understand any given term, or name of an aggregate, was to know it in all the relations, under all the aspects that were recognised in their philosophy and ethics.[1]

Next, with regard to Jhāna, the Vibhaṅga again appears as extending the methods of the Dhamma-Saṅgaṇi. The prior work, concerned throughout with the investigation of things as dhammā, is content to state, for every variety of rapt contemplation, that the concrete consciousness at the time is analyzable into a number of constant, and a few

[1] Professor Walleser, in his interesting and valuable contribution to a synthesis of Buddhist philosophy (*Die philosophische Grundlage des älteren Buddhismus*, Heidelberg, 1904), describes the procedure as: 'dass alle [dem zu erläuternden Begriffe] untergeordneten Spezialbegriffe aufgezählt werden, d. h. dass sein Umfang definiert wird.' I would venture to suggest *co-ordinated equivalent concepts* for 'untergeordneten,' etc. Adhivacanāni the Buddhist would call them. They are by no means exhausted in *their* collective 'Umfang' by that of the term defined.

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varying dhammā. The Vibhaṇga, without upsetting this aspect of Jhāna, and, for that matter, quoting the formula of it now and again, is more concerned to present Jhāna, itself a general way of access to meditation, as applied to the cultivation of special disciplines in self-mastery. It shows how consciousness, as it becomes concentrated by way of Jhāna stages, is to be focussed on to a given series of concepts taken in order; for example, the Satipaṭṭhānā, Bojjhaṇgā, *&c.* This method is, to a limited extent, introduced already in the Dhamma-Saṇgaṇi (pp. 52-55). But in the Vibhaṇga it is followed with this difference: The concrete consciousness at the time (tasmiṇ samaye . . . hoti) is interpreted, not in terms of dhammā as such, but as consisting in the given concept or series of concepts which is being 'focussed.' These are, of course, themselves dhammā, but they are taken synthetically, not analytically. For instance, in the Sacca-vibhaṇga, where this applied Jhāna is first introduced, the constant *schema* of the Dhamma-Saṇgaṇi and its *application* may be seen on p. 112 and pp. 106-111 respectively.

It may be noted incidentally that, among the various forms or schemes of Jhāna, the Vibhaṇga makes use of Suññata, but not of Appaṇihita or Animitta (*cf.* Dh. S., §§ 344 *foll.*, 505 *foll.*). And further, that, even in the vibhaṇga devoted to the subject of Jhāna, the physical side of the exercise is dismissed in the briefest possible terms: solitude, the one posture, the, so to speak, local concentration of the representative imagination. No mention of later terms such as kammaṭṭhāna, appanā, parikamma, upacāra; and only one kasiṇa—that of paṭhavī —alluded to! The one hint we obtain that the procedure was akin to that described so circumstantially in later works, like the 'Visuddhi Magga,' or the 'Yogāvacara's Manual' (edited by Professor Rhys Davids, P.T.S., 1896), is the Atthakathā's comment: sati upaṭṭhitā . . . nāsikagge vā mukhanimitte vā (p. 252). Buddhaghosa's Commentary explains this as referring to

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'the middle portion of the upper lip, where strikes the air breathed from the nose.' He also refers to further explanations in the Paṭisambhidā.[1]

Finally, as to procedure not found in the prior work, the Vibhaṇga, starting as do the Dāthukathā, Puggalapaññatti, and Yamaka, with khandhā, dhātuyo, āyatanāni,[2] saccāni—that is to say, with the consideration of elements or constituents in man, in the universe, and in the supreme truths about both—goes on to deal with the indriyāni;[3] that is, with man as having faculties, in other words, as potent to modify the resultants of those combined elements. Next comes the Paccayākāra (not termed in this work Paṭiccasamuppāda), the great question of the facts of life as conditioned or mutually dependent, and then nine groups of ethical culture, by which that great network might best be discerned and those modifications brought to pass. The next book surveys the whole field of ñāṇa—cognition or knowledge—from its bases (vatthūni) in the messages of sense up to the insight of a tathāgata, or perfectly wise being. The next investigates all the modes of kilesa or corruption by which insight is hindered. And the last book, suggesting by its fine title, the Heart of the Dhamma, more than it contains, gives a number of summaries and a good deal of affirmation, much of it mythological, about the conditions of life in this and other spheres—in human beings and other beings.

The method followed in each book or vibhaṇga, with a few exceptions, is to set out the category or series forming the subject in phraseology drawn *verbatim*, or com-

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[1] Now being edited by Mr. Arnold C. Taylor.

[2] *Cf.* S. i., 196: 'So me dhammaṇ adesesi khandhe āyatanāni dhātuyo ca.'

[3] The Dh. K. and Pp. follow the Vibhaṇga here; the Y. places the indriyayamaka after the saṇkhāra- and anusaya-yamakāni.

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piled approximately *verbatim*, from the Nikāyas, where the treatment makes for edification. Next, the subject is analyzed in terms of Abhidhamma—that is, of the Dhamma-Saṇgaṇi—where the intention is analysis with a view to mental clearness and consistency, and cultivation by way of Jhāna. Lastly, the terms of the subject are submitted to logical determination with reference to certain philosophical ideas. This division is termed Pañhāpucchaka or catechism, and must have remained a traditional name of this mode of mental training, since Buddhaghosa, in his Atthasālinī and Sammoha-vinodanī, uses it without comment.

We may say, then, that the Vibhaṇga was conceived as a manual for students no less than was the Dhamma-Saṇgaṇi. In it, as in all the seven Abhidhamma books, there is no intention on the part of the compilers of setting forth their ethical philosophy or psychological ethics in any complete and systematic order. Acquaintance with the Dhamma is, as I have said elsewhere,[1] taken for granted. The object is not so much to extend knowledge as to ensure mutual consistency in the *in*tension of ethical notions, and to systematize and formulate the theories and practical mechanism of intellectual and moral progress scattered throughout the Sutta-piṭaka. This, coupled with the evident fact of its having been, as tradition tells, compiled, not in writing, but for oral teaching and for learning by rote (possibly with the help of leading terms written down as notes), makes it and all Abhidhamma matter so impossible as food for the reader. Our own books of symbolic logic and other advanced methods of formal logic are not so very possible for him either. The Buddhists had no symbols, or used sets of words approximately as such. They had attained to the consciousness of a wonderful order existing in the subjective experience of man. Without the stimulus which, from one mysterious set of conditions or another, impels

[1] *Psychological Ethics . . . the Dhamma-Saṇgaṇi*, xxvii.

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some races to study the stars and the rest of external nature, they turned their growing powers of observation and analysis on to the investigation of that inner cosmos. Clearness and consistency in the definition or determination of ideas was of the first importance, both from the intangible nature of their subject-matter, and from their lack of tangible or visible registering apparatus. And the only possible way in some cases for the burdened memory to find its way to and fro was no doubt that endless but orderly repetition of a verbal frame-work, wherein, it might be, only one term of a series was varied at a time.

Some day I believe that the Buddhist revivalists will take council and compile a version of the Abhidhamma so adapted to the economy and other altered conditions of the written word as to be interesting and stimulating even to alien readers.

C. A. F. Rhys Davids.

'Nālandā,' London, S.E.,
December, 1904.

The texts collated are referred to as :

K = *Siamese printed edition.*
S^d = *Sinhalese, palm-leaf MS., belonging to us.*
B = *Burmese printed edition.*

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VIBHAṆGA

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA

I

[KHANDHA-VIBHAṆGA]

PAÑCAKKHANDHĀ: rūpakkhandho vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho.

Tattha katamo rūpakkhandho?

Yaṇ[1] kiñci rūpaṇ atītānāgatapaccuppannaṇ ajjhattaṇ vā bahiddhā vā oḷārikaṇ vā sukhumaṇ vā hīnaṇ vā paṇītaṇ vā yaṇ dūre[2] santike vā, tad-ekajjhaṇ abhisaṇyūhitvā abhisaṇkhipitvā:[3] ayaṇ vuccati rūpakkhandho.

Tattha katamaṇ rūpaṇ atītaṇ?

Yaṇ rūpaṇ atītaṇ niruddhaṇ vigataṇ vipariṇataṇ atthaṇgataṇ abbhatthaṇgataṇ[4] uppajjitvā vigataṇ atītaṇ atītaṇsena saṇgahitaṇ[5]—cattāro ca mahābhūtā catunnañ ca mahābhūtānaṇ upādāya rūpaṇ—idaṇ vuccati rūpaṇ atītaṇ.

Tattha katamaṇ rūpaṇ anāgataṇ?

Yaṇ rūpaṇ ajātaṇ abhūtaṇ asañjātaṇ anibbattaṇ anabhinibbattaṇ apātubhūtaṇ anuppannaṇ asamuppannaṇ anuṭṭhitaṇ asamuṭṭhitaṇ anāgataṇ anāgataṇsena saṇgahitaṇ[6]—cattāro ca mahābhūtā catunnañ ca mahābhūtānaṇ upādāya rūpam—idaṇ vuccati rūpaṇ anāgataṇ.

Tattha katamaṇ rūpaṇ paccuppannaṇ?

Yaṇ rūpaṇ jātaṇ bhūtaṇ sañjātaṇ nibbattaṇ abhinibbattaṇ pātubhūtaṇ uppannaṇ samuppannaṇ uṭṭhitaṇ samuṭṭhitaṇ paccuppannaṇ paccuppannaṇsena saṇgahitaṇ—

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[1] Cf. S. III, 47; II, 252; *quoted* K.V. 140, 150.
[2] S^d *adds* vā *here only.* [3] Cf. Mil. 46.
[4] *So* B. *and* K. S^d: atthagataṇ abbhatthagataṇ *always.*
[5] S^d: saṇgahītaṇ *here only.* [6] *So* S^d.

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cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ paccuppannaṃ.

Tattha[1] katamaṃ rūpaṃ ajjhattaṃ?

Yaṃ rūpaṃ tesaṃ tesaṃ sattānaṃ ajjhattaṃ paccattaṃ niyakaṃ[2] pāṭipuggalikaṃ upādiṇṇaṃ[3]—cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ ajjhattaṃ.

Tattha katamaṃ rūpaṃ bahiddhā?

Yaṃ rūpaṃ tesaṃ tesaṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakaṃ pāṭipuggalikaṃ upādiṇṇaṃ—cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ bahiddhā.

Tattha katamaṃ rūpaṃ oḷārikaṃ[4]?

Cakkhāyatanaṃ . . . pe . . . phoṭṭhabbāyatanaṃ: idaṃ vuccati rūpaṃ oḷārikaṃ.

Tattha katamaṃ rūpaṃ sukhumaṃ?

Itthindriyaṃ[5] . . . pe . . . kabaḷiṅkāro āhāro: idaṃ vuccati rūpaṃ sukhumaṃ.

Tattha katamaṃ rūpaṃ hīnaṃ?

Yaṃ rūpaṃ tesaṃ tesaṃ sattānaṃ uññātaṃ avaññātaṃ hīḷitaṃ[6] paribhūtaṃ acitīkataṃ,[7] hīnaṃ hīnamataṃ[8] hīnasammataṃ, aniṭṭhaṃ akantaṃ amanāpaṃ — rūpā saddā gandhā rasā phoṭṭhabbā: idaṃ vuccati rūpaṃ hīnaṃ.

Tattha katamaṃ rūpaṃ paṇītaṃ?

Yaṃ rūpaṃ tesaṃ tesaṃ sattānaṃ anuññātaṃ anavaññātaṃ, ahīḷitaṃ aparibhūtaṃ citīkataṃ paṇītaṃ paṇītamatam[9] paṇītasammataṃ, iṭṭhaṃ kantaṃ manāpaṃ: rūpā saddā gandhā rasā phoṭṭhabbā: idaṃ vuccati rūpaṃ paṇītaṃ.

Taṃ taṃ vā pana rūpaṃ upādāy' upādāya[10] rūpaṃ hīnaṃ paṇītaṃ daṭṭhabbaṃ.

Tattha[11] katamaṃ rūpaṃ dūre?

Itthindriyaṃ . . . pe . . . kabaḷiṅkāro āhāro, yaṃ vā pan' aññaṃ pi[12] atthi rūpaṃ anāsanne anupakkaṭṭhe[13] dūre asantike: idaṃ vuccati rūpaṃ dūre.

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[1] Cf. Dh. S., §§ 1044-45. [2] *So* B. and K. S^{d}: niyataṃ.
[3] *So* B. *always*. K. *and* S^{d}.: upādinnaṃ. Cf. Dh. S., §§ 1044-45; M. I, 188, 422. Franke, *Vienna Journal*, vol. vii., p. 355. [4] Cf. Dh. S., §§ 675-76 *and* 596.
[5] *See Psychological Ethics* (Dh. S. *trans.*), p. 208, *n* 1.
[6] S^{d}: uhīlitaṃ *here only*. B: hilitaṃ.
[7] B: acittīkataṃ. [8] S^{d} *omits*. [9] *So* S^{d}.
[10] *So* B. *and* S^{d}. K: upādāya upādāya *always*.
[11] Cf. Dh. S., §§ 677, 678. [12] S^{d}: aññam pi. *So below*.
[13] S^{d}: na vupakkaṭṭhe. B: avupakaṭṭhe.

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Tattha katamaṃ rūpaṃ santike?

Cakkhāyatanaṃ . . . pe . . . phoṭṭhabbāyatanaṃ, yaṃ vā pan' aññaṃ pi atthi rūpaṃ āsanne upakkaṭṭhe[1] avidūre santike: idaṃ vuccati rūpaṃ santike.

Taṃ taṃ vā pana rūpaṃ upādāy' upādāya rūpaṃ dūre santike daṭṭhabbaṃ.

Tattha katamo vedanākkhandho?

Yā[2] kāci vedanā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇīta vā yā dūre santike vā, tad-ekajjhaṃ abhisaṃyūhitvā abhisaṃkhipitvā: ayaṃ vuccati vedanākkhandho.

Tattha katamā vedanā atītā?

Yā vedanā atītā niruddhā vigatā vipariṇatā atthaṃgatā abbhatthaṃgata uppajjitvā vigatā atītā atītaṃsena saṃgahitā — sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā atītā.

Tattha katamā vedanā anāgatā?

Yā vedanā ajātā abhūtā asañjātā anibbattā anabhinibbattā apātubhūtā anuppannā asamuppannā anuṭṭhitā asamuṭṭhitā anāgatā anāgataṃsena saṃgahitā — sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā anāgatā.

Tattha katamā vedanā paccuppannā?

Yā vedanā jātā bhūtā sañjātā[3] nibbattā abhinibbattā pātubhūtā uppannā samuppannā uṭṭhitā samuṭṭhitā paccuppannā paccuppannaṃsena saṃgahitā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā paccuppannā.

Tattha katamā vedanā ajjhattā?

Yā vedanā tesaṃ tesaṃ sattānaṃ ajjhattaṃ paccattaṃ niyakā[4] pāṭipuggalikā upādiṇṇā — sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā — ayaṃ vuccati vedanā ajjhattā.

Tattha katamā vedanā bahiddhā?

Yā vedanā tesaṃ tesaṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakā[4] pāṭipuggalikā upādiṇṇā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā bahiddhā.

Tattha katamā vedanā oḷārikā?

Akusalā vedanā oḷārikā, kusalāvyākatā vedanā sukhumā. Kusalākusalā vedanā oḷārikā, avyākatā vedanā sukhumā.

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[1] S[d]: vup°.
[2] Cf. S. III, 47; II, 253.
[3] S[d] *omits* sañjātā.
[4] *So* S[d].

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Dukkhā vedanā oḷārikā, sukhā ca adukkhamasukhā ca[1] vedanā sukhumā. Sukhadukkhā vedanā oḷārikā, adukkhamasukhā vedanā sukhumā. Asamāpannassa vedanā oḷārikā, samāpannassa vedanā sukhumā. Sāsavā vedanā oḷārikā, anāsavā vedanā sukhumā.

Taṇ taṇ vā pana vedanaṇ upādāy' upādāya vedanā oḷārikā sukhumā daṭṭhabbā.

Tattha katamā vedanā hīnā?[2]

Akusalā vedanā hīnā, kusalāvyākatā vedanā paṇītā. Kusalākusalā vedanā hīnā, avyākatā vedanā paṇītā. Dukkhā vedanā hīnā, sukhā ca adukkhamasukhā ca vedanā paṇītā. Sukhadukkhā vedanā hīnā, adukkhamasukhā vedanā paṇītā. Asamāpannassa vedanā hīnā, samāpannassa vedanā paṇītā. Sāsavā vedanā hīnā, anāsavā vedānā paṇītā.

Taṇ taṇ vā pana vedanaṇ upādāy' upādāya vedanā hīnā paṇītā daṭṭhabbā.

Tattha katamā vedanā dūre?

Akusalā vedanā kusalāvyākatāhi[3] vedanāhi dūre, kusalāvyākatā vedanā akusalāya vedanāya dūre. Kusalā vedanā akusalāvyākatāhi vedanāhi dūre, akusalāvyākatā vedanā kusalāya vedanāya dūre. Avyākatā vedanā[4] kusalākusalāhi vedanāhi dūre, kusalākusalā vedanā avyākatāya vedanāya dūre. Dukkhā vedanā sukhāya ca adukkhamasukhāya ca vedanāhi dūre, sukhā ca adukkhamasukhā ca vedanā dukkhāya vedanāya dūre. Sukhā vedanā dukkhāya ca adukkhamasukhāya ca vedanāhi dūre, dukkhā ca adukkhamasukhā ca vedanā[5] sukhāya vedanāya dūre. Adukkhamasukhā vedanā sukhadukkhāhi vedanāhi dūre, sukhadukkhā vedanā adukkhamasukhāya vedanāya dūre. Asamāpannassa vedanā samāpannassa vedanāya dūre, samāpannassa vedanā asamāpannassa vedanāya dūre. Sāsavā vedanā anāsavāya vedanāya dūre, anāsavā vedanā sāsavāya vedanāya dūre. Ayaṇ vuccati vedanā dūre.

Tattha katamā vedanā santike?

Akusalā vedanā akusalāya vedanāya santike, kusalā[6] vedanā kusalāya vedanāya santike, avyākatā vedanā avyākatāya vedanāya santike. Dukkhā vedanā dukkhāya vedanāya santike, sukhā vedanā sukhāya vedanāya santike, adukkhamasukhā vedanā adukkhamasukhāya vedanāya

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[1] S[d] *omits*. [2] B: hīnā paṇītā?
[3] S[d]: akusalavyākatāhi. [4] S[d]: avyākatāya vedanāya.
[5] S[d] dukkhāya ca adukkhamasukhā ca vedanāhi.
[6] S[d]: akusalā.

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santike. Asamāpannassa vedanā asamāpannassa vedanāya santike, samāpannassa vedanā samāpannassa vedanāya santike. Sāsavā vedanā sāsavāya vedanāya santike, anāsavā vedanā anāsavāya vedanāya santike.

Ayaṇ vuccati vedanā santike.

Taṇ taṇ vā pana vedanaṇ upādāy' upādāya vedanā dūre santike daṭṭhabbā.

Tattha katamo saññākkhandho?

Yā kāci saññā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, tad-ekajjhaṇ abhisaṇyūhitvā abhisaṇkhipitvā: ayaṇ vuccati saññākkhandho.

Tattha katamā saññā atītā?

Yā saññā atītā niruddhā vigatā vipariṇatā atthaṇgatā abbhatthaṇgatā uppajjitvā vigatā atītā atītaṇsena saṇgahitā—cakkhusamphassajā saññā sotasamphassajjā saññā ghānasamphassajā saññā jivhāsamphassajā saññā kāyasamphassajā saññā manosamphassajā saññā — ayaṇ vuccati saññā atītā.

Tattha katamā saññā anāgatā?

Yā saññā ajātā abhūtā asañjātā anibbattā anabhinibbattā apātubhūtā anuppannā asamuppannā anuṭṭhitā asamuṭṭhitā anāgatā anāgataṇsena saṇgahitā—cakkhusamphassajā saññā . . . pe[1] . . . manosamphassajā saññā—ayaṇ vuccati saññā anāgatā.

Tattha katamā saññā paccuppannā?

Yā saññā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā uppannā samuppannā uṭṭhitā samuṭṭhitā paccuppannā paccuppannaṇsena saṇgahitā — cakkhusamphassajā saññā . . . pe . . . manosamphassajā sannā—ayaṇ vuccati saññā paccuppannā.

Tattha katamā saññā ajjhattā?

Yā saññā tesaṇ tesaṇ sattānaṇ ajjhattaṇ paccattaṇ niyakā[2] pāṭipuggalikā upādiṇṇā — cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā—ayaṇ vuccati saññā ajjhattā.

Tattha katamā saññā bahiddhā?

Yā saññā tesaṇ tesaṇ parasattānaṇ parapuggalānaṇ ajjhattaṇ paccattaṇ niyakā pāṭipuggalikā upādiṇṇā—cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā—ayaṇ vuccati saññā bahiddhā.

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[1] S[d] *and* B. *do not condense throughout these sections.*

[2] *So* S[d].

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Tattha katamā saññā oḷārikā?

Paṭighasamphassajā saññā oḷārikā, adhivacanasamphassajā saññā sukhumā. Akusalā saññā oḷārikā, kusalāvyākatā saññā sukhumā. Kusalākusalā saññā oḷārikā, avyākatā saññā sukhumā. Dukkhāya vedanāya sampayuttā saññā oḷārikā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā sukhumā. Sukhadukkhāhi vedanāhi sampayuttā saññā oḷārikā, adukkhamasukhāya vedanāya sampayuttā saññā sukhumā. Asamāpannassa saññā oḷārikā, samāpannassa saññā sukhumā. Sāsavā saññā oḷārikā, anāsavā saññā sukhumā.

Taṇ taṇ vā pana saññaṇ upādāy' upādāya saññā oḷārikā sukhumā daṭṭhabbā.

Tattha katamā saññā hīnā?[1]

Akusalā saññā hīnā, kusalāvyākatā saññā paṇītā. Kusalākusalā saññā hīnā, avyākatā saññā paṇītā. Dukkhāya vedanāya sampayuttā saññā hīnā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā paṇītā. Sukhadukkhāhi vedanāhi sampayuttā saññā hīnā, adukkhamasukhāya vedanāya sampayuttā saññā paṇītā. Asamāpannassa saññā hīnā, samāpannassa saññā paṇītā. Sāsavā saññā hīnā, anāsavā saññā paṇītā.

Taṇ taṇ vā pana saññaṇ upādāy' upādāya saññā hīnā paṇītā daṭṭhabbā.

Tattha katamā saññā dūre?

Akusalā saññā kusalāvyākatāhi saññāhi dūre, kusalāvyākatā saññā akusalāya saññāya dūre; kusalā saññā akusalāvyākatāhi saññāhi dūre, akusalāvyākatā saññā kusalāya saññāya dūre; avyākatā saññā kusalākusalāhi saññāhi dūre, kusalākusalā saññā avyākatāya saññāya dūre. Dukkhāya vedanāya sampayuttā saññā sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttāhi saññāhi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā dukkhāya vedanāya sampayuttāya saññāya dūre; sukhāya vedanāya sampayuttā saññā dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttāhi saññāhi dūre, dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā sukhāya vedanāya sampayuttāya saññāya dūre; adukkhamasukhāya vedanāya sampayuttā saññā sukhadukkhāhi vedanāhi sampayuttāhi saññāhi dūre, sukhadukkhāhi vedanāhi sampayuttā saññā adukkhamasukhāya vedanāya sampayuttāya saññāya dūre. Asamāpannassa saññā samāpannassa saññāya dūre, samā-

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[1] B: hīnā paṇītā?

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pannassa saññā asamāpannassa saññāya dūre. Sāsavā saññā anāsavāya saññāya dūre, anāsavā saññā sāsavāya saññāya dūre. Ayaṇ vuccati saññā dūre.

Tattha katamā saññā santike?

Akusalā saññā akusalāya saññāya santike, kusalā saññā kusalāya saññāya santike, avyākatā saññā avyākatāya saññāya santike. Dukkhāya vedanāya sampayuttā saññā dukkhāya vedanāya sampayuttāya saññāya santike,[1] sukhāya vedanāya sampayuttā saññā sukhāya vedanāya sampayuttāya saññāya santike, adukkhamasukhāya vedanāya sampayuttā saññā adukkhamasukhāya vedanāya sampayuttāya saññāya santike. Asamāpannassa saññā asamāpannassa saññāya santike, samāpannassa saññā samāpannassa saññāya santike. Sāsavā saññā sāsavāya saññāya santike, anāsavā saññā anāsavāya saññāya santike. Ayaṇ vuccati saññā santike.

Taṇ taṇ va pana saññaṇ upādāy' upādāya saññā dūre santike daṭṭhabbā.

Tattha katamo saṇkhārakkhandho?

Ye[2] keci saṇkhārā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, tad-ekajjhaṇ abhisaṇyūhitvā abhisankhpitvā: ayaṇ vuccati saṇkhārakkhandho.

Tattha katame saṇkhārā atītā?

Ye saṇkhārā atītā niruddhā vigatā vipariṇatā atthaṇgatā abbhatthaṇgatā uppajjitvā vigatā atītā atītaṇsena saṇgahitā — cakkhusamphassajā cetanā sotasamphassajā cetanā ghānasamphassajā cetanā jivhāsamphassajā cetanā kāyasamphassajā cetanā manosamphassajā cetanā—ime vuccanti saṇkhārā atītā.

Tattha katame saṇkhārā anāgatā?

Ye saṇkhārā ajātā abhūtā asañjātā anibbattā anabhinibbattā apātubhūtā anuppannā asamuppannā anuṭṭhitā asamuṭṭhitā anāgatā anāgataṇsena saṇgahitā — cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā—ime vuccanti saṇkhārā anāgatā.

Tattha katame saṇkhārā paccuppannā?

Ye saṇkhārā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā uppannā samuppannā uṭṭhitā samuṭṭhitā pac-

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[1] S[d]: dukkhāya vedanāya sampayuttā saññā dukkhāya vedanāya sampayuttā (*sic*) sukhāya vedanāya sampayuttāya santike saññāya santike.

[2] S. III, 47; II, 253.

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cuppannā paccuppannaṇsena saṇgahitā—cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā—ime vuccanti saṇkhārā paccuppannā.

Tattha katame saṇkhārā ajjhattā?

Ye saṇkhārā tesaṇ tesaṇ sattānaṇ ajjhattaṇ paccattaṇ niyakā pāṭipuggalikā upādiṇṇā—cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā—ime vuccanti saṇkhārā ajjhattā.

Tattha katame saṇkhārā bahiddhā?

Ye saṇkhārā tesaṇ tesaṇ parasattānaṇ parapuggalānaṇ ajjhattaṇ paccattaṇ niyakā pāṭipuggalikā upādiṇṇā—cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā—ime vuccanti saṇkhārā bahiddhā.

Tattha katame saṇkhārā oḷārikā?

Akusalā saṇkhārā oḷārikā, kusalāvyākatā saṇkhārā sukhumā; kusalākusalā saṇkhārā oḷārikā, avyākatā saṇkhārā sukhumā. Dukkhāya vedanāya sampayuttā saṇkhārā oḷārikā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṇkhārā sukhumā; sukhadukkhāhi vedanāhi sampayuttā saṇkhārā oḷārikā, adukkhamasukhāya vedanāya sampayuttā saṇkhārā sukhumā. Asamāpannassa saṇkhārā oḷārikā, samāpannassa saṇkhārā sukhumā. Sāsavā saṇkhārā oḷārikā, anāsavā saṇkhārā sukhumā.

Te te vā pana saṇkhāre upādāy' upādāya saṇkhārā oḷārikā sukhumā daṭṭhabbā.

Tattha katame saṇkhārā hīnā?[1]

Akusalā saṇkhārā hīnā, kusalāvyākatā saṇkhārā paṇītā; kusalākusalā saṇkhārā hīnā, avyākatā saṇkhārā paṇītā. Dukkhāya vedanāya sampayuttā saṇkhārā hīnā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṇkhārā paṇītā; sukhadukkhāhi vedanāhi sampayuttā saṇkhārā hīnā, adukkhamasukhāya vedanāya sampayuttā saṇkhārā paṇītā. Asamāpannassa saṇkhārā hīnā, samāpannassa saṇkhārā paṇītā. Sāsavā saṇkhārā hīnā, anāsavā saṇkhārā paṇītā.

Te te vā pana saṇkhāre upādāy' upādāya saṇkhārā hīnā paṇītā daṭṭhabbā.

Tattha katame saṇkhārā dūre?

Akusalā saṇkhārā kusalāvyākatehi saṇkhārehi dūre, kusalāvyākatā saṇkhārā akusalehi saṇkhārehi dūre; kusalā saṇkhārā akusalāvyākatehi saṇkhārehi dūre; akusalāvyākatā saṇkhārā kusalehi saṇkhārehi dūre;

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[1] B: hīnā paṇitā? (See p. 10.)

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avyākatā saṅkhārā kusalākusalehi saṅkhārehi dūre; kusalākusalā saṅkhārā avyākatehi saṅkhārehi dūre. Dukkhāya vedanāya sampayuttā saṅkhārā sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi saṅkhārehi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā dukkhāya vedanāya sampayuttehi saṅkhārehi dūre; sukhāya vedanāya sampayuttā saṅkhārā dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi saṅkhārehi dūre, dukkhāya ca ādukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā sukhāya vedanāya sampayuttehi saṅkhārehi dūre; adukkhamasukhāya vedanāya sampayuttā saṅkhārā sukhadukkhāhi vedanāhi sampayuttehi saṅkhārehi dūre, sukhadukkhāhi vedanāhi sampayuttā saṅkhārā adukkhamasukhāya vedanāya sampayuttehi saṅkhārehi dūre. Asamāpannassa saṅkhārā samāpannassa saṅkhārehi dūre, samāpannassa saṅkhārā asamāpannassa saṅkhārehi dūre. Sāsavā saṅkhārā anāsavehi saṅkhārehi dūre; anāsavā saṅkhārā sāsavehi saṅkhārehi dūre. Ime vuccanti saṅkhārā dūre.

Tattha katame saṅkhārā santike?

Akusalā saṅkhārā akusalānaṅ saṅkhārānaṅ santike, kusalā saṅkhārā kusalānaṅ saṅkhārānaṅ santike, avyākatā saṅkhārā avyākatānaṅ saṅkhārānaṅ santike. Dukkhāya vedanāya sampayuttā saṅkhārā dukkhāya vedanāya sampayuttānaṅ saṅkhārānaṅ santike; sukhāya vedanāya sampayuttā saṅkhārā sukhāya vedanāya sampayuttānaṅ saṅkhārānaṅ santike; adukkhamasukhāya vedanāya sampayuttā saṅkhārā adukkhamasukhāya vedanāya sampayuttānaṅ saṅkhārānaṅ santike. Asamāpannassa saṅkhārā asamāpannassa saṅkhārānaṅ santike; samāpannassa saṅkhārā samāpanassa saṅkhārānaṅ santike. Sāsavā saṅkhārā sāsavānaṅ saṅkhārānaṅ santike; ánāsavā saṅkhārā anāsavānaṅ saṅkhārānaṅ santike. Ime vuccanti saṅkhārā santike.

Te te vā pana saṅkhāre upādāy' upādāya saṅkhāra dūre santike daṭṭhabbā.

Tattha katamo viññāṇakkhandho?

Yaṅ[1] kiñci viññāṇaṅ atītānāgatapaccuppannaṅ ajjhattaṅ vā bahiddhā vā oḷārikaṅ vā sukhumaṅ vā hīnaṅ vā paṇītaṅ vā yaṅ dūre santike vā, tad-ekajjhaṅ abhisaṅyūhitvā abhisaṅkhipitvā: ayaṅ vuccati viññāṇakkhandho.

Tattha katamaṅ viññāṇaṅ atītaṅ?

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[1] S. III, 47; II, 253.

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Yaṇ viññāṇaṇ atītaṇ niruddhaṇ vigataṇ vipariṇataṇ atthaṇgataṇ abbhatthaṇgataṇ uppajjitvā vigataṇ atītaṇ atītaṇsena saṇgahitaṇ — cakkhuviññāṇaṇ sotaviññāṇaṇ ghānaviññāṇaṇ jivhāviññāṇaṇ kāyaviññaṇaṇ manoviññāṇaṇ—idaṇ vuccati viññāṇam atītaṇ.

Tattha katamaṇ viññāṇaṇ anāgataṇ?

Yaṇ viññāṇaṇ ajātaṇ abhūtaṇ asañjātaṇ anibbattaṇ anabhinibbattaṇ apātubhūtaṇ anuppannaṇ asamuppannaṇ anuṭṭhitaṇ asamuṭṭhitaṇ anāgataṇ anāgataṇsena saṇgahitaṇ —cakkhuviññāṇaṇ . . . pe . . . manoviññāṇaṇ—idaṇ vuccati viññāṇaṇ anāgataṇ.

Tattha katamaṇ viññāṇaṇ paccuppannaṇ?

Yaṇ viññāṇaṇ jātaṇ bhūtaṇ sañjātaṇ nibbattaṇ abhinibbattaṇ pātubhūtaṇ uppannaṇ samuppannaṇ uṭṭhitaṇ samuṭṭhitaṇ paccuppannaṇ paccuppannaṇsena saṇgahitaṇ —cakkhuviññāṇaṇ . . . pe . . . manoviññāṇaṇ—idaṇ vuccati viññāṇaṇ paccuppannaṇ.

Tattha katamaṇ viññāṇaṇ ajjhattaṇ?

Yaṇ viññāṇaṇ tesaṇ tesaṇ sattānaṇ ajjhattaṇ paccattaṇ niyakaṇ pāṭipuggalikaṇ upādiṇṇaṇ — cakkhuviññāṇaṇ . . . pe . . . manoviññāṇaṇ—idaṇ vuccati viññāṇaṇ ajjhattaṇ.

Tattha katamaṇ viññāṇaṇ bahiddhā?

Yaṇ viññāṇaṇ tesaṇ tesaṇ parasattānaṇ parapuggalānaṇ ajjhattaṇ paccattaṇ niyakaṇ pāṭipuggalikaṇ upādiṇṇaṇ— cakkhuviññāṇaṇ . . . pe . . . manoviññāṇaṇ—idaṇ vuccati viññāṇaṇ bahiddhā.

Tattha katamaṇ viññāṇaṇ oḷārikaṇ?

Akusalaṇ viññāṇaṇ oḷārikaṇ; kusalāvyākatā viññāṇā sukhumā; kusalākusalā viññāṇā oḷārikā; avyākataṇ viññāṇaṇ sukhumaṇ. Dukkhāya vedanāya sampayuttaṇ viññāṇaṇ oḷārikaṇ; sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā sukhumā. Sukhadukkhāhi vedanāhi sampayuttā viññāṇā oḷārikā,[1] adukkhamasukhāya vedanāya sampayuttaṇ viññāṇaṇ sukhumaṇ. Asamāpannassa viññaṇaṇ oḷārikaṇ, samāpannassa viññāṇaṇ sukhumaṇ. Sāsavaṇ viññāṇaṇ oḷārikaṇ, anāsavaṇ viññāṇaṇ sukhumaṇ.

Taṇ taṇ vā pana viññāṇaṇ upādāy' upādāya viññāṇaṇ oḷārikaṇ sukhumaṇ daṭṭhabbaṇ.

Tattha katamaṇ viññāṇaṇ hīnaṇ?[2]

Akusalaṇ viññāṇaṇ hīnaṇ, kusalāvyākatā viññāṇā

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[1] *So* B. *and* K. S[d]: sampayuttaṇ viññāṇaṇ olārikaṇ.

[2] B: hīnaṇ paṇītaṇ? (See p. 8.)

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paṇītā; kusalākusalā viññāṇā hīnā; avyākataṇ viññāṇaṇ paṇītaṇ.[1] Dukkhāya vedanāya sampayuttaṇ viññāṇaṇ hīnaṇ; sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā paṇītā;[2] sukhadukkhāhi vedanāhi sampayuttā viññāṇā hīnā,[3] adukkhamasukhāya vedanāya sampayuttaṇ viññāṇaṇ paṇītaṇ. Asamāpannassa viññāṇāṇ hīnaṇ; samāpannassa viññāṇaṇ paṇītaṇ. Sāsavaṇ viññāṇaṇ hīnaṇ; anāsavaṇ viññāṇaṇ paṇītaṇ.

Taṇ taṇ vā pana viññāṇaṇ upādāy' upādāya viññāṇaṇ hīṇaṇ paṇītaṇ daṭṭhabbāṇ.

Tattha katamaṇ viññāṇaṇ dūre?

Akusalaṇ viññāṇaṇ kusalāvyākatehi viññāṇehi dūre, kusalāvyākatā viññāṇā[4] akusalā viññāṇā dūre, kusalaṇ viññāṇaṇ akusalāvyākatehi viññāṇehi dūre; akusalāvyākatā viññāṇā kusalā viññāṇā dūre, avyākataṇ viññāṇaṇ kusalākusalehi viññāṇehi dūre, kusalākusalā viññāṇā[5] avyākatā viññāṇā dūre. Dukkhāya vedanāya sampayuttaṇ viññāṇaṇ sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi viññāṇehi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā[6] dukkhāya vedanāya sampayuttā viññāṇā dūre; sukhāya vedanāya sampayuttaṇ viññāṇaṇ dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi viññāṇehi dūre; dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā sukhāya vedanāya sampayuttā viññāṇā dūre; adukkhamasukhāya vedanāya sampayuttaṇ viññāṇaṇ sukhadukkhāhi vedanāhi sampayuttehi viññāṇehi dūre; sukhadukkhāhi vedanāhi sampayuttā viññāṇā adukkhamasukhāya vedanāya sampayuttā viññāṇā dūre. Asamāpannassa viññāṇaṇ samāpannassa viññāṇā[7] dūre, samāpannassa viññāṇaṇ asamāpannassa viññāṇā dūre. Sāsavaṇ viññāṇaṇ anāsavā viññāṇā dūre; anāsavaṇ viññāṇaṇ sāsavā viññāṇā dūre. Idaṇ vuccati viññāṇaṇ dūre.

Tattha katamaṇ viññāṇaṇ santike?

Akusalaṇ viññāṇaṇ akusalassa viññāṇassa santike;

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[1] S^{d}: akusalāvyākataṇ viññāṇaṇ paṇītaṇ. Kusalākusalā viññāṇaṇ hīnaṇ.

[2] S^{d}: sampayuttaṇ viññāṇaṇ paṇītaṇ.

[3] S^{d}: sampayuttaṇ viññāṇaṇ hīnaṇ.

[4] S^{d}: kusalāvyākataṇ viññāṇaṇ.

[5] S^{d}: kusalākusalaṇ viññāṇaṇ.

[6] S^{d}: sampayuttaṇ viññāṇaṇ.

[7] S^{d} *has* viññāṇaṇ *altered to* viññāṇā.

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kusalaṇ viññāṇaṇ kusalassa viññāṇassa santike; avyākataṇ viññāṇam avyākatassa viññāṇassa santike. Dukkhāya vedanāya sampayuttaṇ viññāṇaṇ dukkhāya vedanāya sampayuttassa viññāṇassa santike; sukhāya vedanāya sampayuttaṇ viññāṇaṇ sukhāya vedanāya sampayuttassa viññāṇassa santike; adukkhamasukhāya vedanāya sampayuttaṇ viññāṇaṇ adukkhamasukhāya vedanāya sampayuttassa viññāṇassa santike. Asamāpannassa viññāṇaṇ asamāpannassa viññāṇassa santike; samāpannassa viññāṇaṇ samāpannassa viññāṇassa santike. Sāsavaṇ viññāṇaṇ sāsavassa viññāṇassa santike; anāsavaṇ viññāṇaṇ anāsavassa viññāṇassa santike. Idaṇ vuccati viññāṇaṇ santike.

Taṇ taṇ vā pana viññāṇaṇ upādāy' upādāya viññāṇaṇ dūre santike daṭṭhabbaṇ.

SUTTANTABHĀJANIYAṆ.[1]

Pañcakkhandhā: rūpakkhandho vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho.

Tattha katamo rūpakkhandho?

Ekavidhena[2] rūpakkhandho: sabbaṇ rūpaṇ na hetu ahetukaṇ hetuvippayuttaṇ sappaccayaṇ saṇkhataṇ rūpaṇ[3] lokiyaṇ sāsavaṇ saṇyojaniyaṇ ganthaniyaṇ oghaniyaṇ yoganiyaṇ nīvaraṇiyaṇ[4] parāmaṭṭhaṇ upādāniyaṇ[5] saṇkilesikaṇ avyākataṇ anārammaṇaṇ acetasikaṇ cittavippayuttaṇ neva-vipāka-na-vipākadhammadhammaṇ asaṇkiliṭṭhasaṇkilesikaṇ na savitakka-savicāraṇ na avitakkavicāramattaṇ avitakka-avicāraṇ na pītisahagataṇ na sukhasahagataṇ na upekhāsahagataṇ neva dassanena na bhāvanāya pahātabbaṇ neva dassanena na bhāvanāya pahātabbahetukaṇ neva ācayagāmi na apacayagāmi[6] neva sekhaṇ nāsekhaṇ parittaṇ kāmāvacaraṇ na rūpāvacaraṇ na arūpāvacaraṇ pariyāpannaṇ no apariyāpannaṇ aniyataṇ aniyyānikaṇ uppannaṇ chahi viññāṇehi viññeyyaṇ aniccaṇ jarābhibhūtaṇ. Evaṇ ekavidhena rūpakkhandho.

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[1] *So* B. *and* S[d]. K: °bhājanīyaṇ. S[d] *adds* niṭṭhitaṇ.

[2] Cf. Dh. S. §§ 584, 595.

[3] *So* B. *and* K. S[d]:—sappaccayaṇ saṇkhātaṇ rūpiyaṇ. *On* rūpiyaṇ cf. *Psychological Ethics* (Dh. S. *trans.*), p. 168, *n.* 4.

[4] S[d]: nīvaraṇīyaṇ. [5] S[d]: upādānīyaṇ.

[6] K: nevācayagāmināpacayagāmiṇ; *so* B. *with* °gāmi.

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Duvidhena[1] rūpakkhandho: atthi rūpaṇ upādā, atthi rūpaṇ no upādā.[2] Atthi rūpaṇ upādiṇṇaṇ, atthi rūpaṇ anupādiṇṇaṇ. Atthi rūpaṇ upādiṇṇupādāniyaṇ, atthi rūpaṇ anupādiṇṇupādāniyaṇ.[3] Atthi rūpaṇ sanidassanaṇ, atthi rūpaṇ anidassanaṇ. Atthi rūpaṇ sappaṭighaṇ, atthi rūpaṇ appaṭighaṇ. Atthi rūpaṇ indriyaṇ, atthi rūpaṇ na indriyaṇ. Atthi rūpaṇ mahābhūtaṇ, atthi rūpaṇ na mahābhūtaṇ. Atthi rūpaṇ viññatti, atthi rūpaṇ na viññatti. Atthi rūpaṇ cittasamuṭṭhānaṇ, atthi rūpaṇ na cittasamuṭṭhānaṇ. Atthi rūpaṇ cittasahabhu, atthi rūpaṇ na cittasahabhu.[4] Atthi rūpaṇ cittānuparivatti, atthi rūpaṇ na cittānuparivatti. Atthi rūpaṇ ajjhattikaṇ, atthi rūpaṇ bāhiraṇ. Atthi rūpaṇ oḷārikaṇ, atthi rūpaṇ sukhumaṇ. Atthi rūpaṇ dūre, atthi rūpaṇ santike . . . pe.[5] . . . Atthi rūpaṇ kabaḷiṇkāro āhāro, atthi rūpaṇ na kabaḷiṇkāro āhāro. Evaṇ duvidhena rūpakkhandho.[6]

Tividhena rūpakkhandho: yan taṇ rūpaṇ ajjhattikaṇ, taṇ upādā; yan taṇ rūpaṇ bāhiraṇ, taṇ atthi upādā, atthi no upādā.[7] Yan taṇ rūpaṇ ajjhattikaṇ, taṇ upādiṇṇaṇ; yan taṇ rūpaṇ bāhiraṇ, taṇ atthi upādiṇṇaṇ, atthi anupādiṇṇaṇ. Yan taṇ rūpaṇ ajjhattikaṇ, taṇ upādiṇṇupādāniyaṇ; yan taṇ rūpaṇ bāhiraṇ, taṇ atthi upādiṇṇupādāniyaṇ, atthi anupādiṇṇupādāniyaṇ . . . pe.[8] . . . Yan taṇ rūpaṇ ajjhattikaṇ, taṇ na kabaḷiṇkāro āhāro; yan taṇ rūpaṇ bāhiraṇ, taṇ atthi kabaḷiṇkāro āhāro, atthi na kabaḷiṇkāro āhāro. Evaṇ tividhena rūpakkhandho.

Catubbidhena rūpakkhandho: yan taṇ rūpaṇ upādā, taṇ atthi upādiṇṇaṇ, atthi anupādiṇṇaṇ; yan taṇ rūpaṇ no upādā, taṇ atthi upādiṇṇaṇ, atthi anupādiṇṇaṇ. Yan taṇ rūpaṇ upādā, taṇ atthi upādiṇṇupādāniyaṇ, atthi anupādiṇṇupādāniyaṇ; yan taṇ rūpaṇ no upādā, taṇ atthi upādiṇṇupādāniyaṇ, atthi anupādiṇṇupādāniyaṇ. Yan taṇ rūpaṇ upādā, taṇ atthi sappaṭighaṇ, atthi appaṭighaṇ; yan taṇ rūpaṇ no upādā, taṇ atthi sappaṭighaṇ, atthi

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[1] Cf. Dh. S. §§ 585, 596 *foll.*

[2] K: anupādā (no upādā?). B: nupādā. S[d] *has only* no upādā. Cf. Dh. S.§ 585.

[3] S[d] *begins its* . . . pe . . . *here, and includes the elision given in the text.* S[d] *and* K: upādinn°, *as above.*

[4] K: °sahābhū. [5] *For elided contents see* Dh. S. § 585.

[6] S[d] *adds:*—Yathā rūpakkhandhe vibhattaṇ tathā idha vibhajitabbaṇ.

[7] K: anupādā, *and so below.* B: nupādā. . . .

[8] *For elided portion see* Dh. S. § 586.

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appaṭighaṇ.[1] Yan taṇ rūpaṇ upādā, taṇ atthi oḷārikaṇ, atthi sukhumaṇ; yan taṇ rūpaṇ no upādā, taṇ atthi oḷārikaṇ, atthi sukhumaṇ. Yan taṇ rūpaṇ upādā, taṇ atthi dūre, atthi santike; yan taṇ rūpaṇ no upādā, taṇ atthi dūre, atthi santike . . . pe. . . . Diṭṭhaṇ sutaṇ mutaṇ viññātaṇ rūpaṇ.[2] Evaṇ catubbidhena rūpakkhandho.

Pañcavidhena[3] rūpakkhandho: paṭhavīdhātu āpodhātu tejodhātu vāyodhātu yañ ca rūpaṇ upādā. Evaṇ pañcavidhena rūpakkhandho.

Chabbidhena rūpakkhandho: cakkhuviññeyyaṇ rūpaṇ sotaviññeyyaṇ rūpaṇ ghānaviññeyyaṇ rūpaṇ jivhāviññeyyaṇ rūpaṇ kāyaviññeyyaṇ rūpaṇ manoviññeyyaṇ rūpaṇ. Evaṇ chabbidhena rūpakkhandho.

Sattavidhena rūpakkhandho: cakkhuviññeyyaṇ rūpaṇ . . . pe . . . manodhātuviññeyyaṇ rūpaṇ manoviññāṇadhātuviññeyyaṇ[4] rūpaṇ. Evaṇ sattavidhena rūpakkhandho.

Aṭṭhavidhena rūpakkhandho: cakkhuviññeyyaṇ rūpaṇ . . . pe . . . kāyaviññeyyaṇ rūpaṇ atthi sukhasamphassaṇ, atthi dukkhasamphassaṇ, manodhātuviññeyyaṇ rūpaṇ manoviññāṇadhātuviññeyyaṇ rūpaṇ. Evaṇ aṭṭhavidhena rūpakkhandho.

Navavidhena rūpakkhandho: cakkhundriyaṇ sotindriyaṇ ghānindriyaṇ jivhindriyaṇ kāyindriyaṇ itthindriyaṇ purisindriyaṇ jīvitindriyaṇ yañ ca rūpaṇ na indriyaṇ. Evaṇ navavidhena rūpakkhandho.

Dasavidhena rupakkhandho: cakkhundriyaṇ . . . pe . . . jīvitindriyaṇ na indriyaṇ rūpaṇ atthi sappaṭighaṇ, atthi appaṭighaṇ. Evaṇ dasavidhena rūpakkhandho.

Ekādasavidhena rūpakkhandho: cakkhāyatanaṇ sotāyatanaṇ ghānāyatanaṇ jivhāyatanaṇ kāyāyatanaṇ rūpāyatanaṇ saddāyatanaṇ gandhāyatanaṇ rasāyatanaṇ phoṭṭhabbāyatanaṇ yañ ca rūpaṇ anidassanaṇ appaṭighaṇ dhammāyatanapariyāpannaṇ. Evaṇ ekādasavidhena rūpakkhandho.

Ayaṇ vuccati rūpakkhandho.[5]

RŪPAKKHANDHO NIṬṬHITO.

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[1] S[d] *begins its* . . . pe . . . *here.* Dh. S. *elides nothing* (§ 587).

[2] K. *puts* rūpaṇ *in brackets with* '?.' Cf. Dh. S. § 587.

[3] Cf. Dh. S. §§ 588 *foll.*

[4] *This is doubtless the right reading in* Dh. S. § 590.

[5] K. *omits.*

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1.

Tattha katamo vedanākkhandho?

Ekavidhena vedanākkhandho: phassasampayutto.

Duvidhena vedanākkhandho: atthi sahetuko, atthi ahetuko.

Tividhena vedanākkhandho: atthi kusalo, atthi akusalo, atthi avyākato.

Catubbidhena vedanākkhandho: atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena vedanākkhandho: atthi sukhindriyaṇ, atthi dukkhindriyaṇ, atthi somanassindriyaṇ, atthi domanassindriyaṇ, atthi upekhindriyaṇ.

Chabbidhena vedanākkhandho: cakkhusamphassajā vedanā sotasamphassajā vedanā ghānasamphassajā vedanā jivhāsamphassajā vedanā kāyasamphassajā vedanā manosamphassajā vedanā. Evaṇ chabbidhena vedanākkhandho.

Sattavidhena vedanākkhandho: cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā manodhātusamphassajā vedanā manoviññāṇadhātusamphassajā vedanā. Evaṇ sattavidhena vedanākkhandho.

Aṭṭhavidhena vedanākkhandho: cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā atthi sukhā, atthi dukkhā, manodhātusamphassajā vedanā, manoviññāṇadhātusamphassajā vedanā. Evaṇ aṭṭhavidhena vedanākkhandho.

Navavidhena vedanākkhandho: cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā, manodhātusamphassajā vedanā, manoviññāṇadhātusamphassajā vedanā atthi kusalā, atthi akusalā, atthi avyākatā. Evaṇ navavidhena vedanākkhandho.

Dasavidhena vedanākkhandho: cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā atthi sukhā atthi dukkhā, manodhātusamphassajā vedanā manoviññāṇadhātusamphassajā vedanā atthi kusalā, atthi akusalā, atthi avyākatā. Evaṇ dasavidhena vedanākkhandho.

[*The Ten Categories of the* Vedanākkhandha *are now repeated* 27 *times with the object of presenting in varying form the Twofold* (duvidhena) *and Threefold* (tividhena) *Categories. The Single Category and seven*

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last Categories (ekavidhena, catubbidhena, *&c.*) *remain unchanged, the last seven being always elided under* . . . pe. . . . *Only the varying Categories are given below.*]

2.

Duvidhena vedanākkhandho:

atthi { sahetuko,
ahetuko.

Tividhena vedanākkhandho:[1]

atthi { vipāko,
vipākadhammadhammo,[2]
neva-vipāka-na-vipākadhammadhammo;[3]

atthi { upādiṇṇupādāniyo,
anupādiṇṇupādāniyo,
anupādiṇṇ'anupādāniyo;

atthi { saṇkiliṭṭha-saṇkilesiko,
asaṇkiliṭṭha-saṇkilesiko,
asaṇkiliṭṭha-asaṇkilesiko;

atthi { savitakka-savicāro,
avitakka-vicāramatto,
avitakka-avicāro;[4]

atthi { dassanena pahātabbo,
bhāvanāya pahātabbo,
neva dassanāya na bhāvanāya pahātabbo;

atthi { dassanena pahātabbahetuko,
bhāvanāya pahātabbahetuko,
neva dassanena na bhāvanāya pahātabbahetuko;

atthi { ācayagāmī,
apacayagāmī,
neva ācayagāmī na apacayagāmī;[5]

atthi { sekho,
asekho,
neva sekho nāsekho;

atthi { paritto,
mahaggato,
appamāṇo;

---

[1] Cf. Dh. S. §§ 987-1049.
[2] S^d *has* avipāka° *here only.*
[3] S^d *has* . . . pe . . . *after this down to* Evaṇ, *&c.*
[4] K: avitakkāvicāro.
[5] B. *and* K: nevācayagamīnāpacayagāmī.

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atthi { parittārammaṇo,
mahaggatārammaṇo,
appamāṇārammaṇo;

atthi { hīno,
majjhimo,
paṇīto;

atthi { micchattaniyato,
sammattaniyato,
aniyato;

atthi { maggārammaṇo,
maggahetuko,
maggādhipati;

atthi { uppanno,
anuppanno,
uppādī;

atthi { atīto,
anāgato,
paccuppanno;

atthi { atītārammaṇo,
anāgatārammaṇo,
paccuppannārammaṇo;

atthi { ajjhatto,
bahiddho,
ajjhattabahiddho;[1]

atthi { ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo;

. . . pe . . . Evaṇ dasavidhena vedanākkhandho.

3.

Duvidhena vedanākkhandho:[2]

atthi { hetusampayutto,
hetuvippayutto;

atthi { na hetu sahetuko,
na hetu ahetuko;

atthi { lokiyo,
lokuttaro;

atthi { kenaci viññeyyo,
kenaci na viññeyyo;

---

[1] *So* S[d] *and* B. K: bahiddho (bahiddhā?), atthi ajjhattabahiddho.

[2] S[d] *under* Duvidhena vedanāk° *has only* atthi sahetuko, atthi ahetuko. *The text to p.* 21 *follows* K.

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atthi { sāsavo,
anāsavo ;

atthi { āsavasampayutto,
āsavavippayutto ;

atthi { āsavavippayutta-sāsavo,[1]
āsavavippayutta-anāsavo ;

atthi { saṇyojaniyo,
asaṇyojaniyo ;

atthi { saṇyojanasampayutto,
saṇyojanavippayutto ;

atthi { saṇyojanavippayutta-saṇyojaniyo,
saṇyojanavippayutta-asaṇyojaniyo ;

So for oghaniyo, yoganiyo, nīvaraṇiyo.

atthi { parāmaṭṭho,
aparāmaṭṭho ;

atthi { parāmāsasampayutto,
parāmāsavippayutto ;

atthi { parāmāsavippayutta-parāmaṭṭho,
parāmāsavippayutta-aparāmaṭṭho ;

atthi { upādiṇṇo,
anupādiṇṇo ;

atthi { upādāniyo,
anupādāniyo ;

atthi { upādānasampayutto,
upādānavippayutto ;

atthi { upādānavippayutta-upādāniyo,
upādānavippayutta-anupādāniyo ;

atthi { saṇkilesiko,
asaṇkilesiko ;

atthi { saṇkiliṭṭho,
asaṇkiliṭṭho ;

atthi { kilesasampayutto,
kilesavippayutto ;

atthi { kilesavippayutta-saṇkilesiko,
kilesavippayutta-asaṇkilesiko ;

So for dassanena pahātabbo, bhāvanāya pahātabbo, dassanena *and* bhāvanāya pahātabbahetuko.

atthi { savitakko,
avitakko ;

atthi { savicāro,
avicāro ;

---

[1] K : sāsavavippayutta-sāsavo.

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atthi { sappītiko,
appītiko;

atthi { pītisahagato,
na pītisahagato;

atthi { kāmāvacaro,
na kāmāvacaro;

So for rūpāvacaro, *and* arūpāvacaro.

atthi { pariyāpanno,
apariyāpanno;[1]

atthi { niyyāniko,[2]
aniyyāniko;

atthi { niyato,
aniyato;

atthi { sa-uttaro,
anuttaro;

atthi { saraṇo,
araṇo.[3]

Tividhena vedanākkhandho:

atthi { kusalo,
akusalo,
avyākato;

. . . pe . . . Evaṇ dasavidhena vedanākkhandho.

4.

Duvidhena vedanākkhandho:

atthi { saraṇo,
araṇo.[4]

Tividhena vedanākkhandho:[5]

atthi { ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṇ, *&c.*

DUKAMŪLAKAṆ.[6]

---

[1] S[d]: na pariyāpanno *here only.* [2] S[d]: nīyāniko.
[3] S[d]: asaraṇo *here only.* [4] *So* S[d].
[5] S[d] *and* B: atthi vipāko, atthi vipākadhammadhammo, atthi neva-vipāka-na-vipākadhammadhammo . . . pe . . . atthi upādiṇṇupādāniyo . . . pe . . . atthi ajjhattārammaṇo *&c.* [6] S[d]: Dukamūlako niṭṭhito.

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5.

Duvidhena vedanākkhandho:

atthi { sahetuko,
ahetuko.

Tividhena vedanākkhandho:

atthi { kusalo,
akusalo,
avyākato;

. . . pe . . . Evaṃ, *&c.*

6.

Duvidhena vedanākkhandho:[1]

atthi { saraṇo,
araṇo.

Tividhena vedanākkhandho:

atthi { kusalo,
akusalo,
avyākato;

. . . pe . . . Evaṃ, *&c.*

7.

Duvidhena vedanākkhandho:[2]

atthi { sahetuko,
ahetuko.

Tividhena vedanākkhandho:[3]

atthi { ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṃ, *&c.*

---

[1] B *and* S[d]: . . . atthi hetusampayutto, atthi hetuvippayutto. S[d] *only*: Tividhena vedanākkhandho: atthi vipāko, atthi vipākadhammadhammo, atthi neva-vipāka-na-vipāka-dhammadhammo [pe *is omitted*]. Evaṃ, *&c.*

[2] B *has an extra section:* atthi na hetu sahetuko *&c.*, *as in* 3, *much condensed.* Tividhena, *as in* 6.

[3] K *has* . . . pe . . . *inserted here.* B *repeats* Tividhena *of* 2 (p. 16).

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8.

Duvidhena vedanākkhandho:[1]

atthi { saraṇo,
araṇo.

Tividhena vedanākkhandho:

atthi { ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṃ dasavidhena vedanākkhandho.[2]

TIKAMŪLAKAṂ.[3]

9.

Duvidhena vedanākkhandho:

atthi { sahetuko,
ahetuko.

Tividhena vedanākkhandho:

atthi { kusalo,
akusalo,
avyākato;

. . . pe . . . Evaṃ, *&c.*

10.

Duvidhena vedanākkhandho:

atthi { hetusampayutto,
hetuvippayutto.

---

[1] B. *and* S[d] *under* 8 *read the full* Duvidhena *categories except the first pair, as given under* 3. *For* Tividhena S[d] *has only the first triplet, as given under* 6, B. *following* K.

[2] S[d] *here continues with two extra variants in* Duvidhena *and* Tividhena: — (8*a*) Duvidhena:—sahetuko, ahetuko. Tividhena:—*full list, much condensed, except first triplet* (cf. 2), *beginning at* vipāko. (8*b*) Duvidhena:—*full list, much condensed, except the first pair* (cf. 3), *beginning with* hetusampayutto. Tividhena: — *last triplet only* (cf. 8). *There seemed insufficient justification for inserting these repetitions in the text.*

[3] S[d]: Tikamūlakaṃ niṭṭhitaṃ.

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Tividhena vedanākkhandho:

atthi { vipāko,
vipākadhammadhammo,
neva-vipāka-na-vipākadhammadhammo;

. . . pe . . . Evaṃ, *&c.*

11.

Duvidhena vedanākkhandho:

atthi { na hetu sahetuko,
na hetu ahetuko.

Tividhena vedanākkhandho:

atthi { upādiṇṇupādāniyo,
anupādiṇṇupādāniyo,
anupādiṇṇ' anupādāniyo;

. . . pe . . . Evaṃ, *&c.*

12.

Duvidhena vedanākkhandho:

atthi { lokiyo,
lokuttaro.

Tividhena vedanākkhandho:

atthi { saṃkiliṭṭha-saṃkilesiko,
asaṃkiliṭṭha-saṃkilesiko,
asaṃkiliṭṭha-asaṃkilesiko;

. . . pe . . . Evan, *&c.*

13.

Duvidhena vedanākkhandho:

atthi { kenaci viññeyyo,
kenaci na viññeyyo.

Tividhena vedanākkhandho:

atthi { savitakka-savicāro,
avitakka-vicāramatto,
avitakka-avicāro;

. . . pe . . . Evaṃ, *&c.*

14.

Duvidhena vedanākkhandho:

atthi { sāsavo,
anāsavo.

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Tividhena vedanākkhandho:

atthi { dassanena pahātabbo,
bhāvanāya pahātabbo,
neva dassanena na bhāvanāya pahātabbo;

. . . pe . . . Evaṃ, *&c.*

15.

Duvidhena vedanākkhandho:

atthi { āsavasampayutto,
āsavavippayutto.

Tividhena vedanākkhandho:

atthi { dassanena pahātabbahetuko,
bhāvanāya pahātabbahetuko,
neva dassanena na bhāvanāya pahātabbahetuko;

. . . pe . . . Evan, *&c.*

16.

Duvidhena vedanākkhandho:

atthi { āsavavippayutta-sāsavo,
āsavavippayutta-anāsavo.

Tividhena vedanākkhandho:

atthi { ācayagāmī,
apacayagāmī,
nevācayagāmī na apacayagāmī;

. . . pe . . . Evaṃ, *&c.*

17.

Duvidhena vedanākkhandho:

atthi { saṃyojaniyo,
asaṃyojaniyo.

Tividhena vedanākkhandho:

atthi { sekho,
asekho,
neva sekho nāsekho;

. . . pe . . . Evaṃ, *&c.*

18.

Duvidhena vedanākkhandho:

atthi { saṃyojanasampayutto,
saṃyojanavippayutto.

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Tividhena vedanākkhandho:

atthi { paritto,
mahaggato,
appamāṇo;

. . . pe . . . Evaṃ, *&c.*

19.

Duvidhena vedanākkhandho:

atthi { saṃyojanavippayutta-saṃyojaniyo,
saṃyojanavippayutta-asaṃyojaniyo.

Tividhena vedanākkhandho:

atthi { parittārammaṇo,
mahaggatārammaṇo,
appamāṇārammaṇo;

. . . pe . . . Evaṃ, *&c.*

20.

Duvidhena vedanākkhandho:

atthi { ganthaniyo,
aganthaniyo.

Tividhena vedanākkhandho:

atthi { hīno,
majjhimo,
paṇīto;

. . . pe . . . Evaṃ, *&c.*

21.

Duvidhena vedanākkhandho:

atthi { ganthasampayutto,
ganthavippayutto.

Tividhena vedanākkhandho:

atthi { micchattaniyato,
sammattaniyato,
aniyato;

. . . pe . . . Evaṃ, *&c.*

22.

Duvidhena vedanākkhandho:

atthi { ganthavippayutta-ganthaniyo,
ganthavippayutta-aganthaniyo.

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Tividhena vedanākkhandho:

atthi { maggārammaṇo,
maggahetuko,
maggādhipati;

. . . pe . . . Evaṃ, *&c.*

23.

Duvidhena vedanākkhandho:

atthi { oghaniyo,
anoghaniyo.

Tividhena vedanākkhandho:

atthi { uppanno,
anuppanno,
uppādī;

. . . pe . . . Evaṃ, *&c.*

24.

Duvidhena vedanākkhandho:

atthi { oghasampayutto,
oghavippayutto.

Tividhena vedanākkhandho:

atthi { atīto,
anāgato,
paccuppanno;

. . . pe . . . Evaṃ, *&c.*

25.

Duvidhena vedanākkhandho:

atthi { oghavippayutta-oghaniyo,
oghavippayutta-anoghaniyo.

Tividhena vedanākkhandho:

atthi { atītārammaṇo,
anāgatārammaṇo,
paccuppannārammaṇo;

. . . pe . . . Evaṃ, *&c.*

26.

Duvidhena vedanākkhandho:

atthi { yoganiyo,
ayoganiyo.

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Tividhena vedanākkhandho:

atthi { ajjhatto,
bahiddho,
ajjhattabahiddho;

. . . pe . . . Evaṇ, *&c.*

27.

Duvidhena vedanākkhandho:

atthi { yogasampayutto,
yogavippayutto.

Tividhena vedanākkhandho:

atthi { ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṇ dasavidhena vedanākkhandho.

UBHATO VAḌḌHAKAṆ.

1.

Sattavidhena vedanākkhandho: atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṇ sattavidhena vedanākkhandho.

Aparo pi sattavidhena vedanākkhandho:[1] atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṇ sattavidhena vedanākkhandho.

Catuvīsatividhena vedanākkhandho: cakkhusamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato; sotasamphassapaccayā vedanākkhandho . . . pe . . . ghānasamphassapaccayā vedanākkhandho . . . pe . . . jivhāsamphassapaccayā vedanākkhandho . . . pe . . . kāyasamphassapaccayā vedanākkhandho . . . pe . . . manosamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato; cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Evaṇ catuvīsatividhena vedanākkhandho.

Aparo pi catuvīsatividhena vedanākkhandho: cakkhu-

[1] B *and* S[d] *here insert* atthi vipāko . . . pe . . .

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samphassapaccayā vedanākkhandho[1] atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; sotasamphassapaccayā vedanākkhandho . . . pe . . . ghānasamphassapaccayā vedanākkhandho . . . pe . . . jivhāsamphassapaccayā vedanākkhandho . . . pe . . . kāyasamphassapaccayā vedanākkhandho . . . pe . . . manosamphassapaccayā vedanākkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; cakkhusamphassajā vedanā . . . pe . . . manosamphassajā vedanā. Evaṃ catuvīsatividhena vedanākkhandho.

Tiṇsavidhena vedanākkhandho: cakkhusamphassapaccayā vedanākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā vedanākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā vedanā . . . pe . . . manosamphassajā vedanā. Evaṃ tiṇsavidhena vedanākkhandho.

Bahuvidhena vedanākkhandho: cakkhusamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā vedanā . . . pe . . . manosamphassajā vedanā. Evaṃ bahuvidhena vedanākkhandho.

Aparo pi bahuvidhena vedanākkhandho: cakkhusamphassapaccayā vedanākkhandho[2] atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā vedanākkhandho[2] atthi ajjhat-

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[1] B *and* S[d] *here insert* atthi vipāko . . . pe . . .

[2] B *and* S[d] *here insert* atthi vipāko . . . pe . . .

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tārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā vedanā . . . pe . . . manosamphassajā vedanā. Evaṃ bahuvidhena vedanākkhandho.

Ayaṃ vuccati vedanākkhandho.[1]

Tattha katamo saññākkhandho? Ekavidhena saññākkhandho: phassasampayutto.

Duvidhena saññākkhandho: atthi sahetuko, atthi ahetuko.

Tividhena saññākkhandho: atthi kusalo, atthi akusalo, atthi avyākato.

Catubbidhena saññākkhandho: atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena saññākkhandho: atthi sukhindriyasampayutto, atthi dukkhindriyasampayutto, atthi somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekhindriyasampayutto.

Chabbidhena saññākkhandho: cakkhusamphassajā saññā, sotasamphassajā saññā, ghānasamphassajā saññā, jivhāsamphassajā saññā, kāyasamphassajā saññā, manosamphassajā saññā. Evaṃ chabbidhena saññākkhandho.

Sattavidhena saññākkhandho: cakkhusamphassajā saññā . . . pe . . . kāyasamphassajā saññā, manodhātusamphassajā saññā, manoviññāṇadhātusamphassajā saññā. Evaṃ sattavidhena saññākkhandho.

Aṭṭhavidhena saññākkhandho; cakkhusamphassajā saññā . . . pe . . . . kāyasamphassajā saññā: atthi sukhasahagatā, atthi dukkhasahagatā, manodhātusamphassajā saññā, manoviññāṇadhātusamphassajā saññā. Evaṃ aṭṭhavidhena saññākkhandho.

Navavidhena saññākkhandho: cakkhusamphassajā saññā . . . pe . . . kāyasamphassajā saññā, manodhātusamphassajā saññā manoviññāṇadhātusamphassajā saññā: atthi kusalā, atthi akusalā, atthi avyākatā. Evaṃ navavidhena saññākkhandho.

Dasavidhena saññākkhandho: cakkhusamphassajā saññā . . . pe . . . kāyasamphassajā saññā: atthi sukhasahagatā, atthi dukkhasahagatā, manodhātusamphassajā saññā, manoviññāṇadhātusamphassajā saññā: atthi kusalā, atthi akusalā, atthi avyākatā. Evaṃ dasavidhena saññākkhandho.

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[1] S^{d}: Vedanākkhandho niṭṭhito.

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[*These Ten Categories are repeated, as in the case of* Vedanākkhandho, *with varying* Duvidhena *and* Tividhena. *The only additional variant is the first triplet given below. The* Ekavidhena, *being unvarying, is here again omitted.*]

2.

Duvidhena saññākkhandho:

atthi { sahetuko,
ahetuko.

Tividhena saññākkhandho:

atthi { sukhāya vedanāya sampayutto,
dukkhāya vedanāya sampayutto,
adukkhamasukhāya vedanāya sampayutto;

atthi { vipāko,
vipākadhammadhammo;
neva vipāka-na-vipākadhammadhammo;

. . . pe[1] . . .

atthi { ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṃ dasavidhena saññākkhandho.

3.[2]

Duvidhena saññākkhandho:

atthi { hetusampayutto,
hetuvippayutto;

atthi { na hetu sahetuko,
na hetu ahetuko;

atthi { lokiyo,
lokuttaro;

atthi { kenaci viññeyyo,
kenaci na viññeyyo;

atthi { sāsavo,
anāsavo;

atthi { āsavasampayutto,
āsavavippayutto;

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[1] *So* S[d] *down to* Evaṃ. . . . K *gives the text in full as for* Vedanākkhandho (2). B *gives only first triplet.*

[2] S[d] *and* B *insert another series* (2*a*) *before* 3, *giving under* Duvidhena *only the pair* atthi sahetuko . . . ahetuko (*as in* 2), *and under* Tividhena *the full* Tikaṃ, *abbreviated, starting from* atthi vipāko. . . .

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atthi { āsavavippayutta-sāsavo,
āsavavippayutta-anāsavo ;
atthi saṃyojaniyo . . .
atthi ganthaniyo . . .
atthi oghaniyo . . .
atthi yoganiyo . . .
atthi nīvaraṇiyo . . .
atthi { parāmaṭṭho,
aparāmaṭṭho ;
atthi { upādiṇṇo,
anupādiṇṇo ;
atthi { upādāniyo,
anupādāniyo ;
atthi { upādānasampayutto,
upādānavippayutto ;
atthi { upādānavippayutta-upādāniyo,
upādānavippayutta-anupādāniyo ;
atthi { saṃkilesiko,
asaṃkilesiko ;
atthi { saṃkiliṭṭho,
asaṃkiliṭṭho ;
atthi { kilesasampayutto,
kilesavippayutto ;
atthi { kilesavippayutta-saṃkilesiko,
kilesavippayutta-asaṃkilesiko ;
atthi { dassanena pahātabbo,
na dassanena pahātabbo ;
atthi bhāvanāya pahātabbo . . .
atthi dassanena pahātabbahetuko . . .
atthi bhāvanāya pahātabbahetuko . . .
atthi { savitakko,
avitakko ;
atthi { savicāro,
avicāro ;
atthi { sappītiko,
appītiko ;
atthi { pītisahagato,
na pītisahagato ;
atthi sukhasahagato . . .
atthi upekhāsahagato . . .
atthi kāmāvacaro . . .
atthi rūpāvacaro . . .
atthi arūpāvacaro . . .
atthi { pariyāpanno,
apariyāpanno ;

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atthi niyyāniko . . .
atthi niyato . . .
atthi { sa-uttaro,
anuttaro;
atthi { saraṇo,
araṇo.

Tividhena saññākkhandho:

atthi { kusalo,[1]
akusalo,
avyākato;

. . . pe . . . Evaṇ dasavidhena saññākkhandho.

4.

Duvidhena saññākkhandho:

atthi { saraṇo,
araṇo.

Tividhena saññākkhandho:[2]

atthi { ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo;

. . . pe . . . Evaṇ dasavidhena saññākkhandho.

DUKAMŪLAKAṆ.[3]

5.

Duvidhena saññākkhandho:

atthi { sahetuko,
ahetuko.

Tividhena saññākkhandho:

atthi { kusalo,
akusalo,
avyākato;

. . . pe . . . Evaṇ, *&c.*

---

[1] S[d] *and* B *have here again* atthi vipāko, *&c., and full* Tikaṇ *somewhat abbreviated. See under* vedanākkhandho (2, 3).

[2] K *inserts* . . . pe . . . *here, though not in* vedanākkhandho (4). S[d] *and* B *begin with* atthi sukhāya vedanāya sampayutto, *giving the full* Tikaṇ *abbreviated.* S[d] *adds:* Yathā kusalattike vitthāro evaṇ sabbe pi tikā vitthāretabbā.

[3] S[d] *adds* niṭṭhitaṇ.

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6.

Duvidhena[1] saññākkhandho:

atthi { saraṇo,
araṇo.

Tividhena saññākkhandho:

atthi { kusalo,
akusalo,
avyākato;

. . . pe . . . Evaṇ, *&c.*

7.[2]

Duvidhena saññākkhandho:

atthi { sahetuko,
ahetuko.

Tividhena saññākkhandho:[3]

atthi { ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṇ, *&c.*

8.[4]

Duvidhena saññākkhandho:[5]

atthi { saraṇo,
araṇo.

---

[1] B *and* S[d], *for* 6, *read* . . . duvidhena . . . atthi hetusampayutto . . . vippayutto. B *adds* . . . pe . . . atthi saraṇo . . . araṇo. S[d]: Tividhena . . . atthi sukhāya vedanāya sampayutto . . . pe. . . . B: Tividhena *as in text.*

[2] S[d] *has the full* Dukaṇ (*from* na hetu sahetuko), *abbreviated, and, under* Tividhena, atthi kusalo . . . *with* . . . pe. . . . Evaṇ, *&c.*

[3] K *here inserts* . . . pe. . . . B *here follows* 2 (p. 29).

[4] S[d] *has here again an extra series* (*7a*), *giving under* Duvidhena . . . atthi sahetuko . . . ahetuko *only, and, under* Tividhena, atthi sukhāya vedanāya sampayutto . . . *with the remainder of* Tikaṇ, *abbreviated. Under* 8 S[d] *has:* Duvidhena . . . atthi hetusampayutto . . . *and full* Dukaṇ, *abbreviated, and, under* Tividhena, *the same as in the text* (8).

[5] K *inserts* . . . pe. . . . B: atthi hetusampayutto . . . vippayutto . . . pe . . . atthi saraṇo . . . araṇo.

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Tividhena saññākkhandho:

atthi { ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṃ dasavidhena saññākkhandho.

TIKAMŪLAKAṂ.[1]

9.

Duvidhena saññākkhandho:

atthi { sahetuko,
ahetuko.

Tividhena saññākkhandho:

atthi { kusalo,
akusalo,
avyākato;

. . . pe . . . Evaṃ, *&c.*

10.

Duvidhena saññākkhandho:

atthi { hetusampayutto,
hetuvippayutto.

Tividhena saññākkhandho:

atthi { sukhāya vedanāya sampayutto,
dukkhāya vedanāya sampayutto,
adukkhamasukhāya vedānaya sampayutto;

. . . pe . . . Evaṃ, *&c.*

11.

Duvidhena saññākkhandho:

atthi { na hetu sahetuko,
na hetu ahetuko.

Tividhena saññākkhandho:

atthi { vipāko,
vipākadhammadhammo,
neva vipāka-na-vipākadhammadhammo;

. . . pe . . . Evaṃ, *&c.*

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[1] S^d *adds* niṭṭhitaṃ.

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12.

Duvidhena saññākkhandho :

atthi { lokiyo,
lokuttaro.

Tividhena saññākkhandho :

atthi { upādiṇṇupādāniyo,
anupādiṇṇupādāniyo,
anupādiṇṇ' anupādāniyo ;

. . . pe . . . Evaṃ, *etc.*

13.

Duvidhena saññākkhandho :

atthi { kenaci viññeyyo,
kenaci na viññeyyo.

Tividhena saññākkhandho :

atthi { saṃkiliṭṭha-saṃkilesiko,
asaṃkiliṭṭha-saṃkilesiko,
asaṃkiliṭṭha-asaṃkilesiko ;

. . . pe . . . Evaṃ, *etc.*

14.

Duvidhena saññākkhandho :

atthi { sāsavo,
anāsavo.

Tividhena saññākkhandho :

atthi { savitakka-savicāro,
avitakka-vicāramatto,
avitakka-avitakko ;

. . . pe . . . Evaṃ, *etc.*

15.

Duvidhena saññākkhandho :

atthi { āsavasampayutto,
āsavavippayutto.

Tividhena saññākkhandho :

atthi { pītisahagato,
sukhasahagato,
upekhāsahagato ;

. . . pe . . . Evaṃ, *etc.*

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16.

Duvidhena saññākkhandho:

atthi { āsavavippayutta-sāsavo,
āsavavippayutta-anāsavo.

Tividhena saññākkhandho:

atthi { dassanena pahātabbo,
bhāvanāya pahātabbo,
neva dassanena na bhāvanāya pahātabbo;

. . . pe . . . Evaṃ, *etc.*

17.

Duvidhena saññākkhandho:

atthi { saṃyojaniyo,
asaṃyojaniyo.

Tividhena saññākkhandho:

atthi { dassanena pahātabbahetuko,
bhāvanāya pāhātabbahetuko,
neva dassanena na bhāvanāya pahātabbahetuko;

. . . pe . . . Evaṃ, *etc.*

18.

Duvidhena saññākkhandho:

atthi { saṃyojanasampayutto,
saṃyojanavippayutto.

Tividhena saññākkhandho:

atthi { ācayagāmī,
apacayagāmī,
nevācayagāmī na apacayagāmī.[1]

. . . pe . . . Evaṃ, *etc.*

19.

Duvidhena saññākkhandho:

atthi { saṃyojanavippayutta-saṃyojaniyo,
saṃyojanavippayutta-asaṃyojaniyo.

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[1] K: neva ācayagāmī nāpacayagāmī. B: neva ācayagāmināpacayagāmī.

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Tividhena saññākkhandho :

atthi { sekho,
asekho,
neva sekho nāsekho ;

. . . pe . . . Evaṃ, *&c.*

20.

Duvidhena saññākkhandho :

atthi { ganthaniyo,
aganthaniyo.

Tividhena saññākkhandho :

atthi { paritto,
mahaggato,
appamāṇo ;

. . . pe . . . Evaṃ, *&c.*

21.

Duvidhena saññākkhandho :

atthi { ganthasampayutto,
ganthavippayutto.

Tividhena saññākkhandho :

atthi { parittārammaṇo,
mahaggatārammaṇo,
appamāṇārammaṇo ;

. . . pe . . . Evaṃ, *&c.*

22.

Duvidhena saññākkhandho :

atthi { ganthavippayutta-ganthaniyo,
ganthavippayutta-aganthaniyo.

Tividhena saññākkhandho :

atthi { hīno,
majjhimo,
paṇīto ;

. . . pe . . . Evaṃ, *&c.*

23.

Duvidhena saññākkhandho :

atthi { oghaniyo,
anoghaniyo.

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Tividhena saññākkhandho:

atthi { micchattaniyato,
sammattaniyato,
aniyato;

. . . pe . . . Evaṃ, *&c.*

24.

Duvidhena saññākkhandho:

atthi { oghasampayutto,
oghavippayutto.

Tividhena saññākkhandho:

atthi { maggārammaṇo,
maggahetuko,
maggādhipati;

. . . pe . . . Evaṃ, *&c.*

25.

Duvidhena saññākkhandho:

atthi { oghavippayutta-oghaniyo,
oghavippayutta-anoghaniyo.

Tividhena saññākkhandho:

atthi { uppanno,
anuppanno,
uppādī;

. . . pe . . . Evaṃ, *&c.*

26.

Duvidhena saññākkhandho:

atthi { yoganiyo,
ayoganiyo.

Tividhena saññākkhandho:

atthi { atīto,
anāgato,
paccuppanno;

. . . pe . . . Evaṃ, *&c.*

27.

Duvidhena saññākkhandho:

atthi { yogasampayutto,
yogavippayutto.

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Tividhena saññākkhandho :

atthi { atītārammaṇo,
anāgatārammaṇo,
paccuppannārammaṇo ;

. . . pe . . . Evaṃ, *&c.*

28.

Duvidhena saññākkhandho :

atthi { yogavippayutta-yoganiyo,
yogavippayutta-ayoganiyo.

Tividhena saññākkhandho :

atthi { ajjhatto,
bahiddho,
ajjhattabahiddho ;

. . . pe , . . Evaṃ, *&c.*

29.

Duvidhena saññākkhandho :

atthi { nīvaraṇiyo,
anīvaraṇiyo.

Tividhena saññākkhandho :

atthi { ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṃ dasavidhena saññākkhandho.

UBHATOVAḌḌHAKAṂ.[1]

Sattavidhena saññākkhandho :

atthi { kusalo,
akusalo,
avyākato,

atthi { kāmāvacaro,
rūpāvacaro,
arūpāvacaro,
apariyāpanno.

Evaṃ sattavidhena saññākkhandho.

Aparo pi sattavidhena saññākkhandho :

atthi[2] { ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhā-
rammaṇo,

atthi { kāmāvacaro,
rūpāvacaro,
arūpāvacaro,
apariyāpanno.

Evaṃ sattavidhena saññākkhandho.

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[1] S^d^ : ubhatovaḍḍhikaṃ niṭṭhitaṃ.

[2] S^d^. *gives, in brief, the whole* Tikaṃ : atthi sukhāya vedanāya sampayutto . . . pe . . . atthi ajjhattārammaṇo, *&c.* B *gives first and last triplet only.*

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Catuvīsatividhena saññākkhandho: cakkhusamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato; cakkhusamphassajā saññā, sotasamphassajā saññā, ghānasamphassajā saññā, jivhāsamphassajā saññā kāyasamphassajā saññā, manosamphassajā saññā. Evaṃ catuvīsatividhena saññākkhandho.

Aparo pi catuvīsatividhena saññākkhandho: cakkhusamphassapaccayā saññākkhandho[1] atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññākkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; cakkhusamphassaja saññā . . . pe . . . manosamphassajā saññā. Evaṃ catuvīsatividhena saññākkhandho.

Tiṃsavidhena saññākkhandho: cakkhusamphassapaccayā saññākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evaṃ tiṃsavidhena saññākkhandho.

Bahuvidhena saññākkhandho[2]: cakkhusamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi

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S[d] *inserts* atthi sukhāya vedanāya sampayutto . . . pe . . . atthi vipāko . . . pe . . . B *inserts first of these triplets only.*

[2] S[d] *omits this paragraph.*

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kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evaŋ bahuvidhena saññākkhandho.

Aparo pi bahuvidhena saññākkhandho:[1] cakkhusamphassapaccayā saññākkhandho[2] atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññākkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evaŋ bahuvidhena saññākkhandho.

Ayaŋ vuccati saññākkhandho.[3]

1

Tattha katamo saŋkhārakkhandho?

Ekavidhena saŋkhārakkhandho: cittasampayutto.

Duvidhena saŋkhārakkhandho: atthi hetu, atthi na hetu.

Tividhena saŋkhārakkhandho: atthi kusalo, atthi akusalo, atthi avyākato.

Catuvidhena saŋkhārakkhandho: atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena saŋkhārakkhandho: atthi sukhindriyasampayutto, atthi dukkhindriyasampayutto, atthi somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekhindriyasampayutto.

Chabbidhena saŋkhārakkhandho: cakkhusamphassajā cetanā, sotasamphassajā cetanā, ghānasamphassajā cetanā, jivhāsamphassajā cetanā, kāyasamphassajā cetanā, manosamphassajā cetanā. Evaŋ chabbidhena saŋkhārakkhandho.

Sattavidhena saŋkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasamphassajā cetanā, manod-

---

[1] S[d] *gives only this version of* bahuvidhena saññākkhandho.

[2] S[d] *inserts* atthi sukhāya vedanāya sampayutto . . . atthi vipāko . . . pe . . . B. *inserts only the first of these triplets.*

[3] S[d] *adds* Saññākkhandho niṭṭhito.

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hātusamphassajā cetanā, manoviññāṇadhātusamphassajā cetanā. Evaṇ sattavidhena saṇkhārakkhandho.

Aṭṭhavidhena saṇkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasamphassajā cetanā atthi sukhasahagatā, atthi dukkhasahagatā, manodhātusamphassajā cetanā, manoviññāṇadhātusamphassajā cetanā. Evaṇ aṭṭhavidhena saṇkhārakkhandho.

Navavidhena saṇkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . manodhātusamphassajā cetanā, manoviññāṇadhātusamphassajā cetanā atthi kusalā, atthi akusalā, atthi avyākatā. Evaṇ navavidhena saṇkhārakkhandho.

Dasavidhena saṇkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasamphassajā cetanā, atthi sukhasahagatā, atthi dukkhasahagatā; manodhātusamphassajā cetanā, manoviññāṇadhātusamphassajā cetanā atthi kusalā, atthi akusalā, atthi avyākatā. Evaṇ dasavidhena saṇkhārakkhandho.

[*The Categories are now repeated as in the foregoing* Khandhā *with varying* Duvidhena *and* Tividhena. *The omitted Categories* Ekavidhena, *&c., are to be read as set forth under Section* 1.]

2.

Duvidhena saṇkhārakkhandho:

atthi { hetu,
na hetu.

Tividhena saṇkhārakkhandho:

atthi { sukhāya vedanāya sampayutto,
dukkhāya vedanāya sampayutto,
adukkhamasukhāya vedanāya sampayutto;

. . . pe[1] . . . Evaṇ dasavidhena saṇkhārakkhandho.

3.[2]

Duvidhena saṇkhārakkhandho:

atthi { sahetuko,
ahetuko;

---

[1] *So* S[d]. B. *and* K *give the full* Tikaṇ.

[2] S[d] *has another series inserted here; under* Duvidhena: atthi hetu . . . na hetu; *under* Tividhena, *full* Tikaṇ *abbreviated, beginning* atthi vipāko. . . .

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atthi { hetusampayutto,
hetuvippayutto ;

atthi { hetu ceva sahetuko ca,
sahetuko ceva na ca hetu ;

atthi { hetu ceva hetusampayutto ca,
hetusampayutto ceva na ca hetu ;

atthi { na hetu sahetuko,
na hetu ahetuko.

atthi { lokiyo,
lokuttaro ;

atthi { kenaci viññeyyo,
kenaci na viññeyyo ;

atthi { āsavo,
no āsavo ;

atthi { sāsavo,
anāsavo ;

atthi { āsavasampayutto,
āsavavippayutto ;

atthi { āsavo ceva sāsavo ca,
sāsavo ceva no ca āsavo ;

atthi { āsavo ceva āsavasampayutto ca,
āsavasampayutto ceva no ca āsavo ;

atthi { āsavavippayutta-sāsavo,
āsavavippayutta-anāsavo ;

atthi { saṇyojanaṇ,
no saṇyojanaṇ ;

atthi { saṇyojaniyo,
asaṇyojaniyo ;

atthi { saṇyojanasampayutto,
saṇyojanavippayutto ;

atthi { saṇyojanañ ceva saṇyojaniyo ca,
saṇyojaniyo ceva no ca saṇyojanaṇ ;

atthi { saṇyojanañ ceva saṇyojanasampayutto ca,
saṇyojanasampayutto ceva no ca saṇyojanaṇ ;

atthi { saṇyojanavippayutta-saṇyojaniyo,
saṇyojanavippayutta-asaṇyojaniyo ;

atthi { gantho,
no gantho ;

atthi { ganthaniyo,
aganthaniyo ;

atthi { ganthasampayutto,
ganthavippayutto ;

atthi { gantho ceva ganthaniyo ca,
ganthaniyo ceva no ca gantho ;

atthi { gantho ceva ganthasampayutto ca,
ganthasampayutto ceva no ca gantho ;

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atthi {ganthavippayutta-ganthaniyo,
ganthavippayutta-aganthaniyo;

atthi {ogho,
no ogho;

atthi {oghaniyo,
anoghaniyo;

atthi {oghasampayutto,
oghavippayutto;

atthi {ogho ceva oghaniyo ca,
oghaniyo ceva no ca ogho;

atthi {ogho ceva oghasampayutto ca,
oghasampayutto ceva no ca ogho;

atthi {oghavippayutta-oghaniyo,
oghavippayutta-anoghaniyo;

atthi {yogo,
no yogo;

atthi {yoganiyo,
ayoganiyo;

atthi {yogasampayutto,
yogavippayutto;

atthi {yogo ceva yoganiyo ca,
yoganiyo ceva no ca yogo;

atthi {yogo ceva yogasampayutto ca,
yogasampayutto ceva no ca yogo;

atthi {yogavippayutta-yoganiyo,
yogavippayutta-ayoganiyo;

atthi {nīvaraṇaṃ,
no nīvaraṇaṃ;

atthi {nīvaraṇiyo,
anīvaraṇiyo;

atthi {nīvaraṇasampayutto,
nīvaraṇavippayutto;

atthi {nīvaraṇañ ceva nīvaraṇiyo ca,
nīvaraṇiyo ceva no ca nīvaraṇaṃ;

atthi {nīvaraṇañ ceva nīvaraṇasampayutto ca,
nīvaraṇasampayutto ceva no ca nīvaraṇaṃ;

atthi {nīvaraṇavippayutta-nīvaraṇiyo,
nīvaraṇavippayutta-anīvaraniyo;

atthi {parāmāso,
no parāmāso;

atthi {parāmaṭṭho,
aparāmaṭṭho;

atthi {parāmāsasampayutto,
parāmāsavippayutto;

atthi {parāmāso ceva parāmaṭṭho ca,
parāmaṭṭho ceva no ca parāmāso;

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atthi { parāmāsavippayutta-parāmaṭṭho,
parāmāsavippayutta-aparāmaṭṭho;

atthi { upādiṇṇo,
anupādiṇṇo;

atthi { upādānaŋ,
no upādānaŋ;

atthi { upādāniyo,
anupādāniyo;

atthi { upādānasampayutto,
upādānavippayutto;

atthi { upādānañ ceva upādāniyo ca,
upādāniyo ceva no ca upādānaŋ;

atthi { upādānañ ceva upādānasampayutto ca,
upādānasampayutto ceva no ca upādānaŋ;

atthi { upādānavippayutta-upādāniyo,
upādānavippayutta-anupādāniyo;

atthi { kileso,
no kileso;

atthi { saŋkilesiko,
asaŋkilesiko;

atthi { saŋkiliṭṭho,
asaŋkiliṭṭho;

atthi { kilesasampayutto,
kilesavippayutto;

atthi { kileso ceva saŋkilesiko ca,
saŋkilesiko ceva no ca kileso;

atthi { kileso ceva saŋkiliṭṭho ca,
saŋkiliṭṭho ceva no ca kileso;

atthi { kileso ceva kilesasampayutto ca,
kilesasampayutto ceva no ca kileso;

atthi { kilesavippayuttasaŋkilesiko,
kilesavippayutta-asaŋkilesiko;

atthi { dassanena pahātabbo,
na dassanena pahātabbo;

atthi { bhāvanāya pahātabbo,
na bhāvanāya pahātabbo;

atthi { dassanena pahātabbahetuko,
na dassanena pahātabbahetuko;

atthi { bhāvanāya pahātabbahetuko,
na bhāvanāya pahātabbahetuko;

atthi { savitakko,
avitakko;

atthi { savicāro,
avicāro;

atthi { sappītiko,
appītiko;

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atthi {pītisahagato,
na pītisahagato ;
atthi {sukhasahagato,
na sukhasahagato ;
atthi {upekhāsahagato,
na upekhāsahagato ;
atthi {kāmāvacaro,
na kāmāvacaro ;
atthi {rūpāvacaro,
na rūpāvacaro ;
atthi {arūpāvacaro,
na arūpāvacaro ;
atthi {pariyāpanno,
apariyāpanno ;
atthi {niyyāniko,
aniyyāniko ;
atthi {niyato,
aniyato ;
atthi {sa-uttaro,[1]
anuttaro ;
atthi {saraṇo,
araṇo.[2]

Tividhena saṇkhārakkhandho :

atthi {kusalo,
ākusalo,
avyākato ;

. . . pe . . . Evaṇ, *&c.*

4.

Duvidhena saṇkhārakkhandho :

atthi {saraṇo,
araṇo.

Tividhena saṇkhārakkhandho :

atthi[3] {ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṇ dasavidhena saṇkhārakkhandho.

DUKAMŪLAKAṆ.[4]

---

[1] K : uttaro. [2] K : asaraṇo.

[3] B. *and* S[d] *give the full* Tikaṇ, *abbreviated, beginning* atthi sukhāya vedanāya sampayutto. . . .

[4] S[d] *adds* niṭṭhitaṇ, *and always.*

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5.

Duvidhena saŋkhārakkhandho:

atthi { hetu,
na hetu.

Tividhena saŋkhārakkhandho:

atthi { kusalo,
akusalo,
avyākato;

. . . pe . . . Evaŋ, *&c.*

6.

Duvidhena saŋkhārakkhandho:

atthi[1] { saraṇo,
araṇo.

Tividhena saŋkhārakkhandho:

atthi { kusalo,
akusalo,
avyākato;

. . . pe . . . Evaŋ, *&c.*

7.

Duvidhena saŋkhārakkhandho:

atthi[2] { hetu,
na hetu,

Tividhena saŋkhārakkhandho:

atthi { ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaŋ, *&c.*

8.[3]

Duvidhena saŋkhārakkhandho:

atthi { saraṇo,
araṇo.

Tividhena saŋkhārakkhandho:

atthi { ajjhattārammaṇo,
bahiddhārammaṇo.
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaŋ dasavidhena saŋkhārakkhandho.

TIKAMŪLAKAŋ.

---

[1] S[d]: atthi sahetuko, atthi ahetuko.

[2] S[d] *gives abbreviated form of full* Tikaŋ *beginning* atthi hetusampayutto. . . .

[3] S[d] *omits this section.*

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9.

Duvidhena saṃkhārakkhandho:

atthi {hetu,
na hetu.

Tividhena saṃkhārakkhandho:

atthi {kusalo,
akusalo,
avyākato;

. . . pe . . . Evaṃ, *&c.*

10.

Duvidhena saṃkhārakkhandho:

atthi {sahetuko,
ahetuko.

Tividhena saṃkhārakkhandho:

atthi {sukhāya vedanāya sampayutto,
dukkhāya vedanāya sampayutto,
adukkhamasukhāya vedanāya sampayutto;

. . . pe . . . Evaṃ, *&c.*

11.

Duvidhena saṃkhārakkhandho:

atthi {hetusampayutto,
hetuvippayutto.

Tividhena saṃkhārakkhandho:

atthi {vipāko,
vipākadhammadhammo,
neva-vipāka-na-vipākadhammadhammo;

. . . pe . . . Evan, *&c.*

12.

Duvidhena saṃkhārakkhandho:

atthi {hetu ceva sahetuko ca,
sahetuko ceva na ca hetu.

Tividhena saṃkhārakkhandho:

atthi {upādiṇṇupādāniyo,
anupādiṇṇupādāniyo,
anupādiṇṇ' anupādāniyo;

. . . pe . . . Evaṃ, *&c.*

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13.

Duvidhena saṃkhārakkhandho:

atthi { hetu ceva hetusampayutto ca,
hetusampayutto ceva na ca hetu.

Tividhena saṃkhārakkhandho:

atthi { saṃkiliṭṭha-saṃkilesiko,
asaṃkiliṭṭha-saṃkilesiko,
asaṃkiliṭṭha-asaṃkilesiko;

. . . pe . . . Evaṃ, *etc.*

14.

Duvidhena saṃkhārakkhandho:

atthi { na hetu sahetuko,
na hetu ahetuko.

Tividhena saṃkhārakkhandho:

atthi { savitakka-savicāro,
avitakka-vicāramatto,
avitakka-avicāro;

. . . pe . . . Evaṃ, *etc.*

15.

Duvidhena saṃkhārakkhandho:

atthi { lokiyo,
lokuttaro.

Tividhena saṃkhārakkhandho:

atthi { pītisahagato,
sukhasahagato,
upekhāsahagato;

. . . pe . . . Evaṃ, *etc.*

16.

Duvidhena saṃkhārakkhandho:

atthi { kenaci viññeyyo,
kenaci na viññeyyo.

Tividhena saṃkhārakkhandho:

atthi { dassanena pahātabbo,
bhāvanāya pahātabbo,
neva dassanena na bhāvanāya pahātabbo;

. . . pe . . . Evaṃ, *etc.*

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17.

Duvidhena saṃkhārakkhandho:

atthi { sāsavo,
anāsavo.

Tividhena saṃkhārakkhandho:

atthi { ācayagāmī,
apacayagāmī,
nevācayagāmī na apacayagāmī;

. . . pe . . . Evaṃ, *&c.*

18.

Duvidhena saṃkhārakkhandho:

atthi { āsavasampayutto,
āsavavippayutto.

Tividhena saṃkhārakkhandho:

atthi { sekho,
asekho,
neva sekho nāsekho;

. . . pe . . . Evaṃ, *&c.*

19.

Duvidhena saṃkhārakkhandho:

atthi { āsavo ceva sāsavo ca,
sāsavo ceva no ca āsavo.

Tividhena saṃkhārakkhandho:

atthi { paritto,
mahaggato,
appamāṇo;

. . . pe . . . Evaṃ, *&c.*

20.

Duvidhena saṃkhārakkhandho:

atthi { āsavo ceva āsavasampayutto ca,
āsavo ceva no ca āsavo.

Tividhena saṃkhārakkhandho:

atthi { parittārammaṇo,
mahaggatārammaṇo,
appamāṇārammaṇo;

. . . pe . . . Evaṃ, *&c.*

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21.

Duvidhena saṃkhārakkhandho:

atthi { āsavavippayutta-sāsavo,
āsavavippayutta-anāsavo.

Tividhena saṃkhārakkhandho

atthi { hīno,
majjhimo,
paṇīto;

. . . pe . . . Evaṃ, *&c.*

22.

Duvidhena saṃkhārakkhandho

atthi { saṃyojanaṃ,
no saṃyojanaṃ.

Tividhena saṃkhārakkhandho:

atthi { micchattaniyato,
sammattaniyato,
aniyato;

. . . pe . . . Evaṃ, *&c.*

23.

Duvidhena saṃkhārakkhandho

atthi { saṃyojaniyo,
asaṃyojaniyo.

Tividhena saṃkhārakkhandho:

atthi { maggārammaṇo,
maggahetuko,
maggādhipati;

. . . pe . . . Evaṃ, *&c.*

24.

Duvidhena saṃkhārakkhandho:

atthi { saṃyojanasampayutto,
saṃyojanavippayutto.

Tividhena saṃkhārakkhandho:

atthi { uppanno,
anuppanno,
uppādī;

. . . pe . . . Evaṃ, *&c.*

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25.

Duvidhena saṃkhārakkhandho:

atthi { saṃyojanañ ceva saṃyojaniyo ca,
saṃyojaniyo ceva no ca saṃyojanaṃ.

Tividhena saṃkhārakkhandho:

atthi { atīto,
anāgato,
paccuppanno;

. . . pe . . . Evaṃ, *etc.*

26.

Duvidhena saṃkhārakkhandho:

atthi { saṃyojanañ ceva saṃyojanasampayutto ca,
saṃyojanasampayutto ceva no ca saṃyojanaṃ.

Tividhena saṃkhārakkhandho:

atthi { atītārammaṇo,
anāgatārammaṇo,
paccuppannārammaṇo;

. . . pe . . . Evaṃ, *etc.*

27.

Duvidhena saṃkhārakkhandho:

atthi { saṃyojanavippayutta-saṃyojaniyo,
saṃyojanavippayutta-asaṃyojaniyo.

Tividhena saṃkhārakkhandho:

atthi { ajjhatto,
bahiddho,
ajjhattabahiddho;

. . . pe . . . Evaṃ, *etc.*

28.

Duvidhena saṃkhārakkhandho:

atthi { gantho,
no gantho.

Tividhena saṃkhārakkhandho:

atthi { ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṃ dasavidhena saṃkhārakkhandho.

UBHATO VAḌḌHAKAṂ.[1]

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[1] S[d]: ubhato-vaḍḍhanakaṃ niṭṭhitaṃ.

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Sattavidhena saṇkhārakkhandho:

atthi {kusalo, akusalo, avyākato,} atthi {kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.}

Evaṇ sattavidhena saṇkhārakkhandho.

Aparo pi sattavidhena saṇkhārakkhandho:

atthi[1] {ajjhattārammaṇo, bahiddhārammaṇo, ajjhattabahiddhārammaṇo,} atthi {kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.}

Evaṇ sattavidhena saṇkhārakkhandho.

Catuvīsatividhena saṇkhārakkhandho: cakkhusamphassapaccayā saṇkhārakkhandho atthi kusalo, atthi akusalo atthi avyākato; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saṇkhārakkhandho atthi kusalo, atthi akusalo, atthi avyākato; cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā. Evaṇ catuvīsatividhena saṇkhārakkhandho.

Aparo pi catuvīsatividhena saṇkhārakkhandho: cakkhusamphassapaccayā saṇkhārakkhandho[2] atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saṇkhārakkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā. Evaṇ catuvīsatividhena saṇkhārakkhandho.

Tiṇsavidhena saṇkhārakkhandho: cakkhusamphassapaccayā saṇkhārakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā

---

[1] S[d] *and* B *insert beginning of full* Tikaṇ: atthi sukhāya vedanāya sampayutto. . . .atthi vipāko . . . pe . . .

[2] S[d] *inserts* atthi vipāko . . . pe . . . B *inserts only* atthi sukhāya vedanāya sampayutto . . . pe . . .

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. . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saṇkhārakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā. Evaṇ tiṇsavidhena saṇkhārakkhandho.

Bahuvidhena saṇkhārakkhandho: cakkhusamphassapaccayā saṇkhārakkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saṇkhārakkhandho: atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā. Evaṇ bahuvidhenasaṇkhārakkhandho.

Aparo pi bahuvidhena saṇkhārakkhandho: cakkhusamphassapaccayā saṇkhārakkhandho atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto . . . pe . . .,[1] atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saṇkhārakkhandho atthi ajjhattarammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā cetanā, . . . pe . . . manosamphassajā cetanā. Evaṇ bahuvidhena saṇkhārakkhandho.

Ayaṇ vuccati saṇkhārakkhandho.[2]

1.

Tattha katamo viññāṇakkhandho?
Ekavidhena viññāṇakkhandho: phassasampayutto.

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[1] S^d *inserts* atthi vipāko.
[2] S^d: . . . pe . . . saṇkhārakkhandho niṭṭhito.

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Duvidhena viññāṇakkhandho: atthi sahetuko, atthi ahetuko.

Tividhena viññāṇakkhandho: atthi kusalo, atthi akusalo, atthi avyākato.

Catubbidhena viññāṇakkhandho: atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena viññāṇakkhandho: atthi sukhindriyasampayutto, atthi dukkhindriyasampayutto, atthi somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekhindriyasampayutto.

Chabbidhena viññāṇakkhandho: cakkhuviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ. Evaṃ chabbidhena viññāṇakkhandho.

Sattavidhena viññāṇakkhandho: cakkhuviññāṇaṃ . . . pe . . . kāyaviññāṇaṃ manodhātu manoviññāṇadhātu. Evaṃ sattavidhena viññāṇakkhandho.

Aṭṭhavidhena viññāṇakkhandho: cakkhuviññāṇaṃ . . . pe . . kāyaviññāṇaṃ: atthi sukhasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manoviññāṇadhātu. Evaṃ aṭṭhavidhena viññāṇakkhandho.

Navavidhena viññāṇakkhandho: cakkhuviññāṇaṃ . . . pe . . . kāyaviññāṇaṃ, manodhātu, manoviññāṇadhātu atthi kusalā, atthi akusalā, atthi avyākatā. Evaṃ navavidhena viññāṇakkhandho.

Dasavidhena viññāṇakkhandho: cakkhuviññāṇaṃ . . . pe . . . kāyaviññāṇaṃ atthi sukhasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manoviññāṇadhātu atthi kusalā, atthi akusalā, atthi avyākatā. Evaṃ dasavidhena viññāṇakkhandho.

[*These Ten Categories are now repeated, as in the case of foregoing* Khandhā. *Only the varying factors—* Duvidhena, Tividhena—*are given. The others are to be understood as set forth under Section* 1.]

2.

Duvidhena viññāṇakkhandho:

atthi { sahetuko,
ahetuko.

Tividhena viññāṇakkhandho:

atthi { sukhāya vedanāya sampayutto,
dukkhāya vedanāya sampayutto,
adukkhamasukhāya vedanāya sampayutto;

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atthi {vipāko,
vipākadhammadhammo,
neva-vipāka-na-vipākadhammadhammo;
. . . pe . . .
atthi {ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo.[1]
. . . pe . . . Evaṇ dasavidhena viññāṇakkhandho.

3.[2]

Duvidhena viññāṇakkhandho :[3]

atthi {hetusampayutto,
hetuvippayutto;
atthi {na hetu sahetuko,
na hetu ahetuko;
atthi {lokiyo,
lokuttaro;
atthi {kenaci viññeyyo,
kenaci na viññeyyo;
atthi {sāsavo,
anāsavo;
atthi {āsavasampayutto,
āsavavippayutto;
atthi {āsavavippayutta-sāsavo,
āsavavippayutta-anāsavo;
atthi {saṇyojaniyo,
asaṇyojaniyo;
atthi {saṇyojanasampayutto,
saṇyojanavippayutto;
atthi {saṇyojanavippayutta-saṇyojaniyo,
saṇyojanavippayutta-asaṇyojaniyo;
atthi ganthaniyo . . .
atthi oghaniyo . . .
atthi yoganiyo . . .
atthi nīvaraṇiyo . . .

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[1] *So* S[d], *which, however, omits the first triplet.* K. *and* B. *give full* Tikaṇ.

[2] S[d] *gives here an additional series; under* Duvidhena *only* sahetuko, ahetuko; *under* Tividhena: . . . vipāko . . . pe . . . ajjhattārammaṇo . . .

[3] *Much abbreviated in* S[d].

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atthi {parāmaṭṭho,
aparāmaṭṭho;
atthi {parāmāsasampayutto,
parāmāsavippayutto;
atthi {parāmāsavippayutta-parāmaṭṭho,
parāmāsavippayutta-aparāmaṭṭho;
atthi {upādiṇṇo,
anupādiṇṇo;
atthi {upādānasampayutto,
upādānavippayutto;
atthi {upādānavippayutta-upādāniyo,
upādānavippayutta-anupādāniyo;
atthi {saṃkilesiko,
asaṃkilesiko;
atthi {saṃkiliṭṭho,
asaṃkiliṭṭho;
atthi {kilesasampayutto,
kilesavippayutto;
atthi {kilesavippayutta-saṃkilesiko,
kilesavippayutta-asaṃkilesiko;
atthi {dassanena pahātabbo,
na dassanena pahātabbo;
atthi bhāvanāya pahātabbo . . .
atthi dassanena pahātabbahetuko . . .
atthi bhāvanāya pahātabbahetuko . .
atthi {savitakko,
avitakko;
atthi savicāro . . .
atthi sappītiko . . .
atthi {pītisahagato,
na pītisahagato;
atthi sukhasahagato . . .
atthi upekhāsahagato . . .
atthi {kāmāvacaro,
na kāmāvacaro;
atthi rūpāvacaro . . .
atthi arūpāvacaro . . .
atthi {pariyāpanno,
apariyāpanno;
atthi niyyāniko . . .
atthi niyato . . .
atthi sa-uttaro . . .
atthi saraṇo . . .

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Tividhena viññāṇakkhandho:

atthi { kusalo,
akusalo,
avyākato.

. . . pe . . . Evaṃ, *&c.*

4.

Duvidhena viññāṇakkhandho:

atthi { saraṇo,
araṇo.

Tividhena viññāṇakkhandho:[1]

atthi { ajjhattārammaṇo,
bahiddhārammano,
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṃ, *&c.*

DUKAMŪLAKAṂ.

5.

Duvidhena viññāṇakkhandho:

atthi { sahetuko,
ahetuko.

Tividhena viññāṇakkhandho:

atthi { kusalo,
akusalo,
avyākato;

. . . pe . . . Evaṃ, *&c.*

6.

Duvidhena viññāṇakkhandho:[2]

atthi { saraṇo,
araṇo.

Tividhena viññāṇakkhandho:

atthi { kusalo,
akusalo,
avyākato;

. . . pe . . . Evaṃ, *&c.*

---

[1] S[d] *and* B. *give first and last triplets of full* Tikaṃ: sukhāya vedanāya sampayutto. . . .

[2] S[d] *has instead* hetusampayutto, hetuvippayutto. B. *follows* S[d], *but adds* . . . pe . . . atthi saraṇo . . .

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7.

Duvidhena viññāṇakkhandho:[1]

atthi { sahetuko,
ahetuko.

Tividhena viññāṇakkhandho:[2]

atthi { ajjhattārammano,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṇ, *&c.*

8.[3]

Duvidhena viññāṇakkhandho:[4]

atthi { saraṇo,
araṇo.

Tividhena viññāṇakkhandho:

atthi { ajjhattārammaṇo,
bahiddhārammaṇo,
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṇ, *&c.*

TIKAMŪLAKAṆ.

9.

Duvidhena viññāṇakkhandho:

atthi { sahetuko,
ahetuko.

Tividhena viññāṇakkhandho:

atthi { kusalo,
akusalo,
avyākato;

. . . pe . . . Evaṇ, *&c.*

---

[1] S[d] *has instead* na hetu sahetuko, *and full* Dukaṇ *greatly abbreviated.*

[2] S[d] *as in Section* 6. B. *inserts:* atthi sukhāya vedanāya sampayutto . . . atthi vipāko . . . pe . . .

[3] S[d] *gives an additional series; under* Duvidhena: . . . sahetuko, ahetuko; *under* Tividhena, *first and last terms* (sukhāya vedanāya, *&c.*) *of full* Tikaṇ.

[4] S[d]: na hetu sahetuko, *and abbreviated* Dukaṇ. B. *inserts:* atthi hetusampayutto, atthi hetuvippayutto; . . . pe . . .

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10.

Duvidhena viññāṇakkhandho:

atthi { hetusampayutto,
hetuvippayutto.

Tividhena viññāṇakkhandho:

atthi { sukhāya vedanāya sampayutto,
dukkhāya vedanāya sampayutto.
adukkhamasukhāya vedanāya sampayutto;

. . . pe . . . Evaṃ, *etc.*

11.

Duvidhena viññāṇakkhandho:

atthi { na hetu sahetuko,[1]
na hetu ahetuko.

Tividhena viññāṇakkhandho:[2]

atthi { vipāko,
vipākadhammadhammo,
neva-vipāka-na-vipākadhammadhammo;

. . . pe . . . Evaṃ, *etc.*

12.

Duvidhena viññāṇakkhandho:

atthi { lokiyo,
lokuttaro.

Tividhena viññāṇakkhandho:

atthi { upādiṇṇupādāniyo,
anupādiṇṇupādāniyo,
anupādiṇṇ'anupādāniyo;

. . . pe . . . Evaṃ, *etc.*

NOTE.—Yathā saññākkhandhassa Ubhatovaḍḍhanakaṃ evaṃ viññāṇakkhandhassa vitthāretabbaṃ.[3]

UBHATO VAḌḌHAKAṂ.

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[1] S[d] *has instead* atthi nīvaraṇiyo. . . .
[2] S[d] *has instead* atthi ajjhattārammaṇo. . . .
[3] *So* S[d]. K. *and* B. *give full text as for* saññākkhandho, pp. 34 *foll.*

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Sattavidhena viññāṇakkhandho:

atthi { kusalo, akusalo, avyākato, } atthi { kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.

Evaṇ sattavidhena viññāṇakkhandho.

Aparo pi viññāṇakkhandho:

atthi[1] { ajjhattārammaṇo, bahiddhārammaṇo, ajjhattabahiddhārammaṇo, } atthi { kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.

Evaṇ sattavidhena viññāṇakkhandho.

Catuvīsatividhena viññāṇakkhandho: cakkhusamphassapaccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi avyākato; sotasamphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosamphassapaccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi avyākato; cakkhuviññāṇaṇ . . . pe . . . manoviññāṇaṇ. Evaṇ catuvīsatividhena viññāṇakkhandho.

Aparo pi catuvīsatividhena viññāṇakkhandho: cakkhusamphassapaccayā viññāṇakkhandho atthi[2] ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatta-bahiddhārammaṇo: sotasamphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosamphassasampaccayā viññāṇakkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; cakkhuviññāṇaṇ . . . pe . . . manoviññāṇaṇ. Evaṇ catuvīsatividhena viññāṇakkhandho.

Tiṇsavidhena viññāṇakkhandho: cakkhusamphassapaccayā viññāṇakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosamphassapaccayā viññāṇakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyapanno; cakkhu-

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[1] S[d] *and* B: atthi sukhāya vedanāya sampayutto . . . atthi ajjhattārammaṇo . . .

[2] S[d] *and* B. *insert* atthi vipāko . . . pe . . .

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viññāṇaṁ . . . pe . . . manoviññāṇaṁ. Evaṁ tiṁsavidhena viññāṇakkhandho.

Bahuvidhena viññāṇakkhandho: cakkhusamphassapaccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosamphassapaccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhuviññāṇaṁ . . . pe . . . manoviññāṇaṁ. Evaṁ bahuvidhena viññāṇakkhandho.

Aparo pi bahuvidhena viññāṇakkhandho: cakkhusamphassapaccayā viññāṇakkhandho[1] atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosamphassapaccayā viññāṇakkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhuviññāṇaṁ . . . pe . . . manoviññāṇaṁ. Evaṁ bahuvidhena viññāṇakkhandho.

Ayaṁ vuccati viññāṇakkhandho.

Abhidhammabhājaniyaṁ.[2]

Pañcakkhandhā: — rūpakkhandho, vedanākkhandho, saññākkhandho, saṁkhārakkhandho, viññāṇakkhandho.

Pañcannaṁ khandhānaṁ kati kusalā, kati akusalā, kati avyākatā,[3] kati sukhāya vedanāya sampayuttā . . . pe . . . kati saraṇā, kati araṇā?

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[1] S^{d}: atthi sukhāya vedanāya sampayutto . . . pe . . . atthi vipāko . . . pe . . ., *&c.* B., *as* S^{d}, *but omitting* atthi vipāko . . .

[2] *So* K. *and* B. S^{d}: Viññāṇakkhandho niṭṭhito. Abhidhammabhājaniyaṁ niṭṭhitaṁ.

[3] *In* K. *and* B. . . . pe . . . *begins here, the following question being omitted.*

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Rūpakkhandho avyākato; cattāro khandhā siyā kusalā siyā akusalā siyā avyākatā. Dve khandhā na vattabbā sukhāya vedanāya sampayuttā ti pi, dukkhāya vedanāya sampayuttā ti pi, ādukkhamasukhāya vedanāya sampayuttā ti pi; tayo khandhā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Rūpakkhandho neva-vipāka-na-vipākadhammadhammo; cattāro khandhā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā. Rūpakkhandho siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo; cattāro khandhā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.[1] Rūpakkhandho asaṅkiliṭṭha-saṅkilesiko; cattāro khandhā siyā saṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-asaṅkilesikā. Rūpakkhandho avitakka-avicāro; tayo khandhā siya savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā; saṅkhārakkhandho siyā savitakka-savicāro siyā avitakka-vicāramatto siya avitakka-avicāro, siyā na vattabbo savitakka-savicāro[2] ti pi avitakka-vicāramatto ti pi avitakka-avicāro ti pi. Rūpakkhandho na vattabbo pītisahagato ti pi sukhasahagato ti pi upekhāsahagato ti pi; vedanākkhandho siyā pītisahagato na sukhasahagato na upekhāsahagato siyā na vattabbo pītisahagato ti. Tayo khandhā siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā siyā na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi. Rūpakkhandho neva dassanena na bhāvanāya pahātabbo; cattāro khandhā siyā dassanena pahātabbā siyā bhāvanāya pahātabbā siyā neva dassanena na bhāvanāya pahātabbā. Rūpakkhandho neva dassanena na bhāvanāya pahātabbahetuko; cattāro khandhā siyā dassanena pahātabbahetukā siyā bhāvanāya pahātabbahetukā siyā neva dassanena na bhāvanāya pahātabbahetukā. Rūpakkhandho neva ācayagāmī na apacayagāmī; cattāro khandhā siyā ācayagāmino siyā apacayagāmino siyā neva ācayagāmino na apacagāmino. Rūpakkhandho neva sekho nāsekho; cattāro khandhā siyā sekhā siyā asekhā siyā neva sekhā nāsekhā. Rūpakkhandho paritto; cattāro khandhā siyā parittā siyā mahaggatā siyā appamāṇā. Rūpakkhandho anārammaṇo; cattāro khandhā siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇā siyā na vattabbā parittārammaṇā

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[1] K: anupādinnānupādāniyā.
[2] S[d] *has* savicāro *only*.

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ti pi mahaggatārammaṇā ti pi appamāṇārammaṇā ti pi. Rūpakkhandho majjhimo; cattāro khandhā siyā hīnā siyā majjhimā siyā paṇītā. Rūpakkhandho aniyato; cattāro khandhā siyā micchattaniyatā siyā sammattaniyatā siyā aniyatā. Rūpakkhandho anārammaṇo; cattāro khandhā siyā maggārammaṇā siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi. Siyā uppannā siyā anuppannā siyā uppādino. Siyā atītā siyā anāgatā siyā paccuppannā. Rūpakkhandho anārammaṇo; cattāro khandhā siyā atītārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhattā siyā bahiddhā siyā ajjhatta - bahiddhā. Rūpakkhandho anārammaṇo; cattāro khandhā siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhatta-bahiddhārammaṇā siyā na vattabbā ajjhattārammaṇā ti pi bahiddhārammaṇā ti pi ajjhatta-bahiddhārammaṇā ti pi. Cattāro khandhā anidassana - appaṭighā; rūpakkhandho siyā sanidassana-sappaṭigho siyā anidassana-sappaṭigho siyā anidassana-appaṭigho.

Cattāro khandhā na hetū;[1] saṅkhārakkhandho siyā hetu siyā na hetu. Rūpakkhandho ahetuko; cattāro khandhā siyā sahetukā siyā ahetukā. Rūpakkhandho hetuvippayutto; cattāro khandhā siyā hetusampayuttā siyā hetuvippayuttā. Rūpakkhandho na vattabbo hetu ceva sahetuko cāti[2] pi, sahetuko ceva na ca hetūti pi;[3] tayo khandhā na vattabbā hetū ceva sahetukā cāti pi, siyā sahetukā ceva na ca hetū, siyā na vattabbā sahetukā ceva na ca hetū ti pi;[3] saṅkhārakkhandho siyā hetu ceva sahetuko ca, siyā sahetuko ceva na ca hetu, siyā na vattabbo hetu ceva sahetuko cāti pi sahetuko ceva na ca hetūti pi.[3] Rūpakkhandho na vattabbo hetu ceva hetusampayutto cāti pi, hetusampayutto ceva na ca hetūti pi;[3] tayo khandhā na vattabbā hetū ceva hetusampayuttā cāti pi, siyā hetusampayuttā ceva na ca hetū, siyā na vattabbā hetusampayuttā ceva na ca hetūti pi; saṅkhārakkhandho siyā hetū ceva hetusampayutto ca, siyā hetusampayutto ceva na ca hetu, siyā na vattabbo hetu ceva hetusampayutto cāti pi hetusampayutto ceva na ca hetūti pi. Rūpakkhandho na[5] hetu

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[1] S^d^ *never has* hetū.
[2] S^d^ *and* B. *omit* ca *before* ti *and* ti pi *always*.
[3] S^d^: hetu ti pi. [4] S^d^: hetu.
[5] S^d^ *has* na ca.

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ahetuko ; tayo khandhā siyā na hetū sahetukā siyā na hetū ahetukā ; saŋkhārakkhandho siyā na hetu sahetuko siyā na hetu ahetuko siyā na vattabbo na hetu sahetuko ti pi na hetu ahetuko ti pi.

Sappaccayā. Saŋkhatā. Cattāro khandhā anidassanā; rūpakkhandho siyā sanidassano siyā anidassano. Cattāro khandhā appaṭighā; rūpakkhandho siyā sappaṭigho siyā appaṭigho. Rūpakkhandho rūpaŋ; cattāro khandhā arūpā. Rūpakkhandho lokiyo; cattāro khandhā siyā lokiyā siyā lokuttarā. Kenaci viññeyyā, kenaci na viññeyyā.

Cattāro khandhā no āsavā; saŋkhārakkhandho siyā āsavo siyā no āsavo.[1] Rūpakkhandho sāsavo; cattāro khandhā siyā sāsavā siyā anāsavā. Rūpakkhandho āsavavippayutto; cattāro khandhā siyā āsavasampayuttā siyā āsavavippayuttā. Rūpakkhandho na vattabbo āsavo ceva sāsavo cāti,[2] sāsavo ceva no ca āsavo; tayo khandhā na vattabbā āsavā ceva sāsavā cāti,[2] siyā sāsavā ceva no ca āsavā, siyā na vattabbā sāsavā ceva no ca āsavā ti; saŋkhārakkhandho siyā āsavo ceva sāsavo ca, siyā sāsavo ceva no ca āsavo, siyā na vattabbo āsavo ceva sāsavo cāti pi sāsavo ceva no ca āsavo ti pi. Rūpakkhandho na vattabbo āsavo ceva āsavasampayutto cāti pi āsavasampayutto ceva no ca āsavo ti pi; tayo khandhā na vattabbā āsavā ceva āsavasampayuttā cāti siyā āsavasampayuttā ceva no ca āsavā, siyā na vattabbā āsavasampayuttā ceva no ca āsavā ti; saŋkhārakkhandho siyā āsavo ceva āsavasampayutto ca, siyā āsavasampayutto ceva no ca āsavo, siyā na vattabbo āsavo ceva āsavasampayutto cāti pi, āsavasampayutto ceva no ca āsavo ti pi. Rūpakkhandho āsavavippayutta-sāsavo; cattāro khandhā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

Cattāro khandhā no saŋyojanā; saŋkhārakkhandho siyā saŋyojanaŋ siyā no saŋyojanaŋ. Rūpakkhandho saŋyojaniyo; cattāro khandhā siyā saŋyojaniyā siyā asaŋyojaniyā. Rūpakkhandho saŋyojanavippayutto; cattāro khandhā siyā saŋyojanasampayuttā siyā saŋyojanavippayuttā. Rūpakkhandho na vattabbo saŋyojanañ ceva saŋyojaniyo cāti, saŋyojaniyo ceva no ca saŋyojanaŋ; tayo khandhā na vattabbā saŋyojanā ceva saŋyojaniyā cāti, siyā saŋyojaniyā

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[1] S^{d}: siyā no āsavo siyā no anāsavo.
[2] S^{d} *and* B.: ti *only*.

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ceva no ca saŋyojanā, siyā na vattabbā saŋyojaniyā ceva no ca saŋyojanā ti; saŋkhārakkhandho siyā saŋyojanañ ceva saŋyojaniyo ca, siyā saŋyojaniyo ceva no ca saŋyojanaŋ, siyā na vattabbo saŋyojanañ ceva saŋyojaniyo cāti pi saŋyojaniyo ceva no ca saŋyojanan ti pi. Rūpakkhandho na vattabbo saŋyojanañ ceva saŋyojanasampayutto cāti pi, saŋyojanasampayutto ceva no ca saŋyojanan ti pi; tayo khandhā na vattabbā saŋyojanā ceva saŋyojanasampayuttā cāti, siyā saŋyojanasampayuttā ceva no ca saŋyojanā, siyā na vattabbā saŋyojanasampayuttā ceva no ca saŋyojanā ti; saŋkhārakkhandho siyā saŋyojanañ ceva saŋyojanasampayutto ca, siyā saŋyojanasampayutto ceva no ca saŋyojanaŋ, siyā na vattabbo saŋyojanañ ceva saŋyojanasampayutto cāti pi, saŋyojanasampayutto ceva no ca saŋyojanan ti pi. Rūpakkhandho saŋyojanavippayutta-saŋyojaniyo; cattāro khandhā siyā saŋyojanavippayutta-saŋyojaniyā siyā saŋyojanavippayutta-asaŋyojaniyā, siyā na vattabbā saŋyojanavippayutta-saŋyojaniyā ti pi saŋyojanavippayutta-asaŋyojaniyā ti pi.

Cattāro khandhā no ganthā; saŋkhārakkhandho siyā gantho siyā no gantho. Rūpakkhandho ganthaniyo; cattāro khandhā siyā ganthaniyā siyā aganthaniyā. Rūpakkhandho ganthavippayutto; cattāro khandhā siyā ganthasampayuttā siyā ganthavippayuttā. Rūpakkhandho na vattabbo gantho ceva ganthaniyo cāti, ganthaniyo ceva no ca gantho; tayo khandhā na vattabbā ganthā ceva ganthaniyā cāti, siyā ganthaniyā ceva no ca ganthā, siyā na vattabbā ganthaniyā ceva no ca ganthā ti; saŋkhārakkhandho siyā gantho ceva ganthaniyo ca, siyā ganthaniyo ceva no ca gantho, siyā na vattabbo gantho ceva ganthaniyo cāti pi, ganthaniyo ceva no ca gantho ti pi. Rūpakkhandho na vattabbo gantho ceva ganthasampayutto cāti pi, ganthasampayutto ceva no ca gantho ti pi; tayo khandhā na vattabbā ganthā ceva ganthasampayuttā cāti, siyā ganthasampayuttā ceva no ca ganthā, siyā na vattabbā ganthasampayuttā ceva no ca ganthā ti; saŋkhārakkhandho siyā gantho ceva ganthasampayutto ca, siyā ganthasampayutto ceva no ca gantho, siyā na vattabbo gantho ceva ganthasampayutto cāti pi, ganthasampayutto ceva no ca gantho ti pi. Rūpakkhandho ganthavippayutta-ganthaniyo; cattāro khandhā siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā, siyā na vattabbā ganthavippayutta-ganthaniyā ti pi ganthavippayutta-aganthaniyā ti pi.

Cattāro khandhā no oghā . . . pe . . . no yogā . . . pe . . .

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Cattāro khandhā no nīvaraṇā;[1] saṅkhārakkhandho siyā nīvaraṇaṅ siyā no nīvaraṇaṅ. Rūpakkhandho nīvaraṇiyo, cattāro khandhā siyā nīvaraṇiyā siyā anīvaraṇiyā; rūpakkhandho nīvaraṇavippayutto, cattāro khandhā siyā nīvaraṇasampayuttā siyā nīvaraṇavippayuttā. Rūpakkhandho na vattabbo nīvaraṇañ ceva nīvaraṇiyo cāti, nīvaraṇiyo ceva no ca nīvaraṇaṅ; tayo khandhā na vattabbā nīvaraṇañ ceva nīvaraṇiyā cāti, siyā nīvaraṇiyā ceva no ca nīvaraṇā, siyā na vattabbā nīvaraṇiyā ceva no ca nīvaraṇā ti; saṅkhārakkhandho siyā nīvaraṇañ ceva nīvaraṇiyo ca, siyā nīvaraṇiyo ceva no ca nīvaraṇaṅ, siyā na vattabbo nīvaraṇaṅ ceva nīvaraṇiyo cāti pi nīvaraṇiyo ceva no ca nīvaraṇan ti pi. Rūpakkhandho no vattabbo nīvaraṇañ ceva nīvaraṇasampayutto cāti pi nīvaraṇasampayutto ceva no ca nīvaraṇan ti pi; tayo khandhā no vattabbā nīvaraṇā ceva nīvaraṇasampayuttā cā ti, siyā nīvaraṇasampayuttā ceva no ca nīvaraṇā siyā na vattabbā nīvaraṇasampayuttā ceva no ca nīvaraṇā ti; saṅkhārakkhandho siyā nīvaraṇañ ceva nīvaraṇasampayutto ca, siyā nīvaraṇasampayutto ceva no ca nīvaraṇaṅ, siyā na vattabbo nīvaraṇañ ceva nīvaraṇasampayutto cāti pi nīvaraṇasampayutto ceva no ca nīvaraṇan ti pi. Rūpakkhandho nīvaraṇavippayutta-nīvaraṇiyo; cattaro khandhā siyā nīvaraṇavippayutta-nīvaraṇiyā, siyā nīvaraṇavippayutta-anīvaraṇiyā, siyā na vattabbā nīvaraṇavippayutta-nīvaraṇiyā ti pi nīvaraṇavippayutta-anīvaraṇiyā ti pi.

Cattāro khandhā no parāmāsā; saṅkhārakkhandho siyā parāmāso siyo no parāmāso. Rūpakkhandho parāmaṭṭho; cattāro khandhā siyā parāmaṭṭhā siyā aparāmaṭṭhā. Rūpakkhandho parāmāsavippayutto; tayo khandhā siyā parāmāsasampayuttā siyā parāmāsavippayuttā; saṅkhārakkhandho siyā parāmāsasampayutto siyā parāmāsavippayutto siyā na vattabbo parāmāsasampayutto ti pi parāmāsavippayutto ti pi. Rūpakkhandho na vattabbo parāmāso ceva parāmaṭṭho cāti pi, parāmaṭṭho ceva no ca parāmāso; tayo khandhā no vattabbā parāmāsā ceva parāmaṭṭhā cāti, siyā parāmaṭṭhā ceva no ca parāmāsā, siyā na vattabbā parāmaṭṭhā ceva no ca pārāmāsā ti; saṅkhārakkhandho siyā parāmāso ceva parāmaṭṭho ca, siyā parāmaṭṭho ceva no ca parāmāso, siyā na vattabbo parāmāso ceva parāmaṭṭho cāti pi, parāmaṭṭho ceva no ca parāmāso ti pi. Rūpakkhandho parāmāsavippayutta-parāmaṭṭho; cāttaro khandhā siyā parāmāsavippayutta-parāmaṭṭhā siyā parāmāsavippa-

[1] S[d] *has* . . . pe . . . *down to the next paragraph.*

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yutta-aparāmaṭṭhā siyā na vattabbā parāmāsavippayutta-parāmaṭṭhā ti pi parāmāsavippayutta-aparāmaṭṭhā ti pi.

Rūpakkhandho anārammaṇo; cattāro khandhā sārammaṇā. Cattāro khandhā no cittā; viññāṇakkhandho cittaṇ.[1] Tayo khandhā cetasikā; dve khandhā acetasikā. Tayo khandhā cittasampayuttā; rūpakkhandho cittavippayutto; viññāṇakkhandho na vattabbo cittena sampayutto ti pi cittena vippayutto ti pi. Tayo khandhā cittasaṇsaṭṭhā; rūpakkhandho cittavisaṇsaṭṭho; viññāṇakkhando na vattabbo cittena saṇsaṭṭho ti pi cittena visaṇsaṭṭho ti pi. Tayo khandhā cittasamuṭṭhānā; viññāṇakkhandho no cittasamuṭṭhāno; rūpakkhandho siyā cittasamuṭṭhāno siyā no cittasamuṭṭhāno. Tayo khandhā cittasahabhuno; viññāṇakkhandho no cittasahabhū; rūpakkhandho cittasahabhū siyā no cittasahabhū. Tayo khandhā cittānuparivattino; viññāṇakkhandho no cittānuparivatti; rūpakkhandho siyā cittānuparivatti siyā no cittānuparivatti. Tayo khandhā cittasaṇsaṭṭha-samuṭṭhānā; dve khandhā no cittasaṇsaṭṭha-samuṭṭhānā. Tayo khandhā cittasaṇsaṭṭha-samuṭṭhāna-sahabhuno; dve khandhā no cittasaṇsaṭṭha-samuṭṭhāna-sahabhuno. Tayo khandhā cittasaṇsaṭṭha-samuṭṭhānānuparivattino; dve khandhā no cittasaṇsaṭṭha-samuṭṭhānānuparivattino.

Tayo khandhā bāhirā; viññāṇakkhandho ajjhattiko;[2] rūpakkhandho siyā ajjhattiko, siyā bāhiro. Cattāro khandhā no upādā;[3] rūpakkhandho siyā upādā siyā no upādā, siyā upādiṇṇo siyā anupādiṇṇo.

Cattāro khandhā no upādānā; saṇkhārakkhandho siyā upādānaṇ siyā no upādānaṇ. Rūpakkhandho upādāniyo: cattāro khandhā siyā upādāniyā siyā anupādāniyā. Rūpakkhandho upādānavippayutto; cattāro khandhā siyā upādānasampayuttā siyā upādānavippayuttā. Rūpakkhandho na vattabbo upādānañ ceva upādāniyo cāti, upādāniyo ceva no ca upādānaṇ; tayo khandhā na vattabbā upādānā ceva upādāniyā cāti, siyā upādāniyā ceva no ca upādānā, siyā na vattabbā upādāniyā ceva no ca upādānā ti; saṇkhārakkhandho siyā upādānañ ceva upādāniyo ca, siyā upādāniyo ceva no ca upādānaṇ, siyā na vattabbo upādānañ ceva upādāniyo cāti pi, upādāniyo ceva no ca upādānan ti pi. Rūpakkhandho na vattabbo upādānañ ceva upādānasam-

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[1] S[d] *and* B. *invert the order of these two alternatives.*

[2] S[d] *and* B. *invert the order of these two alternatives.*

[3] K: nupādā *and* nupādānā *always.*

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payutto cāti pi, upādānasampayutto ceva no ca upādānan ti pi; tayo khandhā na vattabbā upādānā ceva upādānasampayuttā cāti, siyā upādānasampayuttā ceva no ca upādānā, siyā na vattabbā upādānasampayuttā ceva no ca upādānā ti; saṇkhārakkhandho siyā upādānaṇ ceva upādānasampayutto ca, siyā upādānasampayutto ceva no ca upādānaṇ, siya na vattabbo upādānañ ceva upādānasampayutto ti pi, upādānasampayutto ceva no ca upādānan ti pi. Rūpakkhandho upādānavippayutta - upādāniyo; cattāro khandhā siyā upādānavippayutta-upādāniyā siyā upādānavippayutta-anupādāniyā, siyā na vattabbā upādānavippayutta-upādāniyā ti pi upādānavippayutta-anupādaniyā ti pi.

Cattāro khandhā no kilesā; saṇkhārakkhandho siyā kileso siyā no kileso; rūpakkhandho saṇkilesiko; cattāro khandhā siyā saṇkilesikā siyā asaṇkilesikā; rūpakkhandho asaṇkiliṭṭho; cattāro khandhā siyā saṇkiliṭṭhā siyā asaṇkiliṭṭhā; rūpakkhandho kilesavippayutto; cattāro khandhā siyā kilesasampayuttā siya kilesavippayuttā. Rūpakkhandho na vattabbo kileso ceva saṇkilesiko cāti, saṇkilesiko ceva no ca kileso; tayo khandhā na vattabbā kilesā ceva saṇkilesikā cāti, siyā saṇkilesikā ceva no ca kilesā, siyā na vattabbā saṇkilesikā ceva no ca kilesā ti; saṇkhārakkhandho siyā kileso ceva saṇkilesiko ca, siyā saṇkilesiko ceva no ca kileso, siyā na vattabbo kileso ceva saṇkilesiko cāti pi, saṇkilesiko ceva no ca kileso ti pi. Rūpakkhandho na vattabbo kileso ceva saṇkiliṭṭho cāti pi saṇkiliṭṭho ceva no ca kileso ti pi; tayo khandhā na vattabbā kilesā ceva saṇkiliṭṭhā cāti, siyā saṇkiliṭṭhā ceva no ca kilesā, siya na vattabbā saṇkiliṭṭhā ceva no ca kilesā ti; saṇkhārakkhandho siyā kileso ceva saṇkiliṭṭho ca, siyā saṇkiliṭṭho ceva no ca kileso, siyā na vattabbo kileso ceva saṇkiliṭṭho cāti pi, saṇkiliṭṭho ceva no ca kileso ti pi. Rūpakkhandho na vattabbo kileso ceva kilesasampayutto cāti pi, kilesasampayutto ceva no ca kileso ti pi; tayo khandhā na vattabbā kilesā ceva kilesasampayuttā cāti, siyā kilesasampayuttā ceva no ca kilesā siyā na vattabbā kilesasampayuttā ceva no ca kilesā ti; saṇkhārakkhandho siyā kileso ceva kilesasampayutto ca, siyā kilesasampayutto ceva no ca kileso, siyā na vattabbo kileso ceva kilesasampayutto cāti pi kilesasampayutto ceva no ca kileso ti pi. Rūpakkhandho kilesavippayutta-saṇkilesiko;[1] cattāro khandhā siyā kilesa-

[1] S[d]: kilesasampayutta-saṇkilesiko.

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vippayutta-saṃkilesikā siyā kilesavippayutta-asaṃkilesikā siyā na vattabbā kilesavippayutta-saṃkilesikā ti pi kilesavippayutta-asaṃkilesikā ti pi.

Rūpakkhandho na dassanena pahātabbo; cattāro khandhā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Rūpakkhandho na bhāvanāya pahātabbo; cattāro khandhā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Rūpakkhandho na dassanena pahātabbahetuko; cattāro khandhā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Rūpakkhandho na bhāvanāya pahātabbahetuko; cattāro khandhā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā. Rūpakkhandho avitakko; cattāro khandha siyā savitakkā siyā avitakkā. Rūpakkhandho avicāro; cattāro khandhā siyā savicārā siyā avicārā. Rūpakkhandho appītiko; cattāro khandhā siyā sappītikā siyā appītikā. Rūpakkhandho na pītisahagato; cattāro khandhā siyā pītisahagatā siyā na pītisahagatā. Dve khandhā na sukhasahagatā; tayo khandhā siyā sukhasahagatā siyā na sukhasahagatā. Dve khandhā na upekhāsahagatā; tayo khandhā siyā upekhāsahagatā siyā na upekhāsahagatā. Rūpakkhandho kāmāvacaro; cattāro khandhā siyā kāmāvacarā siyā na kāmāvacarā. Rūpakkhandho na rūpāvacaro; cattāro khandhā siyā rūpāvacarā siyā na rūpāvacarā. Rūpakkhandho na arūpāvacaro; cattāro khandhā siyā arūpāvacarā siyā na arūpāvacarā. Rūpakkhandho pariyāpanno; cattāro khandhā siyā pariyāpannā siyā apariyāpannā. Rūpakkhandho aniyyāniko; cattāro khandhā siyā niyyānikā siyā aniyyānikā. Rūpakkhandho aniyato; cattāro khandhā siyā niyatā siyā aniyatā. Rūpakkhandho sa-uttaro; cattāro khandhā siyā sa-uttarā siyā anuttarā. Rūpakkhandho araṇo; cattāro khandhā siyā saraṇā siyā araṇā ti.

PAÑHĀPUCCHAKAṂ.[1]
KHANDHAVIBHAṄGO PAṬHAMO SAMATTO.[2]

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[1] S^d *adds* niṭṭhitaṃ.

[2] K. *and* B. *omit* paṭhamo. B. *and* S^d *omit* samatto, B. *substituting* niṭṭhito.

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II

Āyatanavibhaṇgo

Dvādasāyatanāni: cakkhāyatanaṇ rūpāyatanaṇ, sotāyatanaṇ saddāyatanaṇ, ghānāyatanaṇ gandhāyatanaṇ, jivhāyatanaṇ rasāyatanaṇ, kāyāyatanaṇ phoṭṭhabbāyatanaṇ, manāyatanaṇ dhammāyatanaṇ.

Cakkhuṇ aniccaṇ dukkhaṇ anattā vipariṇāmadhammaṇ; rūpā aniccā dukkhā anattā vipariṇāmadhammā; sotaṇ aniccaṇ dukkhaṇ anattā vipariṇāmadhammaṇ; saddā aniccā dukkhā anattā vipariṇāmadhammā; ghānaṇ aniccaṇ dukkhaṇ anattā vipariṇāmadhammaṇ; gandhā aniccā dukkhā anattā vipariṇāmadhammā; jivhā aniccā dukkhā anattā vipariṇāmadhammā; rasā aniccā dukkhā anattā vipariṇāmadhammā; kāyo anicco dukkho anattā vipariṇāmadhammo; phoṭṭhabbā aniccā dukkhā anattā vipariṇāmadhammā; mano anicco dukkho anattā vipariṇāmadhammo; dhammā aniccā dukkhā anattā vipariṇāmadhammā.

Suttantabhājaniyaṇ.[1]

Dvādasāyatanāni:

cakkhāyatanaṇ	rūpāyatanaṇ
sotāyatanaṇ	saddāyatanaṇ
ghānāyatanaṇ	gandhāyatanaṇ
jivhāyatanaṇ	rasāyatanaṇ
kāyāyatanaṇ	phoṭṭhabbāyatanaṇ
manāyatanaṇ	dhammāyatanaṇ.

Tattha katamaṇ cakkhāyatanaṇ?

Yaṇ cakkhuṇ catunnaṇ mahābhūtānaṇ upādāya pasādo[2] attabhāvo pariyāpanno anidassano sappaṭigho: — yena

[1] *So* K. *also.*

[2] K. *elides the rest of this paragraph. See* Dh. S. § 597.

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cakkhunā anidassanena sappaṭighena rūpaṇ sanidassanaṇ sappaṭighaṇ passi vā passati vā passissati vā passe vā—cakkhuṇ p'etaṇ, cakkhāyatanaṇ p'etaṇ, cakkhudhātu p'esā, cakkhundriyaṇ p'etaṇ, loko p'eso, dvārā p'esā, samuddo p'eso, paṇḍaraṇ p'etaṇ, khettaṇ p'etaṇ, vatthuṇ p'etaṇ, nettaṇ p'etaṇ, nayanaṇ p'etaṇ, orimaṇ tīraṇ p'etaṇ, suñño gāmo p'eso: idaṇ vuccati cakkhāyatanaṇ.

Tattha katamaṇ sotāyatanaṇ[1] . . . ghānāyatanaṇ . . . jivhāyatanaṇ . . . kāyāyatanaṇ?

Yo kāyo catunnaṇ mahābhūtānaṇ upādāya pasādo . . . pe[2] . . . suñño gāmo p'eso: idaṇ vuccati kāyāyatanaṇ.

Tattha katamaṇ manāyatanaṇ?

Ekavidhena manāyatanaṇ: phassasampayutto. Duvidhena manāyatanaṇ: atthi sahetukaṇ, atthi ahetukaṇ. Tividhena manāyatanaṇ: atthi kusalaṇ, atthi akusalaṇ, atthi avyākataṇ.[3] Catubbidhena manāyatanaṇ: atthi kāmāvacaraṇ, atthi rūpāvacaraṇ, atthi arūpāvacaraṇ, atthi apariyāpannaṇ. Pañcavidhena manāyatanaṇ: atthi sukhindriyasampayuttaṇ, atthi dukkhindriyasampayuttaṇ, atthi somanassindriyasampayuttaṇ, atthi domanassindriyasampayuttaṇ, atthi upekhindriyasampayuttaṇ. Chabbidhena manāyatanaṇ: cakkhuviññāṇaṇ . . . pe . . . manoviññāṇaṇ. Sattavidhena manāyatanaṇ: cakkhuviññāṇaṇ . . . pe . . . kāyaviññāṇaṇ manodhātu manoviññāṇadhātu. Aṭṭhavidhena manāyatanaṇ: cakkhuviññāṇaṇ . . . pe . . . kāyaviññāṇaṇ atthi sukhasahagataṇ, atthi dukkhasahagataṇ, manodhātu, manoviññāṇadhātu. Navavidhena manāyatanaṇ: cakkhuviññāṇaṇ . . . pe . . . kāyaviññāṇaṇ, manodhātu, manoviññāṇadhātu atthi kusalā, atthi akusalā, atthi avyākatā. Evaṇ, *&c.* Dasavidhena manāyatanaṇ: cakkhuviññāṇaṇ . . . pe . . . kāyaviññāṇaṇ atthi sukhasahagataṇ, atthi dukkhasahagataṇ, manodhātu, manoviññāṇadhātu atthi kusalā, atthi akusalā, atthi avyākatā. Evaṇ dasavidhena manāyatanaṇ.[4]

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[1] *See* Dh. S. §§ 601, 605, 609 *for full answers.* S[d] *and* B. *give them in full.* K. *as above.*

[2] *See* Dh. S. § 613.

[3] K. *has here* . . . pe . . . Evaṇ dasavidhena manāyatanaṇ.

[4] B. *continues*: Ekavidhena manāyatanaṇ: phassasampayuttaṇ. Duvidhena *and* Tividhena, *as on* p. 54 § 2 . . . pe . . . Evaṇ bahuvidhena manāyatanaṇ. Idaṇ vuccati manāyatanaṇ.

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Tattha katamaṃ rūpāyatanaṃ?

Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā . . . pe[1] . . . rūpadhātu p'esā: idaṃ vuccati rūpāyatanaṃ.

Tattha katamaṃ saddāyatanaṃ . . . gandhāyatanaṃ . . . rasāyatanaṃ . . . phoṭṭhabbāyatanaṃ?[2]

Paṭhavīdhātu[3] . . . pe . . . phoṭṭhabbadhātu p'esā: idaṃ vuccati phoṭṭhabbāyatanaṃ.

Tattha katamaṃ dhammāyatanaṃ?

Vedanākkhandho saññākkhandho saṃkhārakkhandho, yañ ca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanaṃ pariyāpannaṃ asaṃkhatā ca dhātu.

Tattha katamo vedanākkhandho?

Ekavidhena vedanākkhandho: phassasampayutto.[4] Duvidhena vedanākkhandho: atthi sahetuko, atthi ahetuko. Tividhena vedanākkhandho: atthi kusalo, atthi akusalo, atthi avyākato . . . pe. . . . Evaṃ dasavidhena vedanākkhandho . . . pe . . . . Evaṃ bahuvidhena vedanākkhandho. Ayaṃ vuccati vedanākkhandho.

Tattha katamo saññākkhandho? Ekavidhena saññākkhandho: phassasampayutto . . . pe[5] . . . Evaṃ bahuvidhena saññākkhandho. Ayaṃ vuccati saññākkhandho.

Tattha katamo saṃkhārakkhandho? Ekavidhena saṃkhārakkhandho: cittasampayutto . . . pe.[6] . . . Duvidhena saṃkhārakkhandho: atthi sahetu, atthi na hetu. Tividhena saṃkhārakkhandho: atthi kusalo, atthi akusalo, atthi avyākato . . . pe. . . . Evaṃ dasavidhena saṃkhārakkhandho . . . pe . . . . Evaṃ bahuvidhena saṃkhārakkhandho. Ayaṃ vuccati saṃkhārakkhandho.

Tattha katamaṃ rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ?

Itthindriyaṃ . . . pe . . . kabaliṃkāro āhāro:[7] idaṃ vuccati rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ.

Tattha katamā asaṃkhatā[8] dhātu?

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[1] *So* K. S[d] *and* B. *give each reply in full, as in* Dh. S. §§ 617, 621, 625, 629.

[2] *See* Dh. S. § 648. [3] B: pathavī°.

[4] K. *begins its* pe *here.*

[5] K. *omits to* Evaṃ bahuvidhena. . . .

[6] S[d] *elides as in the preceding reply.*

[7] *Cf.* Dh. S. §§ 660 *with* 596.

[8] B: asaṃkhatā ca dhātu.

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Rāgakkhayo dosakkhayo mohakkhayo: ayaṃ vuccati asaṃkhatā[1] dhātu.

Idaṃ vuccati dhammāyatanaṃ.

ABHIDHAMMABHĀJANIYAṂ.[2]

Dvādasāyatanāni; cakkhāyatanaṃ rūpāyatanaṃ . . . pe . . . manāyatanaṃ dhammāyatanaṃ. Dvādasannaṃ āyatanānaṃ kati kusalā kati avyākatā . . . pe . . . kati saraṇā kati araṇā?

Dasāyatanā avyākatā; dvāyatanā siyā kusalā siyā akusalā siya avyākatā.

Dasāyatanā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi; manāyatanaṃ siyā sukhāya vedanāya sampayuttaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttaṃ; dhammāyatanaṃ siyā sukhāya vedanāya sampayuttaṃ siya dukkhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttaṃ siyā na vattabbaṃ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Dasāyatanā neva vipāka-na-vipākadhammadhammā;[1] dvāyatanā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

Pañcāyatanā upādiṇṇupādāniyā; saddāyatanaṃ anupādiṇṇupādāniyaṃ;[3] cattārāyatanā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇā-anupādāniyā;[4] dvāyatanā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Dasāyatanā asaṃkiliṭṭha-saṃkilesikā; dvāyatanā siyā saṃkiliṭṭha-saṃkilesikā siyā asaṃkiliṭṭha-saṃkilesikā siyā asaṃkiliṭṭha-asaṃkilesikā.

Dasāyatanā avitakka-avicārā; manāyatanaṃ siyā savitakka-savicāraṃ siyā avitakka-vicāramattaṃ siyā avitakka-avicāraṃ; dhammāyatanaṃ siyā savitakka-savicāraṃ siyā avitakka-vicāramattaṃ siyā avitakka-avicāraṃ siyā na vattabbaṃ savitakka-savicāran ti pi avitakka-vicāramattan ti pi avitakka-avicāran ti pi.

Dasāyatanā na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi; dvāyatanā siyā pītisahagatā

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[1] B: asaṃkhatā ca dhātu.

[2] *So* K. *also.*

[3] *See* Dh. S. §§ 654, 656.

[4] K: anupādinnānupādāniyā.

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siyā sukhasahagatā siyā upekhāsahagatā, siyā na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi.

Dasāyatanā neva dassanena na bhāvanāya pahātabbā; dvāyatanā siyā dassanena pahātabbā siyā bhāvanāya pahātabbā siyā neva dassanena na bhāvanāya pahātabbā.

Dasāyatanā neva dassanena na bhāvanāya pahātabbahetukā; dvāyatanā siyā dassanena pahātabbahetukā siyā bhāvanāya pahātabbahetukā siyā neva dassanena na bhāvanāya pahātabbahetukā.

Dasāyatanā neva ācayagāmino[1] na apacayagāmino; dvāyatanā siyā ācayagāmino siyā apacayagāmino[2] siyā neva ācayagāmino na apacayagāmino.

Dasāyatanā neva sekhā nāsekhā; dvāyatanā siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Dasāyatanā parittā; dvāyatanā siyā parittā siyā mahaggatā siyā appamāṇā.

Dasāyatanā anārammaṇā; dvāyatanā siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇā siyā na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi appamāṇārammaṇā ti pi.

Dasāyatanā majjhimā; dvāyatanā siyā hīnā siyā majjhimā siyā paṇītā.

Dasāyatanā aniyatā; dvāyatanā siyā micchattaniyatā siyā sammattaniyatā siyā aniyatā.

Dasāyatanā anārammaṇā; dvāyatanā siyā maggārammaṇā siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi.

Pañcāyatanā siyā uppannā siyā uppādino, na vattabbā anuppannā ti; saddāyatanaṃ siyā uppannaṃ siyā anuppannaṃ, na vattabbaṃ uppāditi; pañcāyatanā siyā uppannā siyā anuppannā siyā uppādino; dhammāyatanaṃ siyā uppannaṃ siyā anuppannaṃ siyā uppādi siya na vattabbaṃ uppannan ti pi anuppannan ti pi uppāditi pi.

Ekādasāyatanā siyā atītā siyā anāgatā siyā paccuppannā; dhammāyatanaṃ siyā atītaṃ siyā anāgataṃ siyā paccuppannaṃ siyā na vattabbaṃ atītan ti pi anāgatan ti pi paccuppannan ti pi.

Dasāyatanā anārammaṇā; dvāyatanā siyā atītārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na

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[1] S^d *and* B: nevācaya°.

[2] S^d *omits the second alternative.*

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vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā.

Dasāyatanā anārammaṇā; dvāyatanā siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhattabahiddhārammaṇā siya na vattabbā ajjhattārammaṇā ti pi bahiddhārammanā ti pi ajjhattabahiddhārammaṇā ti pi.

Rūpāyatanaṃ sanidassana-sappaṭighaṃ; navāyatanā anidassana-sappaṭighā; dvāyatanā anidassana-appaṭighā.

Ekādasāyatanā na hetū; dhammāyatanaṃ siyā hetu siyā na hetu.

Dasāyatanā ahetukā; dvāyatanā siyā sahetukā siyā ahetukā. Dasāyatanā hetuvippayuttā; dvāyatanā siyā hetusampayuttā siyā hetuvippayuttā. Dasāyatanā na vattabbā hetū ceva sahetukā cāti pi[1] sahetukā ceva na ca hetū ti pi;[2] manāyatanaṃ na vattabbaṃ hetū ceva sahetukañ cāti, siyā sahetukañ ceva na ca hetu, siyā na vattabbaṃ sahetukañ ceva na ca hetūti;[3] dhammāyatanaṃ siyā hetu ceva sahetukañ ca, siyā sahetukañ ceva na ca hetu, siyā na vattabbaṃ hetu ceva sahetukañ cāti pi sahetukañ ceva na ca hetūti pi. Dasāyatanā na vattabbā hetū ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetūti pi; manāyatanaṃ na vattabbaṃ hetu ceva hetusampayuttañ cāti, siyā hetusampayuttañ ceva na ca hetu, siyā na vattabbaṃ hetusampayuttañ ceva na ca hetūti; dhammāyatanaṃ siyā hetu ceva hetusampayuttañ ca siyā hetusampayuttañ ceva na ca hetu siyā na vattabbaṃ hetu ceva hetusampayuttañ cāti pi hetusampayuttañ ceva na ca hetūti pi. Dasāyatanā na hetū ahetukā; manāyatanaṃ siyā na hetu sahetukaṃ siyā na hetu ahetukaṃ; dhammāyatanaṃ siyā na hetu sahetukaṃ siya na hetu ahetukaṃ siya na vattabbaṃ na hetu sahetukan ti pi na hetu ahetukan ti pi.

Ekādasāyatanā sappaccayā; dhammāyatanaṃ siyā sappaccayaṃ siyā appaccayaṃ.

Ekādasāyatanā saṃkhatā; dhammāyatanaṃ siyā saṃkhataṃ siyā asaṃkhataṃ.

Ekādasāyatanā anidassanā: rūpāyatanaṃ sanidassanaṃ.[4]

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[1] S^d^ *and* B. *always read* ti pi *without* ca.

[2] S^d^ *omits* ti pi.

[3] S^d^: ti pi.

[4] S^d^: Rūpāyatanaṃ anidassanaṃ: ekādasa āyatana (*sic*) anidassanaṃ (*sic*). B. *inverts order of the sentences.*

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Dasāyatanā sappaṭighā; dvāyatanā appaṭighā.

Dasāyatanā rūpā; manāyatanaṃ arūpaṃ; dhammāyatanaṃ siyā rūpaṃ siyā arūpaṃ.

Dasāyatanā lokiyā; dvāyatanā siyā lokiyā siyā lokuttarā.

Kenaci viññeyyā, kenaci na viññeyyā.

Ekādasāyatanā no āsavā; dhammāyatanaṃ siyā āsavo siyā no āsavo. Dasāyatanā sāsavā; dvāyatanā siyā sāsavā siyā anāsavā. Dasāyatanā āsavavippayuttā; dvāyatanā siyā āsavasampayuttā siyā āsavavippayuttā. Dasāyatanā na vattabbā āsavā ceva sāsavā cāti,[1] sāsavā ceva no ca āsavā; manāyatanaṃ na vattabbaṃ āsavo ceva sāsavañ cāti, siyā sāsavañ ceva no ca āsavo, siya na vattabbaṃ sāsavañ ceva no ca āsavo ti; dhammāyatanaṃ siyā āsavo ceva sāsavañ ca, siyā sāsavañ ceva no ca āsavo, siyā na vattabbaṃ āsavo ceva sāsavañ cāti pi sāsavañ ceva no ca āsavo ti pi. Dasāyatanā na vattabbā āsavā ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavā ti pi; manāyatanaṃ na vattabbaṃ āsavo ceva āsavasampayuttañ cāti, siyā āsavasampayuttañ ceva no ca āsavo, siyā na vattabbaṃ āsavasampayuttañ ceva no ca āsavo ti; dhammāyatanaṃ siyā āsavo ceva āsavasampayuttañ ca, siyā āsavasampayuttañ ceva no ca āsavo siyā na vattabbaṃ āsavo ceva āsavasampayuttañ cāti pi, āsavasampayuttañ ceva no ca āsavo ti pi. Dasāyatanā āsavavippayutta-sāsavā; dvāyatanā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

Ekādasāyatanā no saṃyojanā; dhammāyatanaṃ siyā saṃyojanaṃ siyā no saṃyojanaṃ. Dasāyatanā saṃyojaniyā; dvāyatanā siyā saṃyojaniyā siyā asaṃyojaniyā. Dasāyatanā saṃyojanavippayuttā; dvāyatanā siyā saṃyojanasampayuttā siyā saṃyojanavippayuttā. Dasāyatanā na vattabbā saṃyojanā ceva saṃyojaniyā cāti, saṃyojaniyā ceva no ca saṃyojanā; manāyatanaṃ na vattabbaṃ saṃyojanañ ceva saṃyojaniyaṃ cāti, siyā saṃyojaniyañ ceva no ca saṃyojanaṃ, siyā na vattabbaṃ saṃyojaniyañ ceva no ca saṃyojanan ti; dhammāyatanaṃ siyā saṃyojanañ ceva saṃyojaniyañ ca, siyā saṃyojaniyañ ceva no ca saṃyojanaṃ, siyā na vattabbaṃ saṃyojanañ ceva saṃyojaniyañ cāti pi saṃyojaniyañ ceva no ca saṃyojanan ti pi. Dasāyatanā na vattabbā saṃyojanā ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanā ti pi; manā-

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[1] S[d] *and* B. *omit* ca *in such passages.*

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yatanaṃ na vattabbaṃ saṃyojanañ ceva saṃyojanasampayuttañ cāti, siyā saṃyojanasampayuttañ ceva no ca saṃyojanaṃ, siyā na vattabbaṃ saṃyojanasampayuttaṃ ceva no ca saṃyojanan ti; dhammāyatanaṃ siyā saṃyojanañ ceva saṃyojanasampayuttañ ca, siyā saṃyojanasampayuttañ ceva no ca saṃyojanaṃ, siyā na vattabbaṃ saṃyojanañ ceva saṃyojanasampayuttañ cāti pi, saṃyojanasampayuttañ ceva no ca saṃyojanan ti pi. Dasāyatanā saṃyojanavippayutta-saṃyojaniyā; dvāyatanā siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asaṃyojaniyā siyā na vattabbā saṃyojanavippayutta-saṃyojaniyā ti pi, saññojanavippayutta-asaṃyojaniyā ti pi.

Ekādasāyatanā no ganthā; dhammāyatanaṃ siyā gantho siyā no gantho. Dasāyatanā ganthaniyā; dvāyatanā siyā ganthaniyā siyā aganthaniyā. Dasāyatanā ganthavippayuttā; dvāyatanā siyā ganthasampayuttā siyā ganthavippayuttā. Dasāyatanā na vattabbā ganthā ceva ganthaniyā cāti, ganthaniyā ceva no ca ganthā; manāyatanaṃ na vattabbaṃ gantho ceva ganthaniyañ cāti, siyā ganthaniyañ ceva no ca gantho, siyā na vattabbaṃ ganthaniyañ ceva no ca gantho ti; dhammāyatanaṃ siyā gantho ceva ganthaniyañ ca, siyā ganthaniyañ ceva no ca gantho, siyā na vattabbaṃ gantho ceva ganthaniyañ cāti pi, ganthaniyañ ceva no ca gantho ti pi. Dasāyatanā na vattabbā ganthā ceva ganthasampayuttā cāti pi, ganthasampayuttā ceva no ca ganthā ti pi; manāyatanaṃ na vattabbaṃ gantho ceva ganthasampayuttañ cāti[1] siyā ganthasampayuttañ ceva no ca gantho, siyā na vattabbaṃ ganthasampayuttañ ceva no ca gantho ti;[2] dhammāyatanaṃ siyā gantho ceva ganthasampayuttañ ca, siyā ganthasampayuttañ ceva no ca gantho, siyā na vattabbaṃ gantho ceva ganthasampayuttañ cāti pi, ganthasampayuttañ ceva no ca gantho ti pi. Dasāyatanā ganthavippayutta-ganthaniyā; dvāyatanā siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā siyā na vattabbā ganthavippayutta-ganthaniyā ti pi, ganthavippayutta-aganthaniyā ti pi.

Ekādasāyatanā no oghā . . . pe . . . no yogā . . . pe[3] . . . no nīvaraṇā: dhammāyatanaṃ siyā nīvaraṇaṃ siyā no nīvaraṇaṃ[4] Dasāyatanā nīvaraṇiyā; dvāyatanā

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[1] S^{d}: ti pi. [2] S^{d}: ti pi.

[3] K. *omits* . . . pe . . .

[4] S^{d} *omits this final phrase.*

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siyā nīvaraṇiyā siyā anīvaraṇiyā. Dasāyatanā nīvaraṇavippayuttā; dvāyatanā siyā nīvaraṇasampayuttā siyā nīvaraṇavippayuttā. Dasāyatanā na vattabbā nīvaraṇā ceva nīvaraṇiyā cāti, nīvaraṇiyā ceva no ca nīvaraṇā; manāyatanaṃ na vattabbaṃ nīvaraṇañ ceva nīvaraṇiyañ cāti, siyā nīvaraṇiyañ ceva no ca nīvaraṇaṃ, siyā na vattabbaṃ nīvaraṇiyañ ceva no ca nīvaraṇan ti; dhammāyatanaṃ siyā nīvaraṇañ ceva nīvaraṇiyañ ca siyā nīvaraṇiyañ ceva no ca nīvaraṇaṃ, siyā na vattabbaṃ nīvaraṇañ ceva nīvaraṇiyañ cāti pi nīvaraṇiyañ ceva no ca nīvaraṇan ti pi. Dasāyatanā na vattabbā nīvaraṇā ceva nīvaraṇasampayuttā cāti pi, nīvaraṇasampayuttā ceva no ca nīvaraṇā ti pi; manāyatanaṃ na vattabbaṃ nīvaraṇañ ceva nīvaraṇasampayuttañ cāti, siyā nīvaraṇasampayuttañ ceva no ca nīvaraṇaṃ, siyā na vattabbaṃ nīvaraṇasampayuttañ ceva no ca nīvaraṇan ti; dhammāyatanaṃ siyā nīvaraṇañ ceva nīvaraṇasampayuttañ ca, siyā nīvaraṇasampayuttañ ceva no ca nīvaraṇaṃ, siyā na vattabbaṃ nīvaraṇañ ceva nīvaraṇasampayuttañ cāti pi nīvaraṇasampayuttañ ceva no ca nīvaraṇan ti pi. Dasāyatanā nīvaraṇavippayutta-nīvaraṇiyā; dvāyatanā siyā nīvaraṇavippayutta-nīvaraṇiyā siyā nīvaraṇavippayutta-anīvaraṇiyā siyā na vattabbā nīvaraṇavippayutta-nīvaraṇiyā ti pi nīvaraṇavippayutta-anīvaraṇiyā ti pi.

Ekādasāyatanā no parāmāsā; dhammāyatanaṃ siyā parāmāso siyā no parāmāso. Dasāyatanā parāmaṭṭhā; dvāyatanā siyā parāmaṭṭhā siyā aparāmaṭṭhā. Dasāyatanā parāmāsavippayuttā; manāyatanaṃ siyā parāmāsasampayuttaṃ siyā parāmāsavippayuttaṃ; dhammāyatanaṃ siyā parāmāsasampayuttaṃ siyā parāmāsavippayuttaṃ siyā na vattabbaṃ parāmāsasampayuttan ti pi parāmāsavippayuttan ti pi. Dasāyatanā na vattabbā parāmāsā ceva parāmaṭṭhā cāti, parāmaṭṭhā ceva no ca parāmāsā; manāyatanaṃ na vattabbaṃ parāmāso ceva parāmaṭṭhañ cāti, siyā parāmaṭṭhañ ceva no ca parāmāso, siya na vattabbaṃ parāmaṭṭhañ ceva no ca parāmāso ti; dhammāyatanaṃ siyā parāmāso ceva parāmaṭṭhañ ca,[1] siyā parāmaṭṭhañ ceva no ca parāmāso, siyā na vattabbaṃ parāmāso ceva parāmaṭṭhāñ cāti pi, parāmaṭṭhañ ceva no ca parāmāso ti pi. Dasāyatanā parāmāsavippayutta-parāmaṭṭhā; dvāyatanā siyā parāmāsavippayutta-parāmaṭṭhā siyā parāmāsavippayutta-aparāmaṭṭhā siyā na vattabbā parāmāsa-

[1] Sd: aparāmaṭṭhaṃ.

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vippayutta-parāmaṭṭhā ti pi parāmāsavippayutta-aparāmaṭṭhā ti pi.

Dasāyatanā anārammaṇā; manāyatanaṃ sārammaṇaṃ; dhammāyatanaṃ siyā sārammaṇaṃ siyā anārammaṇaṃ.

Manāyatanaṃ cittaṃ; ekādasāyatanā no cittā. Ekādasāyatanā acetasikā; dhammāyatanaṃ siyā cetasikaṃ siyā acetasikaṃ. Dasāyatanā cittavippayuttā; dhammāyatanaṃ siyā cittasampayuttaṃ siyā cittavippayuttaṃ; manāyatanaṃ na vattabbaṃ cittena sampayuttan ti pi cittena vippayuttan ti pi. Dasāyatanā cittavisaṃsaṭṭhā; dhammāyatanaṃ siyā cittasaṃsaṭṭhaṃ siyā cittavisaṃsaṭṭhaṃ; manāyatanaṃ na vattabbaṃ cittena saṃsaṭṭhan ti pi cittena visaṃsaṭṭhan ti pi. Chāyatanā no cittasamuṭṭhānā; chāyatanā siyā cittasamuṭṭhānā siyā no cittasamuṭṭhānā. Ekādasāyatanā no cittasahabhuno; dhammāyatanaṃ siyā cittasahabhu siyā no cittasahabhu. Ekādasāyatanā no cittānuparivattino; dhammāyatanaṃ siyā cittānuparivatti siyā no cittānuparivatti. Ekādasāyatanā no cittasaṃsaṭṭha-samuṭṭhānā; dhammāyatanaṃ siyā cittasaṃsaṭṭha-samuṭṭhānaṃ siyā no cittasaṃsaṭṭha-samuṭṭhānaṃ. Ekādasāyatanā no cittasaṃsaṭṭha-samuṭṭhāna-sahabhuno; dhammāyatanaṃ siyā cittasaṃsaṭṭha-samuṭṭhāna-sahabhu siyā no cittasaṃsaṭṭha-samuṭṭhāna-sahabhu. Ekādasāyatanā no cittasaṃsaṭṭha-samuṭṭhānānuparivattino; dhammāyatanaṃ siyā cittasaṃsaṭṭha-samuṭṭhānānuparivatti siyā no cittasaṃsaṭṭha-samuṭṭhānānuparivatti.

Chāyatanā ajjhattikā; chāyatanā bāhirā. Navāyatanā upādā; dvāyatanā no upādā;[1] dhammāyatanaṃ siyā upādā siyā no upādā. Pañcāyatanā upādiṇṇā; saddāyatanaṃ anupādiṇṇaṃ; chāyatanā siyā upādiṇṇā siyā anupādiṇṇā.

Ekādasāyatanā no upādānā;[2] dhammāyatanaṃ siyā upādānaṃ siyā no upādānaṃ. Dasāyatanā upādāniyā; dvāyatanā siyā upādāniyā siyā anupādāniyā. Dasāyatanā upādānavippayuttā, dvāyatanā siyā upādānasampayuttā siyā upādānavippayuttā. Dasāyatanā na vattabbā upadānā ceva upādāniyā cāti, upādāniyā ceva no ca upādānā; manāyatanaṃ na vattabbaṃ upādānañ ceva upādāniyañ cāti, siyā upādāniyañ ceva no ca upādānaṃ siyā na vattabbaṃ upādāniyañ ceva no ca upādānan ti; dhammāyatanaṃ siyā upādānañ ceva upādāniyañ ca, siyā upādāniyañ ceva no ca upādānaṃ, siyā na vattabbaṃ upādānañ

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[1] K: 'nupādā.
[2] K: 'nupādānā *always*.

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ceva upādāniyañ cāti pi upādāniyañ ceva no ca upādānan ti pi. Dasāyatanā na vattabbā upādānā ceva upādānasampayuttā cāti pi, upādānasampayuttā ceva no ca upādānā ti pi, manāyatanaṃ na vattabbaṃ upādānañ ceva upādānasampayuttañ cāti, siyā upādāna-sampayuttañ ceva no ca upādānaṃ, siyā no vattabbaṃ upādānasampayuttañ ceva no ca upādānan ti; dhammāyatanaṃ siyā upādānañ ceva upādānasampayuttañ ca, siyā upādānasampayuttañ ceva no ca upādānaṃ, siyā na vattabbaṃ upādanañ ceva upādānasampayuttañ cāti pi upādānasampayuttañ ceva no ca upādānan ti pi. Dasāyatanā upādānavippayutta-upādāniyā; dvāyatanā siyā upādānavippayutta-upādāniyā siyā upādānavippayutta-anupādāniyā siyā na vattabbā upādānavippayutta-anupādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.

Ekādasāyatanā no kilesā; dhammāyatanaṃ siyā kileso siyā no kileso. Dasāyatanā saṃkilesikā; dvāyatanā siyā saṃkilesikā siyā asaṃkilesikā. Dasāyatanā asaṃkiliṭṭhā; dvāyatanā siyā saṃkiliṭṭhā siyā asaṃkiliṭṭhā. Dasāyatanā kilesavippayuttā; dvāyatanā siyā kilesasampayuttā siyā kilesavippayuttā. Dasāyatanā na vattabbā kilesā ceva saṃkilesikā cāti, saṃkilesikā ceva no ca kilesā; manāyatanaṃ na vattabbaṃ kileso ceva saṃkilesikañ cāti, siyā saṃkilesikañ ceva no ca kileso, siyā na vattabbaṃ saṅkilesikañ ceva no ca kileso ti; dhammāyatanaṃ siyā kileso ceva saṃkilesikañ ca, siyā saṃkilesikaṃ ceva no ca kileso, siyā na vattabbaṃ kileso ceva saṃkilesikañ cāti pi, saṃkilesikaṃ ceva no ca kileso ti pi. Dasāyatanā na vattabbā kilesā ceva saṃkiliṭṭhā cāti pi saṃkiliṭṭhā ceva no ca kilesā ti pi; manāyatanaṃ na vattabbaṃ kileso ceva saṃkiliṭṭhañ cāti, siyā saṃkiliṭṭhañ ceva no ca kileso, siyā na vattabbaṃ saṃkiliṭṭhañ ceva no ca kileso ti; dhammāyatanaṃ siyā kileso ceva saṃkiliṭṭhañ ca, siyā saṃkiliṭṭhañ ceva no ca kileso, siyā na vattabbaṃ kileso ceva saṃkiliṭṭhaṃ cāti pi, saṃkiliṭṭhañ ceva no ca kileso ti pi. Dasāyatanā na vattabbā kilesā ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā ti pi; manāyatanaṃ na vattabbaṃ kileso ceva kilesasampayuttañ cāti, siyā kilesasampayuttañ ceva no ca kileso, siyā na vattabbaṃ kilesasampayuttañ ceva no ca kileso ti; dhammāyatanaṃ siyā kileso ceva kilesasampayuttañ ca, siyā kilesasampayuttañ ceva no ca kileso, siyā na vattabbaṃ kileso ceva kilesasampayuttaṃ cāti pi kilesasampayuttañ ceva no ca kileso ti pi. Dasāyatanā kilesavippayutta-saṃkilesikā; dvāyatanā siyā kilesavippayutta-saṃkilesikā siyā

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kilesavippayutta-asaṃkilesikā siyā na vattabbā kilesavippayutta-saṃkilesikā ti pi kilesavippayutta-asaṃkilesikā ti pi.

Dasāyatanā dassanena pahātabbā; dvāyatanā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Dasāyatanā na bhāvanāya pahātabbā; dvāyatanā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā.

Dasāyatanā na dassanena pahātabbahetukā; dvāyatanā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbhetukā. Dasāyatanā na bhāvanāya pahātabbahetukā; dvāyatanā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Dasāyatanā avitakkā; dvāyatanā siyā savitakkā siyā avitakkā. Dasāyatanā avicārā; dvāyatanā siyā savicārā siyā avicārā.

Dasāyatanā appītikā; dvāyatanā siyā sappītikā siyā appītikā. Dasāyatanā na pītisahagatā; dvāyatanā siyā pītisahagatā siyā na pītisahagatā. Dasāyatanā na sukhasahagatā; dvāyatanā siyā sukhasahagatā siyā na sukhasahagatā. Dasāyatanā na upekhāsahagatā; dvāyatanā siyā upekhāsahagatā siyā na upekhāsahagatā.

Dasāyatanā kāmāvacarā; dvāyatanā siyā kāmāvacarā siyā na kāmāvacarā. Dasāyatanā na rūpāvacarā; dvāyatanā siyā rūpāvacarā siya na rūpāvacarā. Dasāyatanā na arūpāvacarā; dvāyatanā siyā arūpāvacarā siyā na arūpāvacarā. Dasāyatanā pariyāpannā; dvāyatanā siyā pariyāpannā siyā apariyāpannā.

Dasāyatanā aniyyānikā; dvāyatanā siyā niyyānikā siyā aniyyānikā. Dasāyatanā aniyatā; dvāyatanā siyā niyatā siyā aniyatā.

Dasāyatanā sa-uttarā; dvāyatanā siyā sa-uttarā siyā anuttarā.

Dasāyatanā araṇā; dvāyatanā siyā saraṇā siyā araṇā ti.

PAÑHĀPUCCHAKAṂ.

ĀYATANAVIBHAṄGO SAMATTO DUTIYO.[1]

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[1] B. *and* S[d] *substitute* niṭṭhito *for* samatto. *Only* S[d] *adds* dutiyo.

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III

Dhātuvibhaṇgo

Cha dhātuyo : paṭhavīdhātu,[1] āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.

Tattha katamā paṭhavīdhātu?

Paṭhavīdhātu dvayaṇ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā paṭhavīdhātu?[1]

Yaṇ ajjhattaṇ paccattaṇ kakkhaḷaṇ kharigataṇ kakkhaḷattaṇ kakkhaḷabhāvo ajjhattaṇ upādiṇṇaṇ, seyyathīdaṇ:[2] kesā lomā nakhā dantā taco maṇsaṇ nahāru[3] aṭṭhī aṭṭhimiñjāṇ[4] vakkaṇ hadayaṇ yakanaṇ kilomakaṇ pihakaṇ papphāsaṇ antaṇ antaguṇaṇ udariyaṇ karīsaṇ, yaṇ vā pan' aññam pi atthi ajjhattaṇ paccattaṇ kakkhaḷaṇ kharigataṇ kakkhaḷattaṇ kakkhaḷabhāvo ajjhattaṇ upādiṇṇaṇ: ayaṇ vuccati ajjhattikā paṭhavīdhātu.

Tatha katamā bāhirā paṭhavīdhātu?

Yaṇ bāhiraṇ kakkhaḷaṇ kharigataṇ kakkhaḷattaṇ kakkhaḷabhāvo bahiddhā anupādiṇṇaṇ, seyyathīdaṇ : ayo lohaṇ tipu sīsaṇ sajjhu[5] muttā maṇi veḷuriyo saṇkho silā pavālaṇ rajataṇ jātarūpaṇ lohitaṇko[6] masāragallaṇ tiṇaṇ kaṭṭhaṇ sakkharā kathalā[6] bhūmi pāsāṇo[7] pabbato; yaṇ vā pan' aññam pi atthi bāhiraṇ kakkhaḷaṇ kharigataṇ kakkhaḷattaṇ kakkhaḷabhāvo bahiddhā anupādiṇṇaṇ : ayaṇ vuccati bāhirā paṭhavīdhātu.

Yā ca ajjhattikā paṭhavīdhātu yā ca bāhirā paṭhavīdhātu, tad-ekajjhaṇ abhisaṇyūhitvā abhisaṇkhipitvā : ayaṇ vuccati paṭhavīdhātu.

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[1] B : pathavī° *always.*

[2] K. *punctuates thus:* upādinnaṇ : seyyathīdaṇ? *So below.*

[3] K *and* B : nhāru. [4] *So* S[d]. K *and* B : aṭṭhimiñjaṇ.

[5] B *and* S[d] : sajjhaṇ. [6] K *and* B : lohitaṇgo.

[7] S[d] *and* B : sakkharaṇ, kathalaṇ. [8] S[d] : pāsāno.

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Tattha katamā āpodhātu?

Āpodhātu dvayaṇ: atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā āpodhātu?

Yaṇ ajjhattaṇ paccattaṇ āpo āpogataṇ sneho snehagataṇ[1] bandhanattaṇ rūpassa ajjhattaṇ upādiṇṇaṇ, seyyathīdaṇ: pittaṇ semhaṇ pubbo lohitaṇ sedo medo assu vasā khelo siṇghāṇikā lasikā muttaṇ, yaṇ vā pan' aññam pi atthi ajjhattaṇ paccattaṇ āpo āpogataṇ sneho snehagataṇ bandhanattaṇ rūpassa ajjhattaṇ upādiṇṇaṇ: ayaṇ vuccati ajjhattikā āpodhātu.

Tattha katamā bāhirā āpodhātu?

Yaṇ bāhiraṇ āpo āpogataṇ sneho snehagataṇ bandhanattaṇ rūpassa bahiddhā anupādiṇṇaṇ, seyyathīdaṇ: mūlaraso khandharaso tacaraso pattaraso puppharaso phalaraso khīraṇ dadhi sappi navanītaṇ telaṇ madhu phāṇitaṇ bhummāni vā udakāni antalikkhāni vā, yaṇ vā pan' aññam pi atthi bāhiraṇ āpo āpogataṇ sneho snehagataṇ bandhanattaṇ rūpassa bahiddhā anupādiṇṇaṇ: ayaṇ vuccati bāhirā āpodhātu.

Yā ca ajjhattikā āpodhātu yā ca bāhirā āpodhātu, tadekajjhaṇ abhisaṇyūhitvā abhisaṇkhipitvā: ayaṇ vuccati āpodhātu.

Tattha kātamā tejodhātu?

Tejodhātu dvayaṇ: atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā tejodhātu? Yaṇ ajjhattaṇ paccattaṇ tejo tejogataṇ usmā usmāgataṇ usumaṇ usumagataṇ ajjhattaṇ upādiṇṇaṇ, seyyathīdaṇ: yena ca santappati yena ca jīrate[2] yena ca pariḍayhati[3] yena ca asitapītakhāyitasāyitaṇ sammā pariṇāmaṇ gacchati, yaṇ vā pan' aññam pi atthi ajjhattaṇ paccattaṇ tejo tejogataṇ usmā usmāgataṇ usumaṇ usumagataṇ ajjhattaṇ upādiṇṇaṇ: ayaṇ vuccati ajjhattikā tejodhātu.

Tattha katamā bāhirā tejodhātu?

Yaṇ bāhiraṇ tejo tejogataṇ usmā usmāgataṇ usumaṇ usumagataṇ bahiddhā anupādiṇṇaṇ, seyyathidaṇ: kaṭṭhaggi sakalikaggi tiṇaggi gomayaggi thusaggi saṇkāraggi indaggi aggisantāpo suriyasantāpo kaṭṭhasannicayasantāpo tiṇasannicayasantāpo[4] dhaññasannicayasantāpo bhasmāsannicayasantāpo, yaṇ vā pan' aññam pi atthi bāhiraṇ tejo tejogataṇ usmā usmāgataṇ usumaṇ usumagataṇ bahiddhā anupādiṇṇaṇ: ayaṇ vuccati bāhirā tejodhātu.

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[1] S^{d}: sineho sinehagataṇ. [2] S^{d}: jirīyati. B: jirayati.
[3] S^{d}: ḍayhati. K: paridayhati.
[4] S^{d}: tinā°.

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Yā ca ajjhattikā tejodhātu yā ca bāhirā tejodhātu, tad-ekajjhaṇ abhisaṇyūhitvā abhisaṇkhipitvā : ayaṇ vuccati tejodhātu.

Tattha katamā vāyodhātu?

Vāyodhātu dvayaṇ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā vāyodhātu?

Yaṇ ajjhattaṇ paccattaṇ vāyo vāyogataṇ thambhitattaṇ rūpassa ajjhattaṇ[1] upādiṇṇaṇ, seyyathīdaṇ : uddhaṇgamā vātā adhogamā vātā kucchisayā vātā koṭṭhasayā vātā aṇgamaṇgānusārino vātā satthakavātā khurakavātā[2] uppalakavātā assāso passāso,[3] yaṇ vā pan' aññam pi atthi ajjhattaṇ paccattaṇ vāyo vāyogataṇ thambhitattaṇ rūpassa ajjhattaṇ upādiṇṇaṇ : ayaṇ vuccati ajjhattikā vāyodhātu.

Tattha katamā bāhirā vāyodhātu?

Yaṇ bāhiraṇ vāyo vāyogataṇ thambhitattaṇ rūpassa bahiddhā anupādiṇṇaṇ, seyyathīdaṇ : puratthimā vātā pacchimā vātā uttarā vātā dakkhiṇā vātā sarajā vātā arajā vātā sītā vātā uṇhā[4] vātā parittā vātā adhimattā vātā kāḷā vātā verambhavātā pakkhavātā supaṇṇavātā[5] tālavaṇṭavātā vidhūpanavātā; yaṇ vā pan' aññam pi atthi bāhiraṇ vāyo vāyogataṇ thambhitattaṇ rūpassa bahiddhā anupādiṇṇaṇ : ayaṇ vuccati bāhirā vāyodhātu.

Yā ca ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, tad-ekajjhaṇ abhisaṇyūhitvā abhisaṇkhipitvā : ayaṇ vuccati vāyodhātu.

Tattha katamā akāsadhātu?

Ākāsadhātu dvayaṇ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā ākāsadhātu?

Yaṇ ajjhattaṇ paccattaṇ ākāso ākāsagataṇ aghaṇ aghagataṇ vivaro vivaragataṇ asamphuṭṭhaṇ maṇsalohitehi ajjhattaṇ upādiṇṇaṇ, seyyathīdaṇ :—Kaṇṇacchiddaṇ nāsacchiddaṇ mukhadvāraṇ, yena ca asitapītakhāyitasāyitaṇ ajjhoharati, yattha ca asitapītakhāyitasāyitaṇ santiṭṭhati, yena ca asitapītakhāyitasāyitaṇ adhobhāgaṇ nikkhamati, yaṇ vā pan' aññam pi atthi ajjhattaṇ paccattaṇ ākāso ākāsagataṇ aghaṇ aghagataṇ vivaro vivaragataṇ asamphuṭṭhaṇ maṇsalohitehi ajjhattaṇ upādiṇṇaṇ : ayaṇ vuccati ajjhattikā ākāsadhātu.

Tattha katamā bāhirā ākāsadhātu?

Yaṇ bāhiraṇ ākāso ākāsagataṇ aghaṇ aghagataṇ vivaro

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[1] S^d^ *adds* paccattaṇ.

[2] S^d^ : satthakā vātā khurakā vātā.

[3] S^d^ *adds* iti vā.

[4] S^d^ : unhā. [5] S^d^ : supanna°.

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vivaragataṇ asamphuṭṭhaṇ catūhi mahābhūtehi bahiddhā anupādiṇṇaṇ: ayaṇ vuccati bāhirā ākāsadhātu.

Yā ca ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu, tad-ekajjhaṇ abhisaṇyūhitvā abhisaṇkhipitvā: ayaṇ vuccati akāsadhātu.

Tattha katamā viññāṇadhātu?

Cakkhuviññāṇadhātu sotaviññāṇadhātu ghānaviññāṇadhātu jivhāviññāṇadhātu kāyaviññāṇadhātu manoviññāṇadhātu: ayaṇ vuccati viññāṇadhātu.

Imā cha dhātuyo.

Aparā pi cha dhātuyo: sukhadhātu, dukkhadhātu, somanassadhātu, domanassadhātu, upekhādhātu avijjādhātu.

Tattha katamā sukhadhātu?[1]

Yaṇ kāyikaṇ sātaṇ kāyikaṇ sukhaṇ kāyasamphassajaṇ sātaṇ sukhaṇ vedayitaṇ kāyasamphassajā sātā sukhā vedanā: ayaṇ vuccati sukhadhātu.

Tattha katamā dukkhadhātu?

Yaṇ kāyikaṇ asātaṇ kāyikaṇ dukkhaṇ kāyasamphassajaṇ asātaṇ dukkhaṇ vedayitaṇ kāyasamphassajā asātā dukkhā vedanā: ayaṇ vuccati dukkhadhātu.

Tattha katamā somanassadhātu?

Yaṇ cetasikaṇ sātaṇ cetasikaṇ sukhaṇ cetosamphassajaṇ sātaṇ sukhaṇ vedayitaṇ cetosamphassajā sātā sukhā vedanā: ayaṇ vuccati somanassadhātu.

Tattha katamā domanassadhātu?

Yaṇ cetasikaṇ asātaṇ cetasikaṇ dukkhaṇ cetosamphassajaṇ asātaṇ dukkhaṇ vedayitaṇ cetosamphassajā asātā dukkhā vedanā: ayaṇ vuccati domanassadhātu.

Tattha katamā upekhādhātu?

Yaṇ cetasikaṇ neva sātaṇ nāsātaṇ cetosamphassajaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassajā adukkhamasukhā vedanā: ayaṇ vuccati upekhādhātu.

Tattha katamā avijjādhātu?

Yaṇ aññāṇaṇ adassanaṇ[2] anabhisamayo ananubodho asambodho appaṭivedho asaṇgāhanā apariyogāhanā asamapekkhanā apaccavekkhanā apaccakkhakammaṇ dummejjhaṇ balyaṇ[3] asampajaññaṇ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjā-

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[1] *See* Dh. S., §§ 10, 18, 416, 417, 153, 390; *cf.* 1162.

[2] K. *has* . . . pe . . . *here down to* avijjālaṇgī.

[3] B: bālyaṇ.

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pariyuṭṭhānaṇ avijjālaṇgī, moho akusalamūlaṇ: ayaṇ vuccati avijjādhātu.

Imā cha dhātuyo.

Aparā pi cha dhātuyo: kāmadhātu, vyāpādadhātu, vihiṇsādhātu, nekkhammadhātu, avyāpādadhātu, avihiṇsādhātu.

Tattha katamā kāmadhātu?

Kāmapaṭisaṇyutto takko vitakko saṇkappo appanā vyappanā cetaso abhiniropanā micchāsaṇkappo: ayaṇ vuccati kāmadhātu. Heṭṭhato avīcinirayaṇ pariyantaṇ karitvā uparito paranimmitavasavattī deve anto karitvā yaṇ etasmiṇ antare etth' āvacarā ettha pariyāpannā khandha-dhātu-āyatanā, rūpaṇ vedanā saññā saṇkhārā viññāṇaṇ: ayaṇ vuccati kāmadhātu.

Tattha katamā vyāpādadhātu?

Vyāpādapaṭisaṇyutto takko vitakko . . . pe . . . micchāsaṇkappo: ayaṇ vuccati vyāpādadhātu. Dasasu vā āghāṭavatthūsu cittassa āghāto[1] paṭighāto paṭighaṇ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa vyāpatti manopadoso kodho kujjhanā kujjhitattaṇ doso dūsanā dūsitattaṇ vyāpatti vyāpajjanā vyāpajjitattaṇ[2] virodho paṭivirodho caṇḍikkaṇ asuropo anattamanatā cittassa: ayaṇ vuccati vyāpādadhātu.

Tattha katamā vihiṇsādhātu?

Vihiṇsāpaṭisaṇyutto takko vitakko . . . pe . . . micchāsaṇkappo: ayaṇ vuccati vihiṇsādhātu. Idh'ekacco pāṇinā[3] vā leḍḍunā vā daṇḍena vā satthena vā rajjuyā vā aññataraññatarena satte vihetheti, yā evarūpā hethanā vihethanā hiṇsanā vihiṇsanā rosanā virosanā parūpaghāto: ayaṇ vuccati vihiṇsādhātu.

Tattha katamā nekkhammadhātu?

Nekkhammapaṭisaṇyutto takko vitakko . . . pe . . . sammāsaṇkappo: ayaṇ vuccati nekkhammadhātu. Sabbe pi kusalā dhammā nekkhammadhātu.

Tattha katamā avyāpādadhātu?

Avyāpādapaṭisaṇyutto takko vitakko . . . pe . . . sammāsaṇkappo: ayaṇ vuccati avyāpādadhātu.

Yā sattesu metti mettāyanā mettāyitattaṇ mettā cetovimutti: ayaṇ vuccati avyāpādadhātu.

Tattha katamā avihiṇsādhātu?

Avihiṇsāpaṭisaṇyutto takko vitakko saṇkappo appanā

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[1] *See* Dh. S., § 1137. [2] S^d^ *and* B. *omit this word.*
[3] S^d^: pāninā.

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vyappanā cetaso abhiniropanā sammāsaṅkappo: ayaṅ vuccati avihiṅsādhātu.

Yā sattesu karuṇā karuṇāyanā karuṇāyitattaṅ karuṇā cetovimutti: ayaṅ vuccati avihiṅsādhātu.

Imā cha dhātuyo.

Iti imāni tīṇi chakkāni tad-ekajjhaṅ abhisaṅyūhitvā abhisaṅkhipitvā aṭṭhārasadhātuyo honti.

SUTTANTABHĀJANIYAṄ.[1]

Aṭṭhārasa dhātuyo: cakkhudhātu rūpadhātu cakkhuviññāṇadhātu sotadhātu saddadhātu sotaviññāṇadhātu ghānadhātu gandhadhātu ghānaviññāṇadhātu jivhādhātu rasadhātu jivhāviññāṇadhātu kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu manodhātu dhammadhātu manoviññāṇadhātu.

Tattha katamā cakkhudhātu?

Yaṅ cakkhuṅ catunnaṅ mahābhūtānaṅ upādāya pasādo . . . pe[2] . . . suñño gāmo p' eso: ayaṅ vuccati cakkhudhātu.

Tattha katamā rūpadhātu?

Yaṅ rūpaṅ catunnaṅ mahābhūtānaṅ upādāya vaṇṇanibhā . . . pe . . . rūpadhātu p' esā: ayaṅ vuccati rūpadhātu.

Tattha katamā cakkhuviññāṇadhātu?

Cakkhuñ ca paṭicca rūpe ca uppajjati cittaṅ mano mānasaṅ hadayaṅ paṇḍaraṅ mano manāyatanaṅ manindriyaṅ viññāṇam viññāṇakkhandho tajjā cakkhuviññāṇadhātu: ayaṅ vuccati cakkhuviññāṇadhātu.

Tattha katamā sotadhātu?

Yaṅ sotaṅ catunnaṅ mahābhūtanaṅ upādāya pasādo . . . pe . . . suñño gāmo p' eso: ayaṅ vuccati sotadhātu.

Tattha katamā saddadhātu?

Yo saddo catunnaṅ mahābhūtānaṅ upādāya anidassano sappaṭigho . . . pe. . . . saddadhātu p' esā: ayaṅ vuccati saddadhātu.

Tattha katamā sotaviññāṇadhātu?

Sotañ ca paṭicca sadde ca uppajjati cittaṅ mano mānasaṅ hadayaṅ paṇḍaraṅ mano manāyatanaṅ manindriyaṅ viññāṇaṅ viññāṇakkhandho tajjā sotaviññāṇadhātu: ayaṅ vuccati sotaviññāṇadhātu.

Tattha katamā ghānadhātu?

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[1] K. *adds* niṭṭhitaṅ. [2] *See above* pp. 70 *foll.*

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Yaṇ ghānaṇ catunnaṇ mahābhūtānaṇ upādāya pasādo . . . pe . . . suñño gāmo p' eso: ayaṇ vuccati ghānadhātu.

Tattha katamā gandhadhātu?

Yo gandho catunnaṇ mahābhūtānaṇ upādāya anidassano sappaṭigho . . . pe . . . gandhadhātu p' esā: ayaṇ vuccati gandhadhātu.

Tattha katamā ghānaviññāṇadhātu?

Ghānañ ca paṭicca gandhe ca uppajjati cittaṇ mano mānasaṇ hadayaṇ paṇḍaraṇ mano manāyatanaṇ manindriyaṇ viññāṇaṇ viññāṇakkhandho tajjā ghānaviññāṇadhātu: ayaṇ vuccati ghānaviññāṇadhātu.

Tattha katamā jivhādhātu?

Yā jivhā catunnaṇ mahābhūtānaṇ upādāya pasādo . . . pe . . . suñño gāmo p' eso: ayaṇ vuccati jivhādhātu.

Tattha katamā rasadhātu?

Yo raso catunnaṇ mahābhūtānaṇ upādāya anidassano sappaṭigho . . . pe . . . rasadhātu p' esā: ayaṇ vuccati rasadhātu.

Tattha katamā jivhāviññāṇadhātu?

Jivhañ ca paṭicca rase ca uppajjati cittaṇ mano mānasaṇ hadayaṇ paṇḍaraṇ mano manāyatanaṇ manindriyaṇ viññāṇaṇ viññāṇakkhandho tajjā jivhaviññāṇadhātu: ayaṇ vuccati jivhāviññāṇadhātu.

Tattha katamā kāyadhātu?

Yo kāyo catunnaṇ mahābhūtānaṇ upādāya pasādo . . . pe . . . suñño gāmo p' eso: ayaṇ vuccati kāyadhātu.

Tattha katamā phoṭṭhabbadhātu?

Paṭhavīdhātu . . . pe . . . phoṭṭhabbadhātu p' esā: ayaṇ vuccati phoṭṭhabbadhātu.

Tattha katamā kāyaviññāṇadhātu?

Kāyañ ca paṭicca phoṭṭhabbe ca uppajjati cittaṇ mano mānasaṇ hadayaṇ paṇḍaraṇ mano manāyatanaṇ manindriyaṇ viññāṇaṇ viññāṇakkhandho tajjā kāyaviññāṇadhātu: ayaṇ vuccati kayaviññāṇadhātu.

Tattha katamā manodhātu?

Cakkhuviññāṇadhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṇ mano mānasaṇ hadayaṇ paṇḍaraṇ mano manāyatanaṇ manindriyaṇ viññāṇaṇ viññāṇakkhandho tajjā manodhātu; sotaviññāṇadhātuyā . . . pe . . . ghānaviññāṇadhātuyā jivhāviññāṇadhātuyā kāyaviññāṇadhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṇ mano mānasaṇ hadayaṇ paṇḍaraṇ mano manāyatanaṇ manindriyaṇ viññāṇam viññāṇakhandho tajjā mano-

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dhātu; sabbadhammesu vā pana paṭhamasamannāhāro:[1] ayaṃ vuccati manodhātu.

Tattha katamā dhammadhātu?

Vedanākkhandho saññākkhandho saṃkhārakkhandho, yañ ca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ asaṃkhatā ca dhātu.

Tattha katamo vedanākkhandho?

Ekavidhena vedanākkhandho: phassasampayutto. Duvidhena vedanākkhandho: atthi sahetuko, atthi ahetuko. Tividhena vedanākkhandho: atthi kusalo, atthi akusalo, atthi avyākato . . . pe . . . evaṃ bahuvidhena vedanākkhandho. Ayaṃ vuccati vedanakkhandho.

Tattha katamo saññākkhandho?

Ekavidhena saññākkhandho: phassasampayutto. Duvidhena saññākkhandho: atthi sahetuko, atthi ahetuko. Tividhena saññākkhandho: atthi kusalo, atthi akusalo, atthi avyākato . . . pe . . . evaṃ bahuvidhena saññākkhandho.

Ayaṃ vuccati saññākkhandho.

Tattha katamo saṃkhārakkhandho?

Ekavidhena saṃkhārakkhandho: cittasampayutto. Duvidhena saṃkhārakkhandho: atthi hetu, atthi na hetu. Tividhena saṃkhārakkhandho: atthi kusalo, atthi akusalo, atthi avyākato . . . pe . . . evaṃ bahuvidhena saṃkhārakkhandho. Ayaṃ vuccati saṃkhārakkhandho.

Tattha katamaṃ rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ?

Itthindriyaṃ . . . pe . . . kabaḷiṃkāro āhāro:[2] idaṃ vuccati rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ.

Tattha katamā asaṃkhatā dhātu?[3]

Rāgakkhayo dosakkhayo mohakkhayo; ayaṃ vuccati asaṃkhatā dhātu.

Ayaṃ vuccati dhammādhātu.

Tattha katamā manoviññāṇadhātu?

Cakkhuviññāṇadhātuyā uppajjitvā niruddhasamanantarā uppajjati[4] manodhātu, manodhātuyā pi uppajjitvā

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[1] S[d] *and* B *add:* uppajjitvā cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manodhātu: . . .

[2] *See above* p. 72, *n* 7. [3] S[d]: asaṃkhatā ca dhātu.

[4] S[d]: uppajjati cittaṃ mano mānasaṃ tajjā manodhātuyā pi uppajjitvā. . . .

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niruddhasamanantarā uppajjati cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu ; sotaviññāṇadhātuyā . . . pe . . . ghānaviññāṇadhātuyā, jivhāviññāṇadhātuyā, kāyaviññāṇadhātuyā uppajjitvā niruddhasamanantarā uppajjati[1] manodhātu, manodhātuyā pi uppajjitva niruddhasamanantarā uppajjati cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu ; manañ ca paṭicca dhamme ca uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu. Ayaṃ vuccati manoviññānadhātu.

ABHIDHAMMABHĀJANIYAṂ.[2]

Aṭṭhārasa dhātuyo :—cakkhudhātu rūpadhātu cakkhuviññāṇadhātu sotadhātu saddadhātu sotaviññāṇadhātu ghānadhātu gandhadhātu ghānaviññāṇadhātu jivhādhātu rasadhātu jivhāviññāṇadhātu kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu manodhātu dhammadhātu manoviññāṇadhātu. Aṭṭhārasannaṃ dhātūnaṃ kati kusalā, kati akusalā, kati avyākatā . . . pe . . . kati saraṇā, kati araṇā ?

Soḷasa dhātuyo āvyākatā. Dve dhātuyo siyā kusalā siyā akusalā siyā avyākatā.

Dasā dhātuyo na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Pañca dhātuyo adukkhamasukhāya vedanāya sampayuttā. Kāyaviññāṇadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā. Manoviññāṇadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Dhammadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā siyā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi.

Dasa dhātuyo neva vipāka-na-vipākadhammadhammā.

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[1] S[d] : uppajjati cittaṃ mano mānasaṃ tajjā manodhātuyā pi. . . .

[2] K : °bhājanīyaṃ.

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Pañca dhātuyo vipākā. Manodhātu siyā vipākā siyā neva vipāka - na - vipākadhammadhammā. Dve dhātuyo siyā vipākā siyā vipākadhammadhammā siyā neva - vipaka-na-vipākadhammadhamma.

Dasa dhātuyo upādiṇṇupādāniyā. Saddadhātu anupādiṇṇupādāniyā. Pañca dhātuyo siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā. Dve dhātuyo siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Soḷasa dhātuyo asaṅkiliṭṭha-saṅkilesikā. Dve dhātuyo siyā saṅkiliṭṭhasaṅkilesikā siyā asaṅkiliṭṭhasaṅkilesikā siyā asaṅkiliṭṭha-asaṅkilesikā.

Pannarasa dhātuyo avitakka - avicārā. Manodhātu savitakka-savicārā. Manoviññāṇadhātu siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Dhammadhātu siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā siyā na vattabbā savitakka-savicārā ti pi avitakka-vicāramattā ti pi avitakka-avicārā ti pi.

Dasa dhātuyo na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi. Pañca dhātuyo upekhāsahagatā. Kāyaviññāṇadhātu na pītisahagatā, siyā sukhasahagatā na upekhāsahagatā siyā na vattabbā sukhasahagatā ti. Dve dhātuyo siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā siyā na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi.

Soḷasa dhātuyo neva dassanena na bhāvanāyā pahātabbā. Dve dhātuyo siya dassanena pahātabbā siyā bhāvanāya pahātabbā siyā neva dassanena na bhāvanāya pahātabbā.

Soḷasa dhātuyo neva dassanena na bhavanāya pahātabbahetukā. Dve dhātuyo siyā dassanena pahātabbahetukā siyā bhāvanāya pahātabbahetukā siyā neva dassanena na bhāvanāya pahātabbahetukā.

Soḷasa dhātuyo neva ācayagāminiyo[1] na apacayagāminiyo. Dve dhātuyo siyā ācayagāminiyo siyā apacayagāminiyo siyā neva ācayagāminiyo na apacayagāminiyo.

Soḷasa dhātuyo neva sekhā nāsekhā. Dve dhātuyo siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Soḷasa dhātuyo parittā. Dve dhātuyo siyā parittā siyā mahaggatā siyā appamāṇā.

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[1] K. *reads always* °gāmino. B. nevācayagāmināpacayagāmino.

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Dasa dhātuyo anārammaṇā. Cha dhātuyo parittārammaṇā. Dve dhātuyo siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇa siyā na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi appamāṇārammaṇā ti pi.

Soḷasā dhātuyo majjhimā. Dve dhātuyo siyā hīnā siyā majjhimā siyā paṇītā.

Soḷasa dhātuyo aniyatā. Dve dhātuyo siyā micchattaniyatā siyā sammattaniyatā siyā aniyatā.

Dasa dhātuyo anārammaṇā. Cha dhātuyo na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi. Dve dhātuyo siyā maggārammaṇā siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi.

Dasa dhātuyo siyā uppannā siyā uppādino na vattabbā anuppannā ti. Saddadhātu siyā uppannā siyā anuppannā na vattabbā uppādinīti. Cha dhātuyo siyā uppannā siyā anuppannā siyā uppādiniyo.[1] Dhammadhātu siyā uppannā siyā anuppannā siyā uppādinī siyā na vattabbā uppannā ti pi anuppannā ti pi uppādinīti pi.

Sattarasa dhātuyo siyā atītā siyā anāgatā sayā paccuppannā. Dhammadhātu siyā atītā siyā anāgatā siyā paccuppannā siyā na vattabbā atītā ti pi anāgatā ti pi paccuppannā ti pi.

Dasa dhātuyo anārammaṇā. Cha dhātuyo paccuppannārammaṇā. Dve dhātuyo siyā atītārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā.

Dasa dhātuyo anārammaṇā. Cha dhātuyo siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhattabahiddhārammaṇā. Dve dhātuyo siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhattabahiddhārammaṇā siyā na vattabbā ajjhattārammaṇā ti pi bahiddhārammaṇā ti pi ajjhattabahiddhārammaṇā ti pi.

Rūpadhātu sanidassana-sappaṭighā. Nava dhātuyo anidassana-sappaṭighā. Aṭṭha dhātuyo anidassana-appaṭighā.

Sattarasa dhātuyo na hetū. Dhammadhātu siyā hetu siya na hetu. Soḷasa dhātuyo ahetukā; dve dhātuyo siyā sahetukā siyā ahatukā. Soḷasa dhātuyo hetuvip-

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[1] K *and* B: °pādino.

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payuttā; dve dhātuyo siyā hetusampayuttā siyā hetuvippayuttā. Soḷasa dhātuyo na vattabbā hetū ceva sahetukā cāti pi[1] sahetukā[2] ceva na ca hetū[3] ti pi; manoviññāṇadhātu na vattabbā hetū ceva sahetukā cūti pi,[4] siyā sahetukā ceva na ca hetu siyā na vattabbā sahetukā ceva na ca ahetūti; dhammadhātu siyā hetu ceva sahetukā ca, siyā sahetukā ceva na ca hetu, siyā na vattabbā hetu ceva sahetukā cāti pi, sahetukā ceva na ca hetūti pi. Soḷasa dhātuyo na vattabbā hetū ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetū ti pi. Manoviññāṇadhātu na vattabbā hetu ceva hetusampayuttā cāti, siyā hetusampayuttā ceva na ca hetu, siyā na vattabbā hetusampayuttā ceva na ca hetūti; dhammadhātu siyā hetu ceva hetusampayuttā ca, siyā hetusampayuttā ceva na ca hetu, siyā na vattabbā hetu ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetūti pi. Soḷasa dhātuyo na hetu ahetukā; manoviññāṇadhātu siyā na hetu sahetukā siyā na hetu ahetukā; dhammadhātu siyā na hetu sahetukā siyā na hetu ahetukā siyā na vattabbā na hetu sahetukā ti pi na hetu ahetukā ti pi.

Sattarasa dhātuyo sappaccayā.[5] Dhammadhātu siyā sappaccayā siyā appaccayā.

Sattarasa dhātuyo saṅkhatā; dhammadhātu siyā saṅkhatā siya asaṅkhatā.

Sattarasa dhātuyo anidassanā. Rūpadhātu sanidassanā.[6]

Dasa dhātuyo sappaṭighā. Aṭṭha dhātuyo appaṭighā.

Dasa dhātuyo rūpā. Satta dhātuyo arūpā. Dhammadhātu siyā rūpaṃ siyā arūpaṃ.

Soḷasa dhātuyo lokiyā. Dve dhātuyo siyā lokiyā siyā lokuttarā.

Kenaci viññeyyā kenaci na viññeyyā.

Sattarasa dhātuyo no āsavā; dhammadhātu sīya āsavo siyā no āsavo. Soḷasa dhātuyo sāsavā; dve dhātuyo siyā sāsavā siyā anāsavā. Soḷasa dhātuyo āsavavippayuttā; dve dhātuyo siyā āsavasampayuttā[7] siyā āsavavippayuttā. Soḷasa dhātuyo na vattabbā āsavā ceva sāsavā cāti, sāsavā

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[1] S[d] *omits* ca *throughout these alternatives.*
[2] S[d]: hetukā.
[3] S[d] *never has* hetū.
[4] S[d] *omits* pi.
[5] S[d]: siyā sappaccayā.
[6] S[d] *and* B. *invert the order of these two clauses.*
[7] S[d] *omits* siyā āsavasampayuttā.

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ceva no ca āsavā;[1] manoviññāṇadhātu na vattabbā āsavo ceva sāsavā cāti, siyā sāsavā ceva no ca āsavo, siyā na vattabbā sāsavā ceva no ca āsavo ti; dhammadhātu siyā āsavo ceva sāsavā ca, siyā sāsavā ceva no ca āsavo, siyā na vattabbā āsavo ceva sāsavā cāti pi sāsavā ceva no ca āsavo ti pi. Soḷasa dhātuyo na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi; manoviññāṇadhātu na vattabbā āsavo ceva āsavasampayuttā cāti, siyā āsavasampayuttā ceva no ca āsavo siyā na vattabbā āsavasampayuttā ceva no ca āsavo ti. Dhammadhātu siyā āsavo ceva āsavasampayuttā ca, siyā āsavasampayuttā ceva no ca āsavo, siyā na vattabbā āsavo ceva āsavasampayuttā cā ti pi āsavavippayuttā[2] ceva no ca āsavo ti pi. Soḷasa dhātuyo āsavavippayutta-sāsavā; dve dhātuyo siyā āsavavippayutta-sāsavā siyā āsavavippayuttā-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

Sattarasa dhātuyo no saṇyojanā; dhammadhātu siyā saṇyojanaṇ siyā no saṇyojanaṇ. Soḷasa dhātuyo saṇyojaniyā; dve dhātuyo sujā saṇyojaniyā siyā asaṇyojaniyā. Soḷasa dhātuyo saṇyojanavippayuttā. Dve dhātuyo siyā saṇyojanasampayuttā siyā saṇyojanavippayuttā. Soḷasa dhātuyo na vattabbā saṇyojanā ceva saṇyojaniyā cāti, saṇyojaniyā ceva no ca saṇyojanā.[3] Manoviññāṇadhātu na vattabbā saṇyojanañ ceva saṇyojanīyā cāti, siyā saṇyojaniyā ceva no ca saṇyojanaṇ, siyā na vattabbā saṇyojaniyā ceva no ca saṇyojanan ti; dhammadhātu siyā saṇyojanañ ceva saṇyojaniyā ca, siyā saṇyojaniyā ceva no ca saṇyojanaṇ, siyā na vattabbā saṇyojanañ ceva saṇyojaniyā cāti pi saṇyojaniyā ceva no ca saṇyojanan ti pi. Soḷasa dhātuyo na vattabbā saṇyojanā ceva saṇyojanasampayuttā cāti pi saṇyojanasampayuttā ceva no ca saṇyojanā ti pi; manoviññāṇadhātu na vattabbā saṇyojanañ ceva saṇyojanasampayuttā cāti siyā saṇyojanasampayuttā ceva no ca saṇyojanaṇ, siyā na vattabbā saṇyojanasampayuttā ceva no ca saṇyojanan ti; dhammadhātu siyā saṇyojanañ ceva saṇyojanasampayuttā ca, siyā saṇyojanasampayuttā ceva no ca saṇyojanaṇ siyā na vattabbā saṇyojanañ ceva saṇyojanasampayuttā cāti pi saṇyojanasampayuttā ceva no ca saṇyojanan ti pi. Soḷasa dhātuyo saṇyojanavippayutta-saṇyojaniyā;

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[1] S[d] *adds* ti. [2] S[d]: °sampayuttā.
[3] S[d]: saṇyojanaṇ.

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dve dhātuyo siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asaṃyojaniyā siyā na vattabbā saṃyojanavippayutta-saṃyojaniyā ti pi saṃyojanavippayutta-asaṃyojaniyā ti pi.

Sattarasa dhātuyo no ganthā . . . pe . . .[1] no oghā . . . no yogā . . . no nīvaraṇā. . . .

. . . Sattarasa dhātuyo no parāmāsā; dhammadhātu siyā parāmāso siyā no parāmāso. Soḷasa dhātuyo parāmaṭṭhā; dve dhātuyo siyā parāmaṭṭhā siyā aparāmaṭṭhā. Soḷasa dhātuyo parāmāsavippayuttā; manoviññāṇadhātu siyā parāmāsasampayuttā siyā parāmāsavippayuttā; dhammadhātu siyā parāmāsasampayuttā siyā parāmāsavippayuttā siyā no vattabbā parāmāsasampayuttā ti pi parāmāsavippayuttā ti pi. Soḷasa dhātuyo na vattabbā parāmāsā ceva parāmaṭṭhā cāti, parāmaṭṭhā ceva no ca parāmāsā; manoviññāṇadhātu na vattabbā parāmāsā ceva parāmaṭṭhā cāti, siyā paramaṭṭhā ceva no ca parāmāso siyā na vattabbā parāmatthā ceva no ca parāmāso ti; dhammadhātu siyā parāmāso ceva parāmaṭṭhā ca siyā paramaṭṭhā ceva no ca parāmāso siyā na vattabbā parāmāso ceva parāmaṭṭhā cāti pi, parāmāṭṭhā ceva no ca parāmāso ti pi. Soḷasa dhātuyo parāmāsavippayutta-parāmaṭṭhā; dve dhātuyo siyā parāmāsavippayutta-paramaṭṭhā siyā parāmāsavippayutta-aparamaṭṭhā siyā na vattabbā parāmāsavippayutta-parāmaṭṭhā ti pi parāmāsavippayutta-aparāmaṭṭhā ti pi.

Dasa dhātuyo anārammaṇā; satta dhātuyo sārammaṇā; dhammadhātu siyā sārammaṇā siyā anārammaṇā.

Ekādasa dhātuyo no cittā; satta dhātuyo cittā.[2] Sattarasa dhātuyo acetasikā; dhammadhātu siyā cetasikā siyā acetasikā. Dasa dhātuyo cittavippayuttā; dhammadhātu siyā cittasampayuttā siyā cittavippayuttā; satta dhātuyo na vattabbā cittena sampayuttā ti pi cittena vippayuttā ti pi. Dasa dhātuyo cittavisaṃsaṭṭhā; dhammadhātu siyā cittasaṃsaṭṭhā siyā cittavisaṃsaṭṭhā; sattadhātuyo na vattabbā cittena saṃsatthā ti pi cittena visaṃsaṭṭhā ti pi. Dvādasa dhātuyo no cittasamuṭṭhānā; cha dhātuyo siyā cittasamuṭṭhānā siyā no cittasamuṭṭhānā.

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[1] K. *repeats the foregoing distinctions in full for the* Ganthas *and the* Nīvaraṇas, *but elides those on the* Oghas *and* Yogas, *which come between these two categories.*

[2] S[d] *and* B: Satta dhātuyo siyā cittā; ekādasa dhātuyo no cittā.

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Sattarasa dhātuyo no cittasahabhuno; dhammadhātu siyā cittasahabhū siyā no cittasahabhū. Sattarasa dhātuyo no cittānuparivattino; dhammadhātu siyā cittānuparivatti siyā no cittānuparivatti.[1] Sattarasa dhātuyo no cittasaṇsaṭṭha-samuṭṭhānā; dhammadhātu siyā cittasaṇsaṭṭha-samuṭṭhānā siyā no cittasaṇsaṭṭha-samuṭṭhanā. Sattarasa dhātuyo no cittasaṇsaṭṭha-samuṭṭhāna-sahabhuno; dhammadhātu siyā cittasaṇsattha-samuṭṭhāna-sahabhū siyā no cittasaṇsaṭṭha-samuṭṭhāna-sahabhū. Sattaraso dhātuyo no cittasaṇsaṭṭha-samuṭṭhānānuparivattino; dhammadhātu siyā cittasaṇsaṭṭha-samuṭṭhānānuparivattinī[2] siyā no cittasaṇsaṭṭha-samuṭṭhānānuparivattinī.[2]

Dvādasa dhātuyo ajjhattikā. Cha dhātuyo bāhirā.

Nava dhātuyo upādā. Aṭṭha dhātuyo no upāda. Dhammadhātu siyā upādā siyā upādā.

Dasa dhātuyo upādiṇṇā. Saddadhātu anupādiṇṇā. Satta dhātuyo siyā upādiṇṇā siyā anupādiṇṇā.

Sattarasa dhātuyo no upādānā. . . . pe . . .[3]

Sattarasa dhātuyo no kilesā; dhammadhātu siyā kileso siyā no kileso. Soḷasa dhātuyo saṇkilesikā; dve dhātuyo siyā saṇkilesikā siyā asaṇkilesikā. Soḷasa dhātuyo asaṇkiliṭṭhā; dve dhātuyo siyā saṇkiliṭṭhā siyā asaṇkiliṭṭhā. Soḷasa dhātuyo kilesavippayutta; dve dhātuyo siyā kilesasampayuttā siyā kilesavippayuttā. Soḷasa dhātuyo na vattabbā kilesā ceva saṇkilesikā cāti, saṇkilesikā ceva no ca kilesā; manoviññāṇadhātu na vattabbā kilesā ceva saṇkilesikā cāti, siyā saṇkilesikā ceva no ca kileso, siyā na vattabbā saṇkilesikā ceva no ca kileso ti; dhammadhātu siyā kileso ceva saṇkilesikā ca, siyā saṇkilesikā ceva no ca kileso siyā na vattabbā kileso ceva saṇkilesikā cāti pi saṇkilesikā ceva no ca kileso ti pi. Soḷasa dhātuyo na vattabbā kilesā ceva saṇkiliṭṭhā cāti pi saṇkiliṭṭhā ceva no ca kīlesā ti pi; manoviññāṇadhātu na vattabbā kileso ceva saṇkiliṭṭhā cāti, siyā saṇkiliṭṭhā ceva no ca kileso siyā na vattabbā saṇkiliṭṭhā ceva no ca kileso ti; dhammadhātu siyā kileso ceva saṇkiliṭṭhā ca sīya saṇkiliṭṭhā ceva no ca kileso siyā na vattabbā kileso ceva saṇkiliṭṭhā cāti pi[4] saṇkiliṭṭhā ceva no ca kileso ti pi. Soḷasa dhātuyo na vattabbā kilesā[5] ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā[6] ti pi; manoviñ-

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[1] S^{d}: °vattī ti. [2] K. °parivatti. B. °parivatti.
[3] *So* S^{d}. K. *and* B. *give these relations in full.*
[4] S^{d} *omits* pi. [5] S^{d} kileso. [6] K: kileso.

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ñāṇadhātu na vattabbā kileso ceva kilesasampayuttā cāti siyā kilesasampayuttā ceva no ca kileso siyā na vattabbā kilesasampayuttā ceva no ca kileso ti; dhammadhātu siyā kileso ceva kilesampayuttā ca siyā kilesasampayuttā ceva no ca kileso siyā na vattabbā kileso ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kileso ti pi. Soḷasa dhātuyo kilesavippayuttasaṅkilesikā. Dve dhātuyo siyā kilesavippayutta-saṅkilesikā siyā kilesavippayutta-asaṅkilesikā siyā na vattabbā kilesavippayutta-saṅkilesikā ti pi kilesavippayutta-asaṅkilesikā ti pi.

Soḷasa dhātuyo na dassanena pahātabbā. Dve dhātuyo siyā dassanena pahātabbā siyā na dassanena pahātabbā. Soḷasa dhātuyo na bhāvanāya pahātabbā. Dve dhātuyo siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Soḷasa dhātuyo na dassanena pahātabbahetukā. Dve dhātuyo siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Soḷasa dhātuyo na bhāvanāya pahātabbahetukā. Dve dhātuyo siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Pannarasa dhātuyo avitakkā; manoviññāṇadhātu savitakkā; dve dhātuyo siyā savitakkā siyā avitakkā. Pannarasa dhātuyo avicārā; manodhātu savicārā; dve dhātuyo siyā savicārā siyā avicārā.

Soḷasa dhātuyo appītikā; dve dhātuyo siyā sappītikā siyā appītikā. Soḷasa dhātuyo na pītisahagatā; dve dhātuyo siyā pītisahagatā siyā na pītisahagatā. Pannarasa dhātuyo na sukhasahagatā; tisso dhātuyo siyā sukhasahagatā siyā na sukhasahagatā. Ekādasa dhātuyo na upekhāsahagatā; pañca dhātuyo upekhāsahagatā; dve dhātuyo siyā upekhāsahagatā siyā na upekhāsahagatā.

Soḷasa dhātuyo kāmāvacarā; dve dhātuyo siya kāmāvacarā siyā na kāmāvacarā. Soḷasa dhātuyo na rūpāvacarā; dve dhātuyo siyā rūpāvacarā siyā na rūpāvacarā. Soḷasa dhātuyo na arūpāvacarā; dve dhātuyo siyā arūpāvacarā siyā na arūpāvacarā. Soḷasa dhātuyo pariyāpannā; dve dhātuyo siyā pariyāpannā siya apariyāpannā.

Soḷasa dhātuyo aniyyānikā; dve dhātuyo siyā niyyānikā siyā aniyyānikā.

Soḷasa dhātuyo aniyatā; dve dhātuyo siyā niyatā siyā aniyatā.

Soḷasa dhātuyo sa-uttarā; dve dhātuyo siyā sa-uttarā siyā anuttarā.

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Soḷasa dhātuyo araṇā; dve dhātuyo siyā saraṇā siyā araṇā ti.

PAÑHĀPUCCHAKAṂ.[1]

DHĀTUVIBHAṄGO SAMATTO TATIYO.[2]

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[1] S[d] *adds* niṭṭhitaṃ.

[2] S[d] *and* B: niṭṭhito *for* samatto. S[d], *here only, omits the number of the Vibhaṅga.*

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IV

Saccavibhaṇgo

Cattāri ariyasaccāni: dukkhaṇ ariyasaccaṇ dukkhasamudayo[1] ariyasaccaṇ dukkhanirodho[2] ariyasaccaṇ dukkhanirodhagāminī paṭipadā ariyasaccaṇ.

Tattha katamaṇ dukkhaṇ ariyasaccaṇ?

Jāti pi dukkhā jarā pi dukkhā[3] maraṇam pi dukkhaṇ sokaparidevadukkhadomanassupāyāsā pi dukkhā appiyehi sampayogo dukkho piyehi vippayogo dukkho yam[4] p' icchaṇ na labhati tam[5] pi dukkhaṇ; saṇkhittena pañcupādānakkhandhā pi[6] dukkhā.

Tattha katamā jāti?

Yā tesaṇ tesaṇ sattānaṇ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṇ pātubhāvo āyatanānaṇ paṭilābho: ayaṇ vuccati jāti.

Tattha katamā jarā?

Yā tesaṇ tesaṇ sattānaṇ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṇ pāliccaṇ valittacatā[7] āyuno saṇhāni indriyānaṇ paripāko: ayaṇ vuccati jarā.

Tattha katamaṇ maraṇaṇ?

Yā tesaṇ tesaṇ sattānaṇ tamhi tamhi sattanikāye cuti cavanatā bhedo antaradhānaṇ maccu maraṇaṇ kālakiriyā khandhānaṇ bhedo kaḷevarassa nikkhepo jīvitindriyassa upacchedo: idaṇ vuccati maraṇaṇ.

Tattha katamo soko?

Ñātivyasanena[8] vā phuṭṭhassa bhogavyasanena vā phuṭṭhassa rogavyasanena vā phuṭṭhassa sīlavyasanena vā

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[1] S[d] *and* B: °samudayaṇ. [2] S[d] *and* B: °nirodhaṇ.

[3] *So* M. iii, 249; D. ii, 305. S. v, 421 *adds* vyādhi pi dukkhā. *Cf. below* p. 101.

[4] S[d] *and* B: yaṇ. [5] *So* S[d]. B: taṇ.

[6] S[d] *and* B. *omit* pi.

[7] *So* S[d] *and* B (*as in* D. ii, 305; Dh. S. § 644). K: vallitacatā. [8] K *and* B.: °byasanena.

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phuṭṭhassa diṭṭhivyasanena vā phuṭṭhassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko cetaso parijjhāyanā domanassaṃ sokasallaṃ: ayaṃ vuccati soko.

Tattha katamo paridevo?

Ñātivyasanena vā phuṭṭhassa bhogavyasanena vā phuṭṭhassa rogavyasanena vā phuṭṭhassa sīlavyasanena vā phuṭṭhassa diṭṭhivyasanena vā phuṭṭhassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ vācā palāpo vippalāpo lālapo lālapanā lālapitattaṃ:[1] ayaṃ vuccati paridevo.

Tattha katamaṃ dukkhaṃ?

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā: idaṃ vuccati dukkhaṃ.

Tattha katamaṃ domanassaṃ?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā: idaṃ vuccati domanassaṃ.

Tattha katamo upāyāso?

Ñātivyasanena vā phuṭṭhassa bhogavyasanena vā phuṭṭhassa rogavyasanena vā phuṭṭhassa sīlavyasanena vā phuṭṭhassa diṭṭhivyasanena vā phuṭṭhassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattaṃ upāyāsitattaṃ: ayaṃ vuccati upāyāso.

Tattha katamo appiyehi sampayogo dukkho?

Idha yassa te honti aniṭṭhā akantā amanāpā rūpā[2] saddā gandhā rasā phoṭṭhabbā ye vā pan' assa te honti anatthakāmā ahitakāmā aphāsukāmā ayogakkhemakāmā, yā tehi saṃgati samāgamo samodhānaṃ missībhāvo: ayaṃ vuccati appiyehi sampayogo dukkho.

Tattha katamo piyehi vippayogo dukkho?

Idha yassa te honti iṭṭhā kantā manāpā[3] rūpā saddā gandhā rasā phoṭṭhabbā, ye vā pan'assa te honti atthakāmā hitakāmā phāsukāmā yogakkhemakāmā, mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā[4] vā ñātisālohitā[5] vā, yā tehi asaṃgati asamāgamo asamodhānaṃ amissībhāvo: ayaṃ vuccati piyehi vippayogo dukkho.

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[1] S[d] *and* B.: lālappitattaṃ *always*.
[2] S[d]: amanāparūpā. [3] *So* S[d]. [4] S[d] vāmaccā.
[5] *So* K. *and* B. S[d]: ñātī vā sālohitā vā.

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Tattha katamaṇ yam[1] p'icchaṇ na labhati tam pi dukkhaṇ?

Jātidhammānaṇ sattānaṇ evaṇ icchā uppajjati: aho vata mayaṇ na jātidhammā assāma, na ca vata no jāti āgaccheyyāti, na kho pan'etaṇ icchāya pattabbaṇ: idam pi yam[2] p'icchaṇ na labhati tam pi dukkhaṇ. Jarādhammānaṇ sattānaṇ . . . pe . . . vyādhidhammānaṇ sattānaṇ maraṇadhammānaṇ sattānaṇ sokaparidevadukkhadomanassupāyāsadhammānaṇ sattānaṇ evaṇ icchā uppajjati: aho vata mayaṇ na sokaparidevadukkhadomanassupāyāsadhammā assāma, na ca vata no sokoparidevadukkhadomanassupāyāsā āgaccheyyun ti, na kho pan'etaṇ icchāya pattabbaṇ: idam pi yam[3] p'icchaṇ na labhati tam pi dukkhaṇ.

Tattha katame saṇkhittena pañcupādānakkhandhā pi[4] dukkhā?

Seyyathīdaṇ: rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṇkhārūpādānakkhandho viññāṇūpādānakkhandho: ime vuccanti saṇkhittena pañcupādānakkhandhā pi dukkhā.

Idaṇ vuccati dukkhaṇ ariyasaccaṇ.

Tattha katamaṇ dukkhasamudayo[5] ariyasaccaṇ?

Yāyaṇ taṇhā[6] ponobbhavikā nandirāgasahagatā tatra tatrābhinandinī, seyyathīdaṇ: kāmataṇhā bhavataṇhā vibhavataṇhā.

Sā kho pan'esā taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati?

Yaṇ loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Kiñ ca loke piyarūpaṇ sātarūpaṇ?

Cakkhuṇ loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaṇ . . . pe . . . ghānaṇ . . . jivhā . . . kāyo . . .[7] mano loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpā[8] loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddā . . . pe . . . gandhā . . . rasā . . . phoṭṭhabbā . . . dhammā

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[1] K, B *and* S[d]: yaṇ. B *has also* taṇ pi. [2] *So* K *and* S[d].
[3] S[d]: idaṇ pi yaṇ. [4] S[d] *omits.*
[5] S[d] *and* B: samudayaṇ. [6] S[d]: tanhā *always.*
[7] S[d] *does not condense.* B. *repeats only* loke. [8] S[d]: rūpaṇ.

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loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhuviññāṇaṇ loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaviññāṇaṇ. . . pe . . . ghānaviññāṇaṇ . . . jivhāviññaṇaṇ . . . kāyaviññāṇaṇ . . . manoviññāṇaṇ loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhusamphasso loke piyarūpaṇ sātarūpaṇ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotasamphasso . . . pe . . . ghānasamphasso . . jivhāsamphasso . . . kāyasamphasso . . . manosamphassa loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhusamphassajā vedanā loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, etth'esā nivisamānā nivisati. Sotasamphassajā vedanā . . . pe . . ghānasamphassajā vedanā . . . jivhāsamphassajā vedanā . . . kāyasamphassajā vedanā . . . manosamphassajā vedanā loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasaññā loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasaññā . . . pe . . . gandhasaññā . . . rasasaññā . . . phoṭṭhabbasaññā . . . dhammasaññā loke piyarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasañcetanā loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasañcetanā . . . pe . . . gandhasañcetanā . . . rasasañcetanā . . . phoṭṭhabbasañcetanā . . . dhammasañcetanā loke piyarūpaṇ sātarūpaṇ etth'esā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpataṇhā loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddataṇhā . . . pe . . . gandhataṇhā . . . rasataṇhā . . . phoṭṭhabbataṇhā . . . dhammataṇhā loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisāmānā nivisati.

Rūpavitakko loke piyarūpaṇ sātarūpaṇ etth'esa taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddavitakko . . . pe . . . gandhavitakko . . . rasavitakko . . . phoṭṭhabbavitakko . . . dhammavitakko loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

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Rūpavicāro loke piyarūpaṃ sātarūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddavicāro . . . pe[1] . . . gandhavicāro . . . rasavicāro . . . phoṭṭhabbavicāro . . . dhammavicāro loke piyarūpaṃ sātarūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Idaṃ vuccati dukkhasamudayo ariyasaccaṃ.

Tattha katamaṃ dukkhanirodho[2] ariyasaccaṃ?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

Sā kho pan'esā taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā nirujjhati?

Yaṃ loke piyarūpaṃ sātarūpaṃ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Kiñ ca loke piyarūpaṃ?

Cakkhuṃ loke piyarūpaṃ sātarūpaṃ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotaṃ . . . pe . . . ghānaṃ . . . jivhā . . . kāyo . . . mano loke piyarūpaṃ sātarūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpā loke piyarūpaṃ sātarūpaṃ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddā . . . pe . . . gandhā . . . rasā . . . phoṭṭhabbā . . . dhammā loke piyarūpaṃ sātarūpaṃ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhuviññāṇaṃ loke piyarūpaṃ sātarūpaṃ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotaviññāṇaṃ . . . pe . . . ghānaviññāṇaṃ . . . jivhāviññāṇaṃ . . . kāyaviññāṇaṃ . . . manoviññāṇaṃ loke piyarūpaṃ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphasso loke piyarūpaṃ sātarūpaṃ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotasamphasso . . . pe . . . ghānasamphasso . . . jivhāsamphasso . . . kāyasamphasso . . . manosamphasso loke piyarūpaṃ sātarūpaṃ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātarūpaṃ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotasamphassajā vedanā . . . pe . . . ghānasamphassajā vedanā . . . jivhāsamphassajā vedanā . . . kāyasamphassajā vedanā . . . manosamphassajā vedanā

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[1] S[d] *does not condense.* [2] S[d] *and* B: nirodhaṃ.

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loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpasaññā loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddasaññā . . . pe . . . gandhasaññā . . . rasasaññā . . . phoṭṭhabbasaññā . . . dhammasaññā loke piyarūpaṇ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpasañcetanā loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddasañcetanā . . . pe . . . gandhasañcetanā . . . rasasañcetanā . . . phoṭṭhabbasañcetanā . . . dhammasañcetanā loke piyarūpaṇ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpataṇhā loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddataṇhā . . . pe . . . gandhataṇhā . . . rasataṇhā . . . phoṭṭhabbataṇhā . . . dhammataṇhā loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpavitakko loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddavitakko . . . pe . . . gandhavitakko . . . rasavitakko . . . phoṭṭhabbavitakko . . . dhammavitakko loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpavicāro loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddavicāro . . . pe . . . gandhavicāro . . . rasavicāro . . . phoṭṭhabbavicāro . . . dhammavicāro loke piyarūpaṇ sātarūpaṇ etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Idaṇ vuccati dukkhanirodho ariyasaccaṇ.

Tattha katamaṇ dukkhanirodhagāminī paṭipadā ariyasaccaṇ?

Ayam eva ariyo aṭṭhaṇgiko maggo, seyyathīdaṇ: sammādiṭṭhi sammāsaṇkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Dukkhe ñāṇaṇ dukkhasamudaye ñāṇaṇ dukkhanirodhe ñāṇaṇ dukkhanirodhagāminiyā paṭipadāya ñāṇaṇ: ayaṇ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṇkappo?

Nekkhammasaṇkappo avyāpādasaṇkappo avihiṇsāsaṇkappo: ayaṇ vuccati sammāsaṇkappo.

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Tattha katamā sammāvācā?

Musāvādā veramaṇī[1] pisuṇāya[2] vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī: ayaṇ vuccati sammāvācā.

Tattha katamo sammākammanto?

Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesu micchācārā veramaṇī: ayaṇ vuccati sammākammanto.

Tattha katamo sammā-ājīvo?

Idha ariyasāvako micchā-ājīvaṇ pahāya sammā-ajīvena jīvitaṇ kappeti: ayaṇ vuccati sammā-ājīvo.

Tattha katamo sammāvāyāmo?

Idha bhikkhu anuppannānaṇ pāpakānaṇ akusalānaṇ dhammānaṇ anuppādāya chandaṇ janeti vāyamati viriyaṇ ārabhati cittaṇ paggaṇhāti padahati, uppannānaṇ pāpakānaṇ akusalānaṇ dhammānaṇ pahānāya . . . pe[3] . . . anuppannānaṇ kusalānaṇ dhammānaṇ uppādāya . . . pe . . . uppannānaṇ kusalānaṇ dhammānaṇ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriya chandaṇ janeti vāyamati viriyaṇ ārabhati cittaṇ paggaṇhāti padahati: ayaṇ vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Idha bhikkhu kāye kāyānupassī viharati ātāpī[4] sampajāno satimā vineyya loke abhijjhādomanassaṇ vedanāsu . . . pe . . . citte . . . pe . . . dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṇ: ayaṇ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Idha bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṇ savicāraṇ vivekajaṇ pīti-sukhaṇ paṭhamaṇ jhānaṇ[5] upasampajja viharati; vitakkavicārānāṇ vūpasamā ajjhattaṇ sampasādanaṇ cetaso ekodibhāvaṇ avitakkaṇ avicāraṇ samādhijaṇ pītisukhaṇ dutiyaṇ[6] jhānaṇ upasampajja viharati; pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisaṇvedenti yan taṇ ariyā ācikkhanti: upekhako satimā sukhavihārī ti, tatiyaṇ jhānaṇ upasampajja viharati; sukhassa ca pahānā dukkhassa ca pahānā pubb'eva somanassadomanassānaṇ atthaṇgamā[7] adukkhamasukhaṇ upekhāsatipārisuddhiṇ catutthaṇ jhānaṇ upasampajja viharati: ayaṇ vuccati sammāsamādhi.

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[1] S[d]: veramanī; B: veramaṇi.
[2] S[d]: pisunāya; B: pisuṇavācā, *and* pharusavācā.
[3] S[d] *does not condense.* [4] S[d]: ātāpi.
[5] S[d]: 'pathamajhānaṇ. [6] *So* S[d]. [7] S[d]: atthagamā.

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Idaṇ vuccati dukkhanirodhagāminī paṭipadā ariyasaccaṇ.

SUTTANTABHĀJANIYAṇ.

Cattāri saccāni dukkhaṇ dukkhasamudayo dukkhanirodho dukkhanirodhagāminī paṭipadā.

i.

Tattha katamo dukkhasamudayo?
Taṇhā: ayaṇ vuccati dukkhasamudayo.
Tattha katamaṇ dukkhaṇ?
Avasesā ca kilesā avasesā ca akusalā dhammā tīṇi ca kusalamūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṇ dhammānaṇ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbañ ca rūpaṇ: idaṇ vuccati dukkhaṇ.
Tattha katamo dukkhanirodho?
Taṇhāya pahānaṇ: ayaṇ vuccati dukkhanirodho.
Tattha katamā dukkhanirodhagāminī paṭipadā?
Idha[1] bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ; tasmiṇ samaye aṭṭhaṇgiko maggo hoti: sammādiṭṭhi . . . pe . . . sammāsamādhi.
Tattha katamā sammādiṭṭhi?
Yā paññā pajānanā . . . pe[2] . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammāditthi.
Tattha katamo sammāsaṇkappo?
Yo takko vitakko . . . pe[3] . . . sammāsaṇkappoṇ maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammāsaṇkappo.
Tattha katamā sammāvācā?
Yā catūhi vacīduccaritehi ārati virati paṭivirati veramaṇī akiriyā akaraṇaṇ anajjhāpatti velā-anatikkamo setughāto sammāvācā maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammāvācā.
Tattha katamo sammākammanto?
Yā tīhi kāyaduccaritehi ārati virati paṭivirati veramaṇī akiriyā akaraṇaṇ anajjhāpatti velā-anatikkamo setughāto

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[1] Dh. S. § 277. [2] Dh. S. §§ 292; 297 *foll.*
[3] S[d] *does not condense.*

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sammākammanto maggaŋgaŋ maggapariyāpannaŋ: ayaŋ vuccati sammākammanto.

Tattha katamo sammā-ājīvo?

Yā micchā ajīvā ārati virati paṭivirati veramaṇī akiriyā akaraṇaŋ anajjhāpatti velā-anatikkamo setughāto sammā-ājīvo maggaŋgaŋ maggapariyāpannaŋ: ayaŋ vuccati sammā-ājīvo.

Tattha katamo sammavāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaŋgo maggaŋgaŋ maggapariyāpannaŋ: ayaŋ vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Yā sati anussati . . . pe . . . sammāsati satissambojjhaŋgo maggaŋgaŋ maggapariyāpannaŋ: ayaŋ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaŋgo maggaŋgaŋ maggapariyāpannaŋ: ayaŋ vuccati sammasamādhi.

Ayaŋ vuccati dukkhanirodhagāminī paṭipadā. Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

ii.

Tattha katamo dukkhasamudayo?

Taṇha ca avasesā ca kilesā: ayaŋ vuccati dukkhasamudayo.

Tattha katamaŋ dukkhaŋ?

Avasesā ca akusalā dhammā tīṇi ca kusalamūlāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaŋ dhammānaŋ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbañ ca rūpaŋ: idaŋ vuccati dukkhaŋ.

Tattha katamo dukkhanirodho?

Taṇhāya ca avasesānañ ca kilesānaŋ pahānaŋ: ayaŋ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā?

Idha bhikkhu yasmiŋ samaye lokuttaraŋ jhānaŋ bhāveti niyyānikaŋ apacayagāmiŋ diṭṭhigatānaŋ pahānāya paṭhamāya bhūmiyā pattiyā vivicc'eva kāmehi . . . pe . . . paṭhamaŋ jhānaŋ upasampajja viharati dukkhāpaṭipadaŋ dandhābhiññaŋ, tasmiŋ samaye aṭṭhaŋgiko maggo hoti: sammādiṭṭhi . . . pe . . . sammāsamādhi. Ayaŋ vuccati dukkhanirodhagāminī paṭipadā.[1]

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[1] B: °gāminipaṭipadā.

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Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya[1] sampayuttā.[2]

iii.

Tattha katamo dukkhasamudayo?

Taṇhā ca avasesā ca kilesā avasesā ca akusalā dhammā: ayaṇ vuccati dukkhasamudayo.

Tattha katamaṇ dukkhaṇ?

Tīṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṇ dhammānaṇ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbañ ca rūpaṇ: idaṇ vuccati dukkham.

Tattha katamo dukkhanirodho?

Taṇhāya ca avasesānañ ca kilesānaṇ avasesānañ ca akusalānaṇ dhammānaṇ pahānaṇ: ayaṇ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā?

Idhe bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye aṭṭhaṇgiko maggo hoti: sammādiṭṭhi . . . pe . . . sammāsamādhi.[3] Ayaṇ vuccati dukkhanirodhagāminī paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā patipadāya sampayuttā.[4]

iv.

Tattha katamo dukkhasamudayo?

Taṇhā ca avasesā ca kilesā avasesā ca akusalā dhammā tīṇi ca kusalamūlāni sāsavāni: ayaṇ vuccati dukkhasamudayo.

Tattha katamaṇ dukkhaṇ?

Avasesā ca sāsavā dhammā sāsavā kusalākusalānaṇ dhammānaṇ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbañ ca rūpaṇ: idaṇ vuccati dukkhaṇ.

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[1] S^{d}: °gāminipaṭipadāya.
[2] S^{d} *adds* . . . pe . . .
[3] S^{d}: . . . pe . . .
[4] *So* S^{d}. [5] S^{d} *adds* . . . pe . . .

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Tattha katamo dukkhanirodho?

Taṇhāya ca avasesānañ ca kilesānam avasesānañ[1] ca akusālānaṃ dhammānaṃ tiṇṇannañ[2] ca kusalamūlānaṃ sāsavānaṃ pahānaṃ: ayaṃ vuccati dukkhanirodho.

Tattha katamo dukkhanirodhagāminī paṭipadā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya pathamāya bhūmiyā pattiyā vivicc'eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti: sammādiṭṭhi . . . pe . . . sammāsamādhi.[3] Ayaṃ vuccati dukkhanirodhagāminī paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya[4] sampayuttā.[5]

v.

Tattha katamo dukkhasamudayo?

Taṇhā ca avasesā ca kilesā avasesā ca akusalā tīṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā: ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbañ ca rūpaṃ: idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho?

Taṇhāya ca avasesānañca kilesānaṃ avasesānañ ca akusalānaṃ dhammānaṃ tiṇṇannañ ca[6] kusalamūlānaṃ sāsavānaṃ avasesānañ ca sāsavānaṃ kusalānaṃ dhammānaṃ pahānaṃ: ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicc'eva kāmehi. . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti: sammāditthi . . . pe . . . sammāsamādhi. Ayaṃ vuccati dukkhanirodhagāminī paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭidāya sampayuttā.[7]

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[1] S^d *omits* avasesānañ.
[2] S^d: tinnaṃ. B. tiṇṇañ.
[3] S^d *adds* . . . pe . . .
[4] S^d: °gāminipaṭipadāya.
[5] S^d *adds* . . . pe . . .
[6] S^d: tinnannaṃ. B. tiṇṇañ.
[7] S^d *adds* . . . pe . . .

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vi.

Cattāri saccāni: dukkhaṇ dukkhasamudayo dukkhanirodho dukkhanirodhagāminī paṭipadā.

Tattha katamo dukkhasamudayo?

Taṇhā: ayaṇ vuccati dukkhasamudayo.

Tattha katamaṇ dukkhaṇ?

Avasesā ca kilesā avasesā ca akusalā dhammā tīṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṇ dhammānaṇ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbañ ca rūpaṇ: idaṇ vuccati dukkhaṇ.

Tattha katamo dukkhanirodho?

Taṇhāya pahānaṇ: ayaṇ vuccati dukkhanirodho.

Tattha katamo dukkhanirodhagāminī paṭipadā?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye pañcaṇgiko maggo hoti: sammādiṭṭhi sammāsaṇkappo sammāvāyāmo sammāsati sammasāmādhi.

Tattha katamā sammādiṭṭhi?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṇkappo?

Yo takko vitakko saṇkappo . . . pe . . . maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammāsaṇkappo.

Tattha katamo sammāvāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammāsamādhi.

Ayaṇ vuccati dukkhanirodhagāminī paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā . . . pe . . .[1]

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[1] B. *omits* . . . pe . . .

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vii.

Tattha katamo dukkhasamudayo?

Taṇhā ca avasesa ca kilesā avasesā ca akusalā dhammā tīṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā: ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbañ ca rūpaṃ: idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho?

Taṇhāya ca avasesānañ ca kilesānaṃ avasesānañ ca akusalānaṃ dhammānaṃ tiṇṇannañ ca[1] kusalamūlānaṃ sāsavānaṃ avasesānañ ca sāsavānaṃ kusalānaṃ dhammānaṃ pahānaṃ: ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhumiyā pattiyā vivicc'eva kāmehi . . . pe . . . paṭhamaṃ[2] jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye pañcaṅgiko maggo hoti: sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ vuccati dukkhanirodhagāminī paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

viii.

Cattāri saccāni; dukkhaṃ dukkhasamudayo dukkhānirodho dukkhanirodhagāminī paṭipadā.

Tattha katamo dukkhasamudayo?

Taṇhā: ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Avasesā ca kilesā avasesā ca akusalā dhammā tīṇi ca kusalamūlāni sasavāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbañ ca rūpaṃ: idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho?

Taṇhāya pahānaṃ: ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā?

Idha khikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti

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[1] B. tiṇṇañ ca . . . S[d]: tinnaṃnaṃ ca.

[2] S[d]: pathamajhānaṃ.

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niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya pattiyā, vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ayaṇ vuccati dukkhanirodhagāminī paṭipadā . . . pe . . .[1]

ix.

Tattha katamo dukkhasamudayo?

Taṇhā ca avasesā ca kilesā avasesā akusalā dhammā tīṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā: ayaṇ vuccati dukkhasamudayo.

Tattha katamaṇ dukkhaṇ?

Sāsavā kusalākusalānaṇ dhammānaṇ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbañ ca rūpaṇ: idaṇ vuccati dukkhaṇ.

Tattha katamo dukkhanirodho?

Taṇhāya ca avasesānañ ca kilesānaṇ avasesānañ ca akusalānaṇ dhammānaṇ tiṇṇannañ ca[2] kusalamūlānaṇ sāsavānaṇ avasesānañ ca sāsavānaṇ kusalānaṇ dhammānaṇ pahānaṇ: ayaṇ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti, . . . pe . . . avikkhepo hoti . . . pe . . .: ayaṇ vuccati dukkhanirodhagāminī paṭipadā.

ABHIDHAMMABHĀJANIYAṇ.[3]

Cattāri ariyasaccāni: dukkhaṇ ariyasaccaṇ dukkhanirodho ariyasaccaṇ dukkhanirodhagāminī paṭipadā ariyasaccaṇ. Catunnaṇ ariyāsaccānaṇ kati kusalā, kati akusalā, kati avyākatā . . . pe . . . kati saraṇā, kati araṇā?

Samudayasaccaṇ akusalaṇ; maggasaccaṇ kusalaṇ; nirodhasaccaṇ avyākataṇ; dukkhasaccaṇ siyā kusalaṇ siyā akusalaṇ siyā avyākataṇ.

Dve saccā siyā sukhāya vedanāya sampayuttā siyā aduk-

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[1] B. *omits* . . . pe . . .

[2] B. tiṇṇañ ca . . . S[d]: tinnaṇnaṇ ca.

[3] *So also* K.

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khamasukhāya vedanāya sampayuttā; nirodhasaccaṃ na vattabbaṃ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi; dukkhasaccaṃ siyā sukhāya vedanāya sampayuttaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttaṃ siyā na vattabbaṃ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Dve saccā vipākadhammadhammā; nirodhasaccaṃ neva-vipāka-na-vipākadhammadhammaṃ; dukkhasaccaṃ siyā vipākaṃ siyā vipākadhammadhammaṃ siya neva-vipākā-na-vipākadhammadhammaṃ.

Samudayasaccaṃ anupādiṇṇupādāniyaṃ; dve saccā anupādiṇṇa-anupādāniyā; dukkhasaccaṃ siyā upādiṇṇupādāniyaṃ siyā anupādiṇṇupādāniyaṃ.

Samudayasaccaṃ saṅkiliṭṭha-saṅkilesikaṃ; dve saccā asaṅkiliṭṭha-asaṅkilesikā; dukkhasaccaṃ siyā saṅkiliṭṭha-saṅkilesikaṃ siyā asaṅkiliṭṭha-saṅkilesikaṃ.

Samudayasaccaṃ savitakka-savicāraṃ; nirodhasaccaṃ avitakka-avicāraṃ; maggasaccaṃ siyā savitakka-savicāraṃ siyā avitakka-vicāramattaṃ siyā avitakka-avicāraṃ; dukkhasaccaṃ siyā savitakka-savicāraṃ siyā avitakka-vicāramattaṃ siyā avitakka-avicāraṃ siyā na vattabbaṃ savitakka-savicāran ti pi avitakka-vicāramattan ti pi avitakka-avicāran ti pi.

Dve saccā siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā; nirodhasaccaṃ na vattabbaṃ pītisahagatan ti pi sukhasahagatan ti pi upekhāsahagatan ti pi; dukkhasaccaṃ siyā pītisahagataṃ siyā sukhasahagataṃ siyā upekhāsahagataṃ siyā na vattabbaṃ pītisahagatan ti pi sukhasahagatan ti pi upekhāsahagatan ti pi.

Dve saccā neva dassanena na bhāvanāya pahātabbā; samudayasaccaṃ siyā dassanena pahātabbaṃ siyā bhāvanāya pahātabbaṃ; dukkhasaccaṃ siyā dassanena pahātabbaṃ siyā bhāvanāya pahātabbaṃ siyā neva dassanena na bhāvanāya pahātabbaṃ.

Dve saccaṃ neva dassanena na bhāvanāya pahātabbahetukā; samudayasaccaṃ siyā dassanena pahātabbahetukaṃ siyā bhāvanāya pahātabbahetukaṃ; dukkhasaccaṃ siyā dassanena pahātabbahetukaṃ siyā bhāvanāya pahātabbahetukaṃ siyā neva dassanena na bhāvanāya pahātabbahetukaṃ.

Samudayasaccaṃ ācayagāmi; maggasaccaṃ apacayagāmi;

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nirodhasaccaṇ neva ācayagāmi na apacayagāmi ;[1] dukkhasaccaṇ siyā ācayagāmi siyā neva ācayagāmi na apacayagāmi.

Maggasaccaṇ sekhaṇ ; tīṇi saccā neva sekhā nāsekhā.

Samudayasaccaṇ parittaṇ ; dve saccā appamāṇā ; dukkhasaccaṇ siyā parittaṇ siyā mahaggataṇ.

Nirodhasaccaṇ anārammaṇaṇ ; maggasaccaṇ appamāṇārammaṇaṇ ; samudayasaccaṇ siyā parittārammaṇaṇ siyā mahaggatārammaṇaṇ na appamāṇārammaṇaṇ siyā na vattabbaṇ parittārammaṇan ti pi mahaggatārammaṇan ti pi ; dukkhasaccaṇ siyā parittārammaṇaṇ siyā mahaggatārammaṇaṇ siyā appamāṇārammaṇaṇ siyā na vattabbaṇ parittārammaṇan ti pi mahaggatārammaṇan ti pi appamāṇārammaṇan ti pi.

Samudayasaccaṇ hīnaṇ ; dve saccā paṇītā ; dukkhasaccaṇ siyā hīnaṇ siyā majjhimaṇ.

Nirodhasaccaṇ aniyataṇ ; maggasaccaṇ sammattaniyataṇ ; dve saccā siyā micchattaniyatā siyā aniyatā.

Nirodhasaccaṇ anārammaṇaṇ ; samudayasaccaṇ na vattabbaṇ maggārammaṇan ti pi maggahetukan ti pi maggādhipatīti pi ;[2] maggasaccaṇ na maggārammaṇaṇ siyā maggahetukaṇ siyā maggādhipati[3] siyā na vattabbaṇ maggahetukan ti pi[4] maggādhipatīti pi ;[2] dukkhasaccaṇ siyā[5] maggārammaṇaṇ na maggahetukaṇ, siyā maggādhipati siyā na vattabbaṇ maggārammaṇan ti pi maggādhipatīti pi.[2]

Dve saccā siyā uppannā siyā anuppannā na vattabbā uppādino ti ; nirodhasaccaṇ na vattabbaṇ uppannan ti pi anuppannan ti pi uppādīti pi ; dukkhasaccaṇ siyā uppannaṇ siyā anuppannaṇ siyā uppādi.

Tīṇi saccā[6] siyā atītā siyā anāgatā siyā paccuppannā ; nirodhasaccaṇ na vattabbaṇ atītan ti pi anāgatan ti pi paccuppannan ti pi.

Nirodhasaccaṇ anārammaṇṇaṇ ; maggasaccaṇ na vattabbaṇ atītārammaṇan ti pi anāgatārammaṇan ti pi paccuppannārammaṇan ti pi ; dve saccā[7] siyā atītārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattabbaṇ atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

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[1] *So* K, *as well as* S[d]. B : nevācayagāmi-nāpacayagāmi.
[2] S[d] : maggādhipatin ti pi. [3] S[d] : °ādhipatin.
[4] S[d] *omits* maggahetukan ti pi. [5] B *omits* siyā.
[6] S[d] *and* B : saccāni. [7] *So* S[d] *and* B.

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Nirodhasaccaṃ bahiddhā; tīṇi saccā siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā.

Nirodhasaccaṃ anārammaṇaṃ; maggasaccaṃ bahiddhārammaṇaṃ; samudayasaccaṃ siyā ajjhattārammaṇaṃ siyā bahiddhārammaṇaṃ siyā ajjhattabahiddhārammaṇaṃ; dukkhasaccaṃ siyā ajjhattārammaṇaṃ siyā bahiddhārammaṇaṃ siyā ajjhattabahiddhārammaṇaṃ siyā na vattabbaṃ ajjhattārammaṇan ti pi bahiddhārammaṇan ti pi ajjhattabahiddhārammaṇan ti pi.

Tīṇi saccā[1] anidassana-appaṭighā; dukkhasaccaṃ siyā sanidassana-sappaṭighaṃ siyā anidassana-sappaṭighaṃ siyā anidassana-appaṭighaṃ.

Samudayasaccaṃ hetu; nirodhasaccaṃ na hetu; dve saccā[2] siyā hetū[3] siyā na hetū.[3] Dve saccā sahetukā; nirodhasaccaṃ ahetukaṃ; dukkhasaccaṃ siyā sahetukaṃ siyā ahetukaṃ. Dve saccā hetusampayuttā; nirodhasaccaṃ hetuvippayuttaṃ; dukkhasaccaṃ siyā hetusampayuttaṃ siyā hetuvippayuttaṃ. Samudayasaccaṃ hetu ceva sahetukañ ca; nirodhasaccaṃ na vattabbaṃ hetu ceva sahetukañ cāti pi sahetukañ ceva na ca hetūti pi;[4] maggasaccaṃ siyā hetu ceva sahetukañ ca siyā sahetukañ ceva na ca hetu; dukkhasaccaṃ siyā hetu ceva sahetukañ ca siyā sahetukañ ceva na ca hetu siyā[5] na vattabbaṃ hetu ceva sahetukañ cāti pi sahetukañ ceva na ca hetūti pi; samudayasaccaṃ hetu ceva hetusampayuttañ ca; nirodhasaccaṃ na vattabbaṃ hetu ceva hetusampayuttañ cāti pi hetusampayuttañ ceva na ca hetūti pi;[4] maggasaccaṃ siyā hetu ceva hetusampayuttañ ca siyā hetusampayuttañ ceva na ca hetu; dukkhasaccaṃ siyā hetu ceva hetusampayuttañ ca siyā hetusampayuttañ ceva na ca hetu siyā na vattabbaṃ hetu ceva hetusampayuttañ cāti pi hetusampayuttañ ceva na ca hetūti pi. Nirodhasaccaṃ na hetu ahetukaṃ; samudayasaccaṃ na vattabbaṃ na hetu sahetukan ti pi na hetu ahetukan ti pi; maggasaccaṃ siyā na hetu sahetukaṃ siyā na vattabbaṃ na hetu sahetukan ti;[6] dukkhasaccaṃ siyā na hetu sahetukaṃ siyā na hetu ahetukaṃ siyā na vattabbaṃ na hetu sahetukan ti pi na hetu ahetukan ti pi.

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[1] S^d *and* B: saccāni. [2] So S^d *and* B. [3] S^d: hetu.

[4] S^d *inverts the order of these two clauses on* samudayasaccaṃ *and* nirodhasaccaṃ.

[5] S^d *omits the clause introduced by this* siyā.

[6] S^d *and* B: siyā na vattabbaṃ na hetu sahetukan ti pi na hetu ahetukan ti pi.

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Tīṇi saccā[1] sappaccayā; nirodhasaccaṇ appaccayaṇ.

Tīṇi saccā saṇkhatā; nirodhasaccaṇ asaṇkhataṇ.

Tīṇi saccā anidassanā; dukkhasaccaṇ siyā sanidassanaṇ siyā anidassanaṇ.

Tīṇi saccā appaṭighā; dukkhasaccaṇ siyā sappaṭighaṇ siyā appaṭighaṇ.

Tīṇi saccā rūpā; dukkhasaccaṇ siyā rūpaṇ siyā arūpaṇ.

Dve saccā[2] lokiyā; dve saccā lokuttarā.

Kenaci viññeyyā, kenaci na viññeyyā.

Samudayasaccaṇ āsavo; dve saccā no āsavā; dukkhasaccaṇ siyā āsavo siyā no āsavo. Dve saccā sāsavā; dve saccā anāsavā. Samudayasaccaṇ āsavasampayuttaṇ; dve saccā āsavavippayuttā; dukkhasaccaṇ siyā āsavasampayuttaṇ siyā āsavavippayuttaṇ. Samudayasaccaṇ āsavo ceva sāsavañ ca; dve saccā na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi;[3] dukkhasaccaṇ siyā āsavo ceva sāsavañ ca siyā sāsavañ ceva no ca āsavo. Samudayasaccaṇ āsavo ceva āsavasampayuttañ ca; dve saccā na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi;[3] dukkhasaccaṇ siyā āsavo ceva āsavasampayuttañ ca siyā āsavasampayuttañ ceva no ca āsavo siyā na vattabbaṇ āsavo ceva āsavasampayuttañ cāti pi āsavasampayuttañ ceva no ca āsavo ti pi. Dve saccā āsavavippayutta-anāsavā; samudayasaccaṇ na vattabbaṇ āsavavippayutta-sāsavan ti pi āsavavippayutta-anāsavan ti pi; dukkhasaccaṇ siyā āsavavippayutta-sāsavaṇ siyā na vattabbaṇ āsavavippayutta-sāsavan ti pi āsavavippayutta-anāsavan ti pi.[4]

Samudayasaccaṇ saṇyojanaṇ; dve saccā no saṇyojanā; dukkhasaccaṇ siyā saṇyojanaṇ siyā no saṇyojanaṇ. Dve saccā saṇyojaniyā; dve saccā asaṇyojaniyā. Samudayasaccaṇ saṇyojanasampayuttaṇ; dve saccā saṇyojanavippayuttā; dukkhasaccaṇ siyā saṇyojanasampayuttaṇ siyā saṇyojanavippayuttaṇ. Samudayasaccaṇ saṇyojanañ ceva saṇyojaniyañ ca; dve saccā na vattabbā saṇyojanā ceva saṇyojaniyā cāti pi saṇyojaniyā ceva no ca saṇyojanā ti pi; dukkhasaccaṇ siyā saṇyojanañ ceva saṇyojaniyañ ca siyā saṇyojaniyañ ceva no ca saṇyojanaṇ. Samudayasaccaṇ saṇyojanañ ceva saṇyojanasampayuttañ ca; dve

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[1] S[d] *and* B: saccāni *always.* [2] *So* S[d] *and* B.

[3] S[d] *inverts order of clauses:* samudayasaccaṇ . . . *and* dve saccā *and in following sentences also.*

[4] K *omits last clause.*

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saccā na vattabbā saṃyojanā ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanā ti pi;[1] dukkhasaccaṃ siyā saṃyojanañ ceva saṃyojanasampayuttañ ca siyā saṃyojanasampayuttañ ceva no ca saṃyojanaṃ siya na vattabbaṃ saṃyojanañ ceva saṃyojanasampayuttañ cāti pi saṃyojanasampayuttañ ceva no ca saṃyojanan ti pi. Dve saccā saṃyojanavippayutta-asaṃyojaniyā; samudayasaccaṃ na vattabbaṃ saṃyojanavippayutta-saṃyojaniyan ti pi. Saṃyojanavippayutta-asaṃyojaniyan ti pi; dukkhasaccaṃ siyā saṃyojanavippayutta-saṃyojaniyaṃ siyā na vattabbaṃ saṃyojanavippayutta-saṃyojaniyan ti[2] pi saṃyojanavippayutta-asaṃyojaniyan[2] ti pi.

Samudayasaccaṃ gantho; dve saccā no ganthā; dukkhasaccaṃ siyā gantho siyā no gantho. Dve saccā ganthaniyā; dve saccā aganthaniyā. Dve saccā ganthavippayuttā; dve saccā siyā ganthasampayuttā siyā ganthavippayuttā. Samudayasaccaṃ gantho ceva ganthaniyañ ca; dve saccā na vattabbā ganthā ceva ganthaniyā cāti pi ganthaniyā ceva no ca ganthā ti pi; dukkhasaccaṃ siyā gantho ceva ganthaniyañ ca siyā ganthaniyañ ceva no ca gantho. Samudayasaccaṃ gantho ceva ganthasampayuttañ ca siyā na vattabbaṃ gantho ceva ganthasampayuttañ cāti; dve saccā na vattabbā gantho ceva ganthasampayuttā cāti pi ganthasampayuttā ceva no ca ganthā ti pi; dukkhasaccaṃ siyā gantho ceva ganthasampayuttañ ca siyā ganthasampayuttañ ceva no ca gantho siyā na vattabbaṃ gantho ceva ganthasampayuttañ cāti pi ganthasampayuttañ ceva no ca gantho ti pi. Dve saccā ganthavippayutta-aganthaniyā; dve saccā siyā ganthavippayutta-ganthaniyā siyā na vattabbā ganthavippayutta-ganthaniyā ti[3] pi siyā ganthavippayutta-aganthaniyā ti pi.[3]

Samudayasaccaṃ ogho . . . pe . . . yogo . . . pe . . .[4] nīvaraṇaṃ; dve saccā no nīvaraṇā;[5] dukkhasaccaṃ siyā nīvaraṇaṃ[6] siyā no nīvaraṇaṃ. Dve saccā nīvaraṇiyā; dve saccā anīvaraṇiyā. Samudayasaccaṃ nīvaraṇasampayuttaṃ; dve saccā nīvaraṇavippayuttā; dukkhasaccaṃ siyā nīvaraṇāsampayuttaṃ siyā nīvaraṇavippayuttaṃ. Samuda-

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[1] S[d] *inverts order of clauses:* samudayasaccaṃ . . . *and* dve saccā.

[2] K *omits last clause.*

[3] K *omits last clause.*

[4] S[d] *repeats* samudayasaccaṃ.

[5] S[d]: nīvaranaṃ (*sic*).

[6] *So* S[d].

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yasaccaṇ nīvaraṇañ ceva nīvaraṇiyañ ca; dve saccā na vattabbā nīvaraṇā ceva nīvaraṇiyā cāti pi nīvaraṇiyā ceva no ca nīvaraṇā ti pi; dukkhasaccaṇ siyā nīvaraṇañ ceva nīvaraṇiyañ ca siyā nīvaraṇiyan ceva no ca nīvaraṇaṇ. Samudayasaccaṇ nīvaraṇañ ceva nīvaraṇasampayuttañ ca; dve saccā na vattabbā nīvaraṇā[1] ceva nīvaraṇasampayuttā cāti pi nīvaraṇasampayuttā ceva no ca nīvaraṇā[1] ti pi; dukkhasaccaṇ siyā nīvaraṇañ ceva nīvaraṇasampayuttañ ca siyā nīvaraṇasampayuttañ ceva no ca nīvaraṇaṇ siyā na vattabbaṇ nīvaraṇañ ceva nīvaraṇasampayuttañ cāti pi nīvaraṇasampayuttañ ceva no ca nīvaraṇan ti pi. Dve saccā nīvaraṇavippayutta-anīvaraṇiyā; samudayasaccaṇ na vattabbaṇ nīvaraṇavippayutta-nīvaraṇiyan ti pi nīvaraṇavippayutta-anīvaraṇiyan ti pi; dukkhasaccaṇ siyā nīvaraṇavippayutta-nīvaraṇiyaṇ siyā na vattabbaṇ nīvaraṇavippayutta-nīvaraṇiyan ti pi nīvaraṇavippayutta-anīvaraṇiyan ti pi.[2]

Tīṇi saccā[3] no parāmāsā; dukkhasaccaṇ siyā parāmāso siyā no parāmāso. Dve saccā parāmaṭṭhā; dve saccā aparāmaṭṭhā. Dve saccā parāmāsavippayuttā; samudayasaccaṇ siyā parāmāsasampayuttaṇ siyā parāmāsavippayuttaṇ; dukkhasaccaṇ siyā parāmāsasampayuttaṇ siyā parāmāsavippayuttaṇ siyā na vattabbaṇ parāmāsampayuttan ti pi parāmāsavippayuttan ti pi. Samudayasaccaṇ na vattabbaṇ parāmāso ceva parāmaṭṭhañ cāti, parāmaṭṭhañ ceva no ca parāmāso; dve saccā na vattabbā parāmāsā ceva parāmaṭṭhā cāti pi parāmaṭṭhā ceva no ca parāmāsā ti pi;[4] dukkhasaccaṇ siyā parāmāso ceva parāmaṭṭhañ ca siyā parāmaṭṭhañ ceva no ca parāmāso. Dve saccā parāmāsavippayutta-aparāmaṭṭhā; dve saccā siyā parāmāsavippayutta-parāmaṭṭhā siyā na vattabbā parāmāsavippayutta-parāmaṭṭhā ti pi parāmāsavippayutta-aparāmaṭṭhā ti pi.[5]

Dve saccā sārammaṇā; nirodhasaccaṇ anārammaṇaṇ; dukkhasaccaṇ siyā sārammaṇaṇ siyā anārammaṇaṇ.

Tīṇi saccā[6] no cittā; dukkhasaccaṇ siyā cittaṇ siyā no cittaṇ. Dve saccā cetasikā; nirodhasaccaṇ acetasikaṇ; dukkhasaccaṇ siyā cetasikaṇ siyā acetasikaṇ. Dve saccā

[1] S^{d}: nīvaranaṇ.
[2] K *omits last clause.*
[3] S^{d} *and* B: saccāni.
[4] S^{d} *inverts order of these clauses as above.*
[5] K *omits last clause.*
[6] *So* K *and* S^{d}. B: saccāni.

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cittasampayuttā; nirodhasaccaṃ cittavippayuttaṃ; dukkhasaccaṃ siyā cittasampayuttaṃ siyā cittavippayuttaṃ siyā na vattabbaṃ cittena sampayuttan ti pi cittena vippayuttan ti pi. Dve saccā cittasaṃsaṭṭhā; nirodhasaccaṃ cittavisaṃsaṭṭhaṃ; dukkhasaccaṃ siyā cittasaṃsaṭṭhaṃ siyā cittavisaṃsaṭṭhaṃ siya na vattabbaṃ cittena saṃsaṭṭhan ti pi cittena visaṃsaṭṭhan ti pi. Dve saccā cittasamuṭṭhānā; nirodhasaccaṃ no cittasamuṭṭhānaṃ; dukkhasaccaṃ siyā cittasamuṭṭhānaṃ siyā no cittasamuṭṭhānaṃ. Dve saccā cittasahabhuno; nirodhasaccaṃ no cittasahabhu; dukkhasaccaṃ siyā cittasahabhu siyā no cittasahabhu. Dve saccā cittānuparivattino; nirodhasaccaṃ no cittānuparivatti; dukkhasaccaṃ siyā cittānuparivatti siyā no cittānuparivatti. Dve saccā cittasaṃsaṭṭhasamuṭṭhānā; nirodhasaccaṃ no cittasaṃsaṭṭha-samuṭṭhānaṃ; dukkhasaccaṃ siyā cittasaṃsaṭṭhasamuṭṭhānaṃ siyā no cittasaṃsaṭṭha-samuṭṭhānaṃ. Dve saccā cittasaṃsaṭṭha-samuṭṭhāna-sahabhuno; nirodhasaccaṃ no cittasaṃsaṭṭha-samuṭṭhāna-sahabhu; dukkhasaccaṃ siyā cittasaṃsaṭṭha-samuṭṭhāna-sahabhu siyā no cittasaṃsaṭṭhasamuṭṭhāna-sahabhu. Dve saccā cittasaṃsaṭṭha-samuṭṭhānānuparivattino, nirodhasaccaṃ no cittasaṃsaṭṭha-samuṭṭhānuparivatti; dukkhasaccaṃ siyā cittasaṃsaṭṭha-samuṭṭhānānuparivatti siyā no cittasaṃsaṭṭha-samuṭṭhānānuparivatti.

Tīṇi saccā[1] bāhirā; dukkhasaccaṃ siyā ajjhattikaṃ siyā bāhiraṃ.

Tīṇi saccā[1] no upādā;[2] dukkhasaccaṃ siyā upādā siyā no upādā.

Tīṇi saccā[1] anupādiṇṇā; dukkhasaccaṃ siyā upādiṇṇaṃ siyā anupādiṇṇaṃ.

Samudayasaccaṃ upādānaṃ; dve saccā no upādānā;[3] dukkhasaccaṃ siyā upādānaṃ siyā no upādānaṃ. Dve saccā upādāniyā; dve saccā anupādāniyā. Dve saccā upādānavippayuttā; dve saccā siyā upādānasampayuttā siyā upādānavippayuttā. Samudayasaccaṃ upādānañ ceva upādāniyañ ca; dve saccā na vattabbā upādānā ceva upādāniyā cāti pi upādāniyā ceva no ca upādānā ti pi;[4] dukkhasaccaṃ siyā upādānañ ceva upādāniyañ ca siyā upādāniyañ ceva no ca upādānaṃ. Samudayasaccaṃ siyā upādānañ ceva upādānasampayuttañ ca siyā na vattabbaṃ

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[1] *So* S[d]. B: saccāni. [2] K: nupādā.
[3] K: nupādānā.
[4] S[d] *inverts order of clauses as above.*

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upādānañ ceva upādānasampayuttañ cāti;[1] dve saccā na vattabbā upādānā ceva upādānasampayuttā cāti pi upādanasampayuttā ceva no ca upādānā ti pi;[2] dukkhasaccaṇ siyā upādānañ ceva upādānasampayuttañ ca siyā upādānasampayuttañ ceva no ca upādānaṇ siyā na vattabbaṇ upādānañ ceva upādānasampayuttañ cāti pi upādānasampayuttañ ceva no ca upādānan ti pi. Dve saccā upādānavippayutta-anupādāniyā; dve saccā siyā upādānavippayutta-upādāniyā siyā na vattabbā upādānavippayutta-upādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.[3]

Samudayasaccaṇ kileso; dve saccā no kilesā; dukkhasaccaṇ siyā kileso siyā no kileso. Dve saccā saṇkilesikā; dve saccā asaṇkilesikā. Samudayasaccaṇ saṇkiliṭṭhaṇ; dve saccā asaṇkiliṭṭhā; dukkhasaccaṇ siyā saṇkiliṭṭhaṇ siyā asaṇkiliṭṭhaṇ. Samudayasaccaṇ kilesasampayuttaṇ; dve saccā kilesasampayuttā; dukkhasaccaṇ siyā kilesasampayuttaṇ siyā kilesavippayuttaṇ. Samudayasaccaṇ kileso ceva saṇkilesikañ ca; dve saccā na vattabbā kilesā ceva saṇkilesikā cāti pi saṇkilesikā ceva no ca kilesā ti pi;[4] dukkhasaccaṇ siyā kileso ceva saṇkilesikañ ca siyā saṇkilesikañ ceva no ca kileso. Samudayasaccaṇ kileso ceva saṇkiliṭṭhañ ca; dve saccā na vattabbā kilesā ceva saṇkiliṭṭhā cāti pi saṇkiliṭṭhā ceva no ca kilesā ti pi; dukkhasaccaṇ siyā kileso ceva saṇkiliṭṭhañ ca siyā saṇkiliṭṭhañ ceva no ca kileso, siyā na vattabbaṇ kileso ceva saṇkiliṭṭhañ cāti pi saṇkiliṭṭhañ ceva no ca kileso ti pi. Samudayasaccaṇ kileso ceva kilesasampayuttañ ca; dve saccā na vattabbā kilesā ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā ti pi; dukkhasaccaṇ siyā kileso ceva kilesasampayuttañ ca siyā kilesasampayuttañ ceva no ca kileso siyā na vattabbaṇ kileso ceva kilesasampayuttañ cāti pi kilesasampayuttañ ceva no ca kileso ti pi. Dve saccā kilesavippayutta-asaṇkilesikā; samudayasaccaṇ na vattabbaṇ kilesavippayutta-saṇkilesikan ti pi kilesavippayutta-asaṇkilesikan ti pi; dukkhasaccaṇ siyā kilesavippayutta-saṇkilesikaṇ siyā na vattabbaṇ kilesavippayutta-saṇkilesikan ti pi kilesavippayutta-asaṇkilesikan ti pi.[5]

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[1] S^d *adds* pi.
[2] S^d *inverts order of clauses as above.*
[3] K *omits last clause.*
[4] S^d *inverts order, as above, in this and the next sentences.*
[5] K *omits last clause.*

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Dve saccā na dassanena pahātabbā; dve saccā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Dve saccā na bhāvanāya pahātabbā; dve saccā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Dve saccā na dassanena pahātabbahetukā; dve saccā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Dve saccā na bhāvanāya pahātabbahetukā; dve saccā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Samudayasacccaṇ savitakkaṇ; nirodhasaccaṇ avitakkaṇ; dve saccā siyā savitakkā siyā avitakkā.

Samudayasaccaṇ savicāraṇ; nirodhasaccaṇ avicāraṇ; dve saccā siyā savicārā siyā avicārā.

Nirodhasaccaṇ appītikaṇ: tīṇi saccā[1] siyā sappītikā siyā appītikā. Nirodhasaccaṇ na pītisahagataṇ; tīṇi saccā[1] siyā pītisahagatā siyā na pītisahagatā. Nirodhasaccaṇ na sukhasahagataṇ; tīṇi saccā[1] siyā sukhasahagatā siyā na sukhasahagatā. Nirodhasaccaṇ na upekhāsahagataṇ; tīṇi saccā[1] siyā upekhāsahagatā siyā na upekhāsahagatā.

Samudayasaccaṇ kāmāvacaraṇ; dve saccā na kāmāvacarā; dukkhasaccaṇ siyā kāmāvacaraṇ siyā na kāmāvacaraṇ. Tīṇi saccā[2] rūpāvacarā; dukkhasaccaṇ siyā rūpāvacaraṇ siyā na rūpāvacaraṇ. Tīni saccā[2] na arūpāvacarā; dukkhasaccaṇ siyā arūpāvacaraṇ siyā na arūpāvacaraṇ. Dve saccā pariyāpannā; dve saccā apariyāpannā.

Maggasaccaṇ niyyānikaṇ; tīṇi saccā[2] aniyyānikā.

Maggasaccaṇ niyataṇ; nirodhasaccaṇ aniyataṇ; dve saccā siyā niyatā siyā aniyatā.

Dve saccā sa-uttarā; dve saccā anuttarā.

Samudayasaccaṇ saraṇaṇ; dve saccā araṇā; dukkhasaccaṇ siyā saraṇaṇ siyā araṇan ti.

PAÑHĀPUCCHAKAṆ.

SACCAVIBHAṆGO SAMATTO CATUTTHO.[3]

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[1] S^d^ *and* B: saccāni.

[2] *So* S^d^. B: saccāni.

[3] S^d^ *adds* niṭṭhitaṇ, niṭṭhito *to the two titles respectively, and omits* samatto. K. *omits* catuttho. B. *has only* niṭṭhito *after* saccavibhaṇgo.

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V.

Indriyavibhaṇgo.

Bāvīsatindriyāni: cakkhundriyaṇ sotindriyaṇ ghānindriyaṇ jivhindriyaṇ kāyindriyaṇ manindriyaṇ itthindriyaṇ purisindriyaṇ jīvitindriyaṇ[1] sukhindriyaṇ dukkhindriyaṇ somanassindriyaṇ domanassindriyaṇ upekhindriyaṇ saddhindriyaṇ viriyindriyaṇ[2] satindriyaṇ samādhindriyaṇ paññindriyaṇ anaññātaññassāmītindriyaṇ[3] aññindriyaṇ aññātāvindriyaṇ.

Tattha katamaṇ cakkhundriyaṇ?

Yaṇ cakkhuṇ catunnaṇ mahābhūtānaṇ upādāya pasādo . . . pe[4] . . . suñño gāmo p'eso: idaṇ vuccati cakkhundriyaṇ.

Tattha katamaṇ sotindriyaṇ . . . ghānindriyaṇ . . . jivhindriyaṇ . . . kāyindriyaṇ?

Yo kāyo catunnaṇ mahābhūtānaṇ upādāya pasādo . . . pe . . . suñño gāmo p'eso: idaṇ vuccati kāyindriyaṇ.

Tattha katamaṇ manindriyaṇ?

Ekavidhena manindriyaṇ: phassasampayuttaṇ . . . pe[5] . . . evaṇ bahuvidhena manindriyaṇ. Idaṇ vuccati manindriyaṇ.

Tattha katamaṇ itthindriyaṇ?

Itthiyā[6] itthiliṇgaṇ itthinimittaṇ itthikuttaṇ itthākappo itthittaṇ itthibhāvo: idaṇ vuccati itthindriyaṇ.

Tattha katamaṇ purisindriyaṇ?

Purisassa purisaliṇgaṇ purisanimittaṇ purisakuttaṇ

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[1] Sd *places* jīvitindriyaṇ *before* itthindriyaṇ *always.*

[2] B *has* vīriy° *always.*

[3] K. *has always:* anaññataññassamīt°.

[4] *See above,* p. 70, 71.

[5] Sd *and* B *give the remaining* vidhena's *nearly in full. They are identical with those given on* pp. 53, 54.

[6] *See* Dh.S. §§ 633-635.

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purisākappo purisattaṃ purisabhāvo: idaṃ vuccati purisindriyaṃ.

Tattha katamaṃ jīvitindriyaṃ?

Duvidhena jīvitindriyaṃ:[1] atthi rūpaṃ jīvitindriyaṃ, atthi arūpaṃ jīvitindriyaṃ.[2]

Tattha katamaṃ rūpaṃ jīvitindriyaṃ?

Yo[3] tesaṃ rūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ: idaṃ vuccati rūpaṃ jīvitindriyaṃ.

Tattha katamaṃ arūpaṃ jīvitindriyaṃ?

Yo tesaṃ arūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ: idaṃ vuccati arūpaṃ jīvitindriyaṃ.

Tattha katamaṃ sukhindriyaṃ?

Yaṃ kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassajaṃ sātaṃ sukhaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā: idaṃ vuccati sukhindriyaṃ.

Tattha katamaṃ dukkhindriyaṃ?

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā: idaṃ vuccati dukkhindriyaṃ.

Tattha katamaṃ somanassindriyaṃ?

Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā: idaṃ vuccati somanassindriyaṃ.

Tattha katamaṃ domanassindriyaṃ?

Yo cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā: idaṃ vuccati domanassindriyaṃ.

Tattha katamaṃ upekhindriyaṃ?

Yaṃ cetasikaṃ neva-sātaṃ-nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā: idaṃ vuccati upekhindriyaṃ.

Tattha katamaṃ saddhindriyam?

Yā[4] saddhā saddahanā okappanā abhippasādo saddhā saddhindriyaṃ saddhābalaṃ: idaṃ vuccati saddhindriyaṃ.

Tattha katamaṃ viriyindriyaṃ?

Yo cetasiko viriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhi thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho

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[1] S^d *and* B: Jīvitindriyaṃ duvidhena.

[2] B: atthi rūpajīvitindriyaṃ, atthi arūpajīvitindriyaṃ.

[3] Dh.S. § 19. [4] Dh.S. §§ 12-16.

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viriyaṇ viriyindriyaṇ viriyabalaṇ sammāvāyāmo: idaṇ vuccati viriyindriyaṇ.

Tattha katamaṇ satindriyaṇ?

Yā sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asamussanatā[1] sati satindriyaṇ satibalaṇ sammāsati: idaṇ vuccati satindriyaṇ.

Tattha katamaṇ samādhindriyaṇ?

Yā cittassa ṭhiti saṇṭhiti aviṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṇ samādhibalaṇ sammāsamādhi: idaṇ vuccati samādhindriyaṇ.

Tattha katamaṇ paññindriyaṇ?

Yā paññā pajānanā vicayo pavicayo . . . pe[2] . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati paññindriyaṇ.

Tattha katamaṇ anaññātaññassāmītindriyaṇ?

Ya[3] tesaṇ dhammānaṇ aññātānaṇ adiṭṭhānaṇ appattānaṇ aviditānaṇ asacchikatānaṇ sacchikiriyāya paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: idaṇ vuccati anaññātaññassāmītindriyaṇ.

Tattha katamaṇ aññindriyaṇ?

Yā[4] tesaṇ dhammānaṇ ñātānaṇ diṭṭhānaṇ pattānaṇ viditānaṇ sacchikatānaṇ sacchikiriyāya paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: idaṇ vuccati aññindriyaṇ.

Tattha katamaṇ aññātāvindriyaṇ?

Yā[5] tesaṇ aññātāvīnaṇ dhammānaṇ aññā paññā pajānana . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: idaṇ vuccati aññātāvindriyaṇ.

Abhidhammabhājaniyaṇ.[6]

Bāvīsatindriyāni: cakkhundriyaṇ sotindriyaṇ ghānindriyaṇ jivhindriyaṇ kāyindriyaṇ manindriyaṇ itthindriyaṇ purisindriyaṇ jīvitindriyaṇ[7] sukhindriyaṇ dukkhindriyaṇ somanassindriyaṇ domanassindriyaṇ upekhindriyaṇ saddhindriyaṇ viriyindriyaṇ satindriyaṇ samādhindriyaṇ

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[1] S^d: apammussanatā. [2] S^d *gives the full text.*
[3] Dh.S. § 296. [4] Dh.S. § 364. [5] Dh.S. § 555.
[6] K, *here and after:* Abhidhammabhājanīyaṇ.
[7] S^d *puts this before* itthindriyaṇ.

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paṅṅindriyaṇ anaṅṅātaṅṅassāmītindriyaṇ aṅṅindriyaṇ aṅṅātāvindriyaṇ.

Bāvīsatindriyānaṇ[1] kati kusalā kati akusalā kati avyākatā . . . pe . . . kati saraṇā kati araṇā?

Dasindriyā avyākatā. Domanassindriyaṇ akusalaṇ. Anaṅṅataṅṅassāmītindriyaṇ kusalaṇ. Cattārindriyā siyā kusalā siyā avyākatā. Cha indriyā siyā kusalā siyā akusalā siyā avyākatā.

Dvādasindriyā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Cha indriyā siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Tīṇindriyā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Jīvitindriyaṇ siyā sukhāya vedanāya sampayuttaṇ siyā dukkhāya vedanāya sampayuttaṇ siyā adukkamasukhāya vedanāya sampayuttaṇ siyā na vattabbaṇ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Sattindriyā neva-vipāka-na-vipākadhammadhammā. Tīṇindriyā vipākā. Dvindriyā vipākadhammadhammā. Aṅṅindriyaṇ siyā vipākaṇ siyā vipākadhammadhammaṇ. Navindriyā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

Navindriyā upādiṇṇupādāniyā. Domanassindriyaṇ anupādiṇṇupādāniyaṇ. Tīṇindriyā anupādiṇṇa-anupādāniyā. Navindriyā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Navindriyā asaṇkiliṭṭha-saṇkilesikā. Domanassindriyaṇ saṇkiliṭṭha-saṇkilesikaṇ. Tīṇindriyā asaṇkiliṭṭha-asaṇkilesikā. Tīṇindriyā siyā asaṇkiliṭṭha-saṇkilesikā siyā asaṇkiliṭṭha-asaṇkilesikā. Cha indriyā siyā saṇkiliṭṭha-saṇkilesikā siyā asaṇkiliṭṭha-saṇkilesikā siyā asaṇkiliṭṭha-asaṇkilesikā.

Navindriyā avitakka-avicārā. Domanassindriyaṇ savitakka-savicāraṇ. Upekhindriyaṇ siyā savitakka-savicāraṇ siyā avitakka-avicāraṇ. Ekādasindriyā siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā.

Ekādasindriyā na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi. Somanassindriyaṇ siyā pītisahagataṇ, na sukhasahagataṇ na upekhāsahagataṇ

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[1] S^{d}: bāvisatīnaṇ indriyānaṇ.

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siyā na vattabbaṇ pītisahagatan ti. Cha indriyā siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā. Cattārindriyā siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā siyā na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi.

Paṇṇarasindriyā neva dassanena na bhāvanāya pahātabbā. Domanassindriyaṇ siyā dassanena pahātabbaṇ siyā bhāvanāya pahātabbaṇ. Cha indriyā siyā dassanena pahātabbā siyā bhāvanāya pahātabbā siyā neva dassanena na bhāvanāya pahātabbā.

Paṇṇarasindriyā neva dassanena na bhāvanāya pahātabbahetukā. Domanassindriyaṇ siyā dassanena pahātabbahetukaṇ siyā bhāvanāya pahātabbahetukaṇ. Cha indriyā siyā dassanena pahātabbahetukā siyā bhāvanāya pahātabbahetukā siyā neva dassanena na bhāvanāya pahātabbahetukā.

Dasindriyā neva ācayagāmino[1] na apacayagāmino.[1] Domanassindriyaṇ ācayagāmi.[2] Anaññātaññassāmītindriyaṇ apacayagāmi.[2] Aññindriyaṇ siyā apacayagāmi[3] siyā neva ācayagāmi na apacayagāmi. Navindriyā siyā ācayagāmino siyā apacayagāmino siyā neva ācayagāmino na apacayagāmino.

Dasindriyā neva sekhā nasekhā. Dvindriyā sekhā. Aññātāvindriyaṇ asekhaṇ. Navindriyā siyā sekhā siyā asekhā siyā neva sekhā nasekhā.

Dasindriyā parittā. Tīṇindriyā appamāṇā. Navindriyā siyā parittā siyā mahaggatā siyā appamāṇā.

Sattindriyā anārammaṇā. Dvindriyā parittārammaṇā. Tīṇindriyā appamāṇārammaṇā. Domanassindriyaṇ siyā parittārammaṇaṇ siyā mahaggatārammaṇaṇ na appamāṇārammaṇaṇ siyā na vattabbaṇ parittārammaṇan ti pi mahaggatārammaṇan ti pi. Navindriyā siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇā siyā na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi appamāṇārammaṇā ti pi.

Navindriyā majjhimā. Domanassindriyaṇ hīnaṇ. Tīṇindriyā paṇītā. Tīṇindriyā siyā majjhimā siyā paṇītā. Cha indriyā siyā hīnā siyā majjhimā siyā paṇītā.

Dasindriyā aniyatā. Anaññātaññassāmītindriyaṇ sammattaniyataṇ. Cattārindriyā siyā sammattaniyatā siyā aniyatā. Domanassindriyaṇ siyā micchattaniyataṇ siyā

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[1] Sᵈ: °gāmīno. B: nevācayagāminapaccayagāmino.
[2] Sᵈ: °gāmī. [3] *So* Sᵈ.

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aniyataṃ. Cha indriyā siyā micchattaniyatā siyā sammattaniyatā siyā aniyatā.

Sattindriyā anārammaṇā. Cattārindriyā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi. Anaññātaññassāmītindriyaṃ na maggārammaṇaṃ maggahetukaṃ siyā maggādhipati siyā na vattabbaṃ maggādhipatīti. Aññindriyaṃ na maggārammaṇaṃ siyā maggahetukaṃ siyā maggādhipati siyā na vattabbaṃ maggahetukan ti pi maggādhipatīti[1] pi. Navindriyā siyā maggārammaṇā siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi.

Dasindriyā siyā uppannā siyā uppādino na vattabbā anuppannā ti. Dvindriyā siyā uppannā siyā anuppannā na vattabbā uppādino ti. Dasindriyā siyā uppannā siyā anuppannā siyā uppādino.

Siyā atītā siyā anāgatā siyā paccuppannā.

Sattindriyā anārammaṇā. Dvindriyā paccuppannārammaṇā. Tīṇindriyā na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Dasindriyā siyā atītārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā.

Sattindriyā anārammaṇā. Tīṇindriyā bahiddhārammaṇā. Cattārindriyā siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhattabahiddhārammaṇā. Aṭṭhindriyā siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhattabahiddhārammaṇā siyā na vattabbā ajjhattarammaṇā ti pi bahiddhārammaṇā ti pi ajjhattabahiddhārammaṇā ti pi.

Pañcindriyā anidassana-sappaṭighā. Sattarasindriyā anidassana-appaṭighā.

Cattārindriyā hetū;[2] aṭṭhārasindriyā na hetū. Sattindriyā sahetukā; navindriyā ahetukā; cha indriyā siyā sahetukā siyā ahetukā. Sattindriyā hetusampayuttā; navindriyā hetuvippayuttā; cha indriyā siyā hetusampayuttā siyā hetuvippayuttā. Cattārindriyā hetū ceva sahetukā ca; navindriyā na vattabbā hetū ceva sahetukā cāti pi sahetukā ceva na ca hetūti pi; tīṇindriyā na vattabbā hetū ceva sahetukā cāti sahetukā ceva na ca hetū. Cha indriyā na vattabbā hetū ceva sahetukā cāti siyā sahetukā ceva na ca hetū siyā na vattabbā sahetukā ceva na ca hetūti. Cattārindriyā hetū ceva hetusampayuttā

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[1] S^d^ °patin ti pi. [2] S^d^: hetu.

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ca; navindriyā na vattabbā hetū ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetūti pi;[1] tīṇindriyā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū; cha indriyā na vattabbā hetū ceva hetusampayuttā cāti siyā hetusampayuttā ceva na ca hetū siyā na vattabbā hetusampayuttā ceva na ca hetūti. Navindriyā na hetū ahetukā; tīṇindriyā na hetū sahetukā; cattārindriyā na vattabbā na hetū sahetukā ti pi na hetū ahetukā ti pi; cha indriyā siyā na hetū sahetukā siyā na hetū ahetukā.

Sappaccayā. Saṇkhatā. Anidassanā.

Pañcindriyā sappaṭighā. Sattarasindriyā appaṭighā.

Sattindriyā rūpā. Cuddasindriyā arūpā. Jīvitindriyaṇ siyā rūpaṇ siyā arūpaṇ.

Dasindriyā lokiyā. Tīṇindriyā lokuttarā. Navindriyā siyā lokiyā siyā lokuttarā.

Kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Dasindriyā sāsavā; tīṇindriyā anāsavā; navindriyā siyā sāsavā siyā anāsavā. Paṇṇarasindriyā āsavavippayuttā; domanassindriyaṇ āsavasampayuttaṇ; cha indriyā siyā āsavasampayuttā siyā āsavavippayuttā. Dasindriyā na vattabbā āsavā ceva sāsavā cāti sāsavā ceva no ca āsavā; tīṇindriyā na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi; navindriyā na vattabbā āsavā ceva sāsavā cāti siyā sāsavā ceva no ca āsavā siyā na vattabbā sāsavā ceva no ca āsavā ti. Paṇṇarasindriyā na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi; domanassindriyaṇ na vattabbaṇ āsavo ceva āsavasampayuttañ cāti āsavasampayuttañ ceva no ca āsavo; cha indriyā na vattabbā āsavā ceva āsavasampayuttā cāti siyā āsavasampayuttā ceva no ca āsavā siyā na vattabbā āsavasampayuttā ceva no ca āsavā ti. Navindriyā āsavavippayutta-sāsavā; tīṇindriyā āsavavippayutta-anāsavā; domanassindriyaṇ na vattabbaṇ āsavavippayutta-sāsavan ti pi āsavavippayutta-anāsavan ti pi; tīṇindriyā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā; cha indriyā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

No saṇyojanā. Dasindriyā saṇyojaniyā; tīṇindriyā asaṇyojaniyā; navindriyā siyā saṇyojaniyā siyā asaṇyojaniyā. Paṇṇarasindriyā saṇyojanavippayuttā; domanassindriyaṇ saṇyojanasampayuttaṇ; cha indriyā siyā

[1] S[d] *puts the* navindriyā *clause first.*

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saṃyojanasampayuttā siyā saṃyojanavippayuttā. Dasindriyā na vattabbā saṃyojanā ceva saṃyojaniyā cāti saṃyojaniyā ceva no ca saṃyojanā; tīṇindriyā na vattabbā saṃyojanā ceva saṃyojaniyā cāti pi saṃyojaniyā ceva no ca saṃyojanā ti pi; navindriyā na vattabbā saṃyojanā ceva saṃyojaniyā cāti siyā saṃyojaniyā ceva no ca saṃyojanā siyā na vattabbā saṃyojaniyā ceva no ca saṃyojanā ti. Paṇṇarasindriyā[1] na vattabbā saṃyojanā ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanā ti pi; domanassindriyaṃ na vattabbaṃ saṃyojanañ ceva saṃyojanasampayuttañ cāti saṃyojanasampayuttañ ceva no ca saṃyojanaṃ; cha indriyā na vattabbā saṃyojanā ceva saṃyojanasampayuttā cāti siyā saṃyojanasampayuttā ceva no ca saṃyojanā siyā na vattabbā saṃyojanasampayuttā ceva no ca saṃyojanā ti. Navindriyā saṃyojanavippayutta-saṃyojaniyā; tīṇindriyā saṃyojanavippayutta-asaṃyojaniyā; domanassindriyaṃ na vattabbaṃ saṃyojanavippayutta-saṃyojaniyan ti pi saṃyojanavippayutta-asaṃyojaniyan ti pi; tīṇindriyā siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asaṃyojaniyā; cha indriyā siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asaṃyojaniyā siyā na vattabbā saṃyojanavippayutta-saṃyojaniyā ti pi saṃyojanavippayutta-asaṃyojaniyā ti pi.

No ganthā. Dasindriyā ganthaniyā; tīṇindriyā aganthaniyā; navindriyā siyā ganthaniyā siyā aganthaniyā. Paṇṇarasindriyā ganthavippayuttā; domanassindriyaṃ ganthasampayuttaṃ; cha indriyā siyā ganthasampayuttā siyā ganthavippayuttā. Dasindriyā na vattabbā ganthā ceva ganthaniyā cāti ganthaniyā ceva no ca ganthā; tīṇindriyā na vattabbā ganthā ceva ganthaniyā cāti pi ganthaniyā ceva no ca ganthā ti pi; navindriyā na vattabbā ganthā ceva ganthaniyā cāti siyā ganthaniyā ceva no ca ganthā siyā na vattabbā ganthaniyā ceva no ca ganthā ti. Paṇṇarasindriyā na vattabbā ganthā ceva ganthasampayuttā cāti pi ganthasampayuttā ceva no ca ganthā ti pi; domanassindriyaṃ na vattabbaṃ gantho ceva ganthasampayuttañ cāti ganthasampayuttañ ceva no ca gantho; cha indriyā na vattabbā ganthā ceva ganthasampayuttā cāti siyā ganthasampayuttā ceva no ca ganthā siyā na vattabbā ganthasampayuttā ceva no ca ganthā ti. Navindriyā ganthavippayutta-ganthaniyā; tīṇindriyā gan-

[1] B: Pannaras° *always.*

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thavippayutta-aganthaniyā; domanassindriyaṃ na vattabbaṃ ganthavippayutta-ganthaniyan ti pi ganthavippayutta-aganthaniyan ti pi; tīṇindriyā siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā; cha indriyā siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā siyā na vattabbā ganthavippayutta-ganthaniyā ti pi ganthavippayutta-aganthaniyā ti pi.

No oghā . . . pe . . . No yogā . . . pe . . .

No nīvaraṇā. Dasindriyā nīvaraṇiyā; tīṇindriyā anīvaraṇiyā; navindriyā siya nīvaraṇiyā siyā anīvaraṇiyā. Paṇṇarasindriyā nīvaraṇavippayuttā; domanassindriyaṃ nīvaraṇasampayuttaṃ; cha indriyā siyā nīvaraṇasampayuttā siyā nīvaraṇavippayuttā. Dasindriyā na vattabbā nīvaraṇā ceva nīvaraṇiyā cāti nīvaraṇiyā ceva no ca nīvaraṇā; tīṇindriyā na vattabbā nīvaraṇā ceva nīvaraṇiyā cāti pi nīvaraṇiyā ceva no ca nīvaraṇā ti pi; navindriyā na vattabbā nīvaraṇā ceva nīvaraṇiyā cāti siyā nīvaraṇiyā ceva no ca nīvaraṇā siyā na vattabbā nīvaraṇiyā ceva no ca nīvaraṇā ti. Paṇṇarasindriyā na vattabbā nīvaraṇā ceva nīvaraṇasampayuttā[1] cāti pi nīvaraṇasampayuttā ceva no ca nīvaraṇā ti pi; domanassindriyaṃ na vattabbaṃ nīvaraṇañ ceva nīvaraṇasampayuttañ cāti pi nīvaraṇasampayuttañ ceva no ca nīvaraṇan ti pi; cha indriyā na vattabbā nīvaraṇā ceva nīvaraṇasampayuttā cāti siyā nīvaraṇasampayuttā ceva no ca nīvaraṇā siyā na vattabbā nīvaraṇasampayuttā ceva no ca nīvaraṇā ti. Navindriyā nīvaraṇavippayutta-nīvaraṇiyā; tīṇindriyā nīvaraṇavippayutta-anīvaraṇiyā; domanassindriyaṃ na vattabbaṃ nīvaraṇavippayutta-nīvaraṇiyan ti pi nīvaraṇavippayutta-anīvaraṇiyan ti pi; tīṇindriyā siyā nīvaraṇavippayutta-nīvaraṇiyā siyā nīvaraṇavippayutta-anīvaraniyā: cha indriyā siyā nīvaraṇavippayutta-nīvaraniyā siyā nīvaraṇavippayutta-anīvaraniyā siyā na vattabbā nīvaraṇavippayutta-nīvaraṇiyā ti pi nīvaraṇavippayutta-anīvaraṇiyā ti pi.

No parāmāsā. Dasindriyā parāmaṭṭhā; tīṇindriyā aparāmaṭṭhā; navindriyā siyā parāmaṭṭhā siyā aparāmaṭṭhā. Soḷasindriyā parāmāsavippayuttā; cha indriyā siyā parāmāsasampayuttā siyā parāmāsavippayuttā. Dasindriyā na vattabbā parāmāsā ceva parāmaṭṭhā cāti parāmaṭṭhā ceva no ca parāmāsā; tīṇindriyā na vattabbā parāmāsā ceva

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[1] S[d] *omits from* nīvaraṇasampayuttā *to* siyā nīvaraṇasampayuttā, *inclusive, . . . lines below.*

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parāmaṭṭhā cāti pi parāmaṭṭhā ceva no ca parāmāsā ti pi; navindriyā na vattabbā parāmāsā ceva parāmaṭṭhā cāti siyā parāmaṭṭhā ceva no ca parāmāsā siyā na vattabbā parāmaṭṭhā ceva no ca parāmāsā ti. Dasindriyā parāmāsavippayutta-parāmaṭṭhā; tiṇindriyā parāmāsavippayutta-aparāmaṭṭhā; tiṇindriyā siyā parāmāsavippayutta-parāmaṭṭhā siyā parāmāsavippayutta-aparāmaṭṭhā; cha indriyā siyā parāmāsavippayutta-parāmaṭṭhā siyā parāmāsavippayutta-aparāmaṭṭhā siyā na vattabbā parāmāsavippayutta-parāmaṭṭhā ti pi parāmāsavippayutta-aparāmaṭṭhā ti pi.

Sattindriyā anārammaṇā; cuddasindriyā sārammaṇā; jīvitindriyaṇ siyā sārammaṇaṇ siyā anārammaṇaṇ.

Ekavīsatindriyaṇ no cittā; manindriyaṇ cittaṇ.[1] Terasindriyā cetasikā; aṭṭhindriyā acetasikā; jīvitindriyaṇ siyā cetasikaṇ siyā acetasikaṇ. Terasindriyā cittasampayuttā; sattindriyā cittavippayuttā; jīvitindriyaṇ siyā cittasampayuttaṇ siyā cittavippayuttaṇ; manindriyaṇ na vattabbaṇ cittena sampayuttan ti pi cittena vippayuttan ti pi. Terasindriyā cittasaṇsaṭṭhā; sattindriyā cittavisaṇsaṭṭhā; jīvitindriyaṇ siyā cittasaṇsaṭṭhaṇ siyā cittavisaṇsaṭṭhaṇ; manindriyaṇ na vattabbaṇ cittena saṇsaṭṭhan ti pi cittena visaṇsaṭṭhan ti pi. Terasindriyā cittasamuṭṭhānā; aṭṭhindriyā no cittasamuṭṭhānā; jīvitindriyaṇ siyā cittasamuṭṭhānaṇ siyā no cittasamuṭṭhānaṇ. Terasindriyā cittasahabhuno; aṭṭhindriyā no cittasahabhuno; jīvitindriyaṇ siyā cittasahabhu siyā no cittasahabhu. Terasindriyā cittānuparivattino; aṭṭhindriyā no cittānuparivattino; jīvitindriyaṇ siyā cittānuparivatti siyā no cittānuparivatti. Terasindriyā cittasaṇsaṭṭha-samuṭṭhānā; aṭṭhindriyā no cittasaṇsaṭṭha-samuṭṭhānā; jīvitindriyaṇ siyā cittasaṇsaṭṭha-samuṭṭhānaṇ siyā no cittasaṇsaṭṭha-samuṭṭhānaṇ. Terasindriyā cittasaṇsaṭṭha-samuṭṭhāna-sahabhuno; aṭṭhindriyā no cittasaṇsaṭṭha-samuṭṭhāna-sahabhuno; jīvitindriyaṇ siyā cittasaṇsaṭṭha-samuṭṭhāna-sahabhu siyā no cittasaṇsaṭṭha-samuṭṭhāna-sahabhu. Terasindriyā cittasaṇsaṭṭha-samuṭṭhānānuparivattino; aṭṭhindriyā no cittasaṇsaṭṭha-samuṭṭhānānuparivattino; jīvitindriyaṇ siyā cittasaṇsaṭṭha-samuṭṭhānānuparivatti siyā no cittasaṇsaṭṭha-samuṭṭhānānuparivatti.

Cha indriyā ajjhattikā; soḷasindriyā bāhirā.

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[1] S[d] *inverts order of these two clauses.*

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Sattindriyā upādā; cuddasindriyā no upādā;[1] jīvitindriyaṇ siyā upādā siyā no upādā.[2]

Navindriyā upādiṇṇā; cattārindriyā anupādiṇṇā; navindriyā siyā upādiṇṇā siyā anupādiṇṇā.

No upādānā.[3] Dasindriyā upādāniyā; tīṇindriyā anupādāniyā; navindriyā siyā upādāniyā siyā anupādāniyā. Soḷasindriyā upādānavippayuttā; cha indriyā siyā upādānasampayuttā siyā upādānavippayuttā. Dasindriyā na vattabbā upādānā ceva upādāniyā cāti upādāniyā ceva no ca upādānā; tīṇindriyā na vattabbā upādānā ceva upādāniyā cāti pi upādāniyā ceva no ca upādānā ti pi; navindriyā na vattabbā upādānā ceva upādāniyā cāti siyā upādāniyā ceva no ca upādānā siyā na vattabbā upādāniyā ceva no ca upādānā ti. Soḷasindriyā na vattabbā upādānā ceva upādānasampayuttā cāti pi upādānasampayuttā ceva no ca upādānā ti pi; cha indriyā na vattabbā upādānā ceva upādānasampayuttā cāti siyā upādānasampayuttā ceva no ca upādānā siyā na vattabbā upādānasampayuttā ceva no ca upādānā ti. Dasindriyā upādānavippayutta-upādāniyā; tīṇindriyā upādānavippayutta-anupādāniyā; tīṇindriyā siyā upādānavippayutta - upādāniyā siyā upādānavippayutta-anupādāniyā;[4] cha indriyā siyā upādānavippayutta-upādāniyā siyā upādānavippayutta-anupādāniyā siyā na vattabbā upādānavippayutta-upādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.

No kilesā. Dasindriyā saṇkilesikā; tīṇindriyā asaṇkilesikā; navindriyā siyā saṇkilesikā siyā asaṇkilesikā. Paṇṇarasindriyā asaṇkiliṭṭhā; domanassindriyaṇ saṇkiliṭṭhaṇ; cha indriyā siyā saṇkiliṭṭhā siyā asaṇkiliṭṭhā. Paṇṇarasindriyā kilesavippayuttā; domanassindriyaṇ kilesasampayuttaṇ; cha indriyā siyā kilesasampayuttā siyā kilesavippayuttā. Dasindriyā na vattabbā kilesā ceva saṇkilesikā cāti saṇkilesikā ceva no ca kilesā; tīṇindriyā na vattabbā kilesā ceva saṇkilesikā cāti pi saṇkilesikā ceva no ca kilesā ti pi; navindriyā na vattabbā kilesā ceva saṇkilesikā cāti siyā saṇkilesikā ceva no ca kilesā siyā na vattabbā saṇkilesikā ceva no ca kilesikā ti. Paṇṇarasindriyā no vattabbā kilesā ceva saṇkiliṭṭhā cāti pi saṇkiliṭṭhā ceva no ca kilesā ti pi; domanassindriyaṇ na vattabbaṇ

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[1] *Both* K. *and* S[d] *have* nupādā; S[d] *here only.*

[2] S[d]: no upādā.

[3] K: Nupādānā.

[4] S[d] *here only:* °vippayuttānupādāniyā.

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kileso ceva saṃkiliṭṭhañ cāti saṃkiliṭṭhañ ceva no ca kileso; cha indriyā na vattabbā kilesā ceva saṃkiliṭṭhā cāti siyā saṃkiliṭṭhā ceva no ca kilesā siyā na vattabbā saṃkiliṭṭhā ceva no ca kilesā ti. Paṇṇarasindriyā na vattabbā kilesā ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā ti pi; domanassindriyaṃ na vattabbaṃ kileso ceva kilesasampayuttañ cāti kilesasampayuttañ ceva no ca kileso; cha indriyā na vattabbā kilesā ceva kilesasampayuttā cāti siyā kilesasampayuttā ceva no ca kilesā siyā na vattabbā kilesasampayuttā ceva no ca kilesā ti. Navindriyā kilesavippayutta-saṃkilesikā; tīṇindriyā kilesavippayutta-asaṃkilesikā; domanassindriyaṃ na vattabbaṃ kilesavippayutta-saṃkilesikan ti pi kilesavippayutta-asaṃkilesikan ti pi; tīṇindriyā siyā kilesavippayutta-saṃkilesikā siyā kilesavippayutta-asaṃkilesikā; cha indriyā siyā kilesavippayutta-saṃkilesikā siyā kilesa-vippayutta-asaṃkilesikā siyā na vattabbā kilesavippayutta-saṃkilesikā cāti pi kilesavippayutta-asaṃkilesikā cāti pi.

Paṇṇarasindriyā na dassanena pahātabbā; sattindriyā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Paṇṇarasindriyā na bhāvanāya pahātabbā; sattindriyā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Paṇṇarasindriyā na dassanena pahātabbahetukā; sattindriyā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Paṇṇarasindriyā na bhāvanāya pahātabbahetukā; sattindriyā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Navindriyā avitakkā; domanassindriyaṃ savitakkaṃ; dvādasindriyā siyā savitakkā siyā avitakkā. Navindriyā avicārā; domanassindriyaṃ savicāraṃ; dvādasindriyā siyā savicārā siyā avicārā.

Ekādasindriyā appītikā; ekādasindriyā siyā sappītikā siyā appītikā. Ekādasindriyā na pītisahagatā; ekādasindriyā siyā pītisahagatā siyā na pītisahagatā. Dvādasindriyā na sukhasahagatā; dasindriyā siyā sukhasahagatā siyā na sukhasahagatā. Dvādasindriyā na upekhāsahagatā; dasindriyā siyā upekhāsahagatā siyā na upekhāsahagatā.

Dasindriyā kāmāvacarā; tīṇindriyā na kāmāvacarā; navindriyā siyā kāmāvacarā siyā na kāmāvacarā. Terasindriyā rūpāvacarā; navindriyā siyā rūpāvacarā siyā na rūpāvacarā. Cuddasindriyā arūpāvacarā; aṭṭhindriyā siyā arūpāvacarā siyā na arūpāvacarā. Dasindriyā pariyāpannā; tīṇindriyā apariyāpannā; navindriyā siyā pariyāpannā siyā apariyāpanna.

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Ekādasindriyā aniyyānikā; anaññātaññassāmītindriyaṃ niyyānikaṃ; dasindriyā siyā niyyānikā siyā aniyyānikā.

Dasindriyā aniyatā; anaññātaññassāmītindriyaṃ niyataṃ; ekādasindriyā siyā niyatā siyā aniyatā.

Dasindriyā sa-uttarā; tīṇindriyā anuttarā; navindriyā siyā sa-uttarā siyā anuttarā.

Paṇṇarasindriyā araṇā; domanassindriyaṃ saraṇaṃ; cha indriyā siyā saraṇā siyā araṇā ti.

PAÑHĀPUCCHAKAṂ.

INDRIYA-VIBHAṄGO SAMATTO PAÑCAMO.[1]

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[1] K. *omits* niṭṭhitaṃ *and* pañcamo. S *omits* samatto. B: niṭṭhito *only*.

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VI

Paccayākāra-vibhaṇgo

Avijjāpaccayā saṇkhārā, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā saḷāyatanaṇ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?
Dukkhe aññāṇaṇ dukkhasamudaye aññāṇaṇ dukkhanirodhe aññāṇaṇ dukkhanirodhagāminiyā paṭipadāya aññāṇaṇ: ayaṇ vuccati avijjā.

Tattha katame avijjāpaccayā saṇkhārā?
Puññābhisaṇkhāro apuññābhisaṇkhāro āneñjābhisaṇkhāro[1] kāyasaṇkhāro vacīsaṇkhāro cittasaṇkhāro.
Tattha katamo puññābhisaṇkhāro?
Kusalā cetanā kāmāvacarā rūpāvacarā dānamayā sīlamayā bhāvanāmayā: ayaṇ vuccati puññābhisaṇkhāro.
Tattha katamo apuññābhisaṇkhāro?
Akusalā cetanā kāmāvacarā: ayaṇ vuccati apuññābhisaṇkhāro.
Tattha katamo āneñjābhisaṇkhāro?[1]
Kusalā cetānā arūpāvacarā: ayaṇ vuccati āneñjābhisaṇkhāro.
Tattha katamo kāyasaṇkhāro? Kāyasañcetanā kāyasaṇkhāro . . . Vacīsañcetanā vacīsaṇkhāro . . . Manosañcetanā cittasaṇkhāro.
Ime vuccanti avijjāpaccayā saṇkhārā.

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[1] S^{d}: ānañjābhisaṇkhāro.

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Tattha katamaṇ saṇkhārapaccayā viññāṇaṇ?
Cakkhuviññāṇaṇ sotaviññāṇaṇ ghānaviññāṇaṇ jivhāviññāṇaṇ kāyaviññāṇaṇ manoviññāṇaṇ: idaṇ vuccati saṇkhārapaccayā viññāṇaṇ.

Tattha katamaṇ viññāṇapaccayā nāmarūpaṇ?
Atthi nāmaṇ, atthi rūpaṇ.
Tattha katamaṇ nāmaṇ?
Vedanākkhandho saññākkhandho saṇkhārakkhandho:[1] idaṇ vuccati nāmaṇ.
Tattha katamaṇ rūpaṇ?
Cattāro ca mahābhūtā catunnañ ca mahābhūtānaṇ upādāya rūpaṇ; idaṇ vuccati rūpaṇ.
Iti idañ ca nāmaṇ idañ ca rūpaṇ, idaṇ vuccati viññāṇapaccayā nāmarūpaṇ.

Tattha katamaṇ nāmarūpapaccayā saḷāyatanaṇ?
Cakkhāyatanaṇ sotāyatanaṇ ghānāyatanaṇ jivhāyatanaṇ kāyāyatanaṇ manāyatanaṇ: idaṇ vuccati nāmarūpapaccayā saḷāyatanaṇ.

Tattha katamo saḷāyatanapaccayā phasso?
Cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso: ayaṇ vuccati saḷāyatanapaccayā phasso.

Tattha katamā phassapaccayā vedanā?
Cakkhusamphassajā vedanā sotasamphassajā vedanā ghānasamphassajā vedanā jivhāsamphassajā vedanā kāyasamphassajā vedanā manosamphassajā vedanā: ayaṇ vuccati phassapaccayā vedanā.

Tattha katamā vedanāpaccayā taṇhā?
Rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā: ayaṇ vuccati vedanāpaccayā taṇhā.

Tattha katamaṇ taṇhāpaccayā upādānaṇ?
Kāmupādānaṇ diṭṭhupādānaṇ sīlabbatupādānaṇ attavādupādānaṇ: idaṇ vuccati tanhāpaccayā upādānaṇ.

Tattha katamo upādānapaccayā bhavo?

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[1] K: Vedanā saññā cetanā phasso manasikāro: idaṇ . . . *Cf.* Dh. S. § 1309.

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Duvidhena bhavo:[1] atthi kammabhavo, atthi uppattibhavo.

Tattha katamo kammabhavo?

Puññābhisaŋkhāro apuññābhisaŋkhāro āneñjābhisaŋkhāro: ayaŋ vuccati kammabhavo. Sabbam pi bhavagāmikammaŋ kammabhavo.

Tattha katamo uppattibhavo?

Kāmabhavo rūpabhavo arūpabhavo saññābhavo asaññābhavo neva-saññā-nāsaññābhavo, ekavokārabhavo catuvokārabhavo pañcavokārabhavo: ayaŋ vuccati uppattibhavo. Iti ayaŋ ca kammabhavo ayañ ca uppattibhavo,[2] ayaŋ vuccati upādānapaccayā bhavo.

Tattha katamā bhavapaccayā jāti?

Yā tesaŋ tesaŋ sattānaŋ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaŋ pātubhāvo āyatanānaŋ paṭilābho: ayaŋ vuccati bhavapaccayā jāti.

Tattha katamaŋ jātipaccayā jarāmaraṇaŋ?

Atthi jarā, atthi maraṇaŋ.

Tattha katamā jarā?

Yā tesaŋ tesaŋ sattānaŋ tamhi tamhi sattanikāye jarā jīraṇatā[3] khaṇḍiccaŋ pāliccaŋ valittacatā[4] āyuno saŋhāni indriyānaŋ paripāko: ayaŋ vuccati jarā.

Tattha katamaŋ maraṇaŋ?

Yā tesaŋ tesaŋ sattānaŋ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaŋ maccu maraṇaŋ kālakiriyā khandhānaŋ bhedo kaḷevarassa nikkhepo jīvitindriyassa upacchedo: idaŋ vuccati maraṇaŋ.

Iti ayañ ca jarā idañ ca maraṇaŋ, idaŋ vuccati jātipaccayā jarāmaraṇaŋ.

Tattha katamo soko?

Ñātivyasanena vā phuṭṭhassa bhogavyasanena vā phuṭṭhassa rogavyasanena vā phuṭṭhassa sīlavyasanena vā phuṭṭhassa diṭṭhivyasanena vā phuṭṭhassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaŋ anto soko anto parisoko cetaso parijjhāyanā domanassaŋ sokasallaŋ: ayaŋ vuccati soko.

Tattha katamo paridevo?

Ñātivyasanena vā phuṭṭhassa bhogavyasanena vā phuṭ-

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[1] B: Bhavo duvidhena. [2] S[d] *omits from* Iti *to this word.*
[3] B: jiraṇatā *always.* [4] K: vallitacatā *always.*

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ṭhassa rogavyasanena vā phuṭṭhassa sīlavyasanena vā phuṭṭhassa diṭṭhivyasanena vā phuṭṭhassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena phuṭṭhassa dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṇ paridevitattāṇ vācā palāpo vippalāpo lālapo lālappanā[1] lālapitattaṇ :[2] ayaṇ vuccati paridevo.

Tattha katamaṇ dukkhaṇ?

Yaṇ kāyikaṇ asātaṇ kāyikaṇ dukkhaṇ kāyasamphassajaṇ asātaṇ dukkhaṇ vedayitaṇ kāyasamphassajā asātā dukkhā vedanā: idaṇ vuccati dukkhaṇ.

Tattha katamaṇ domanassaṇ?

Yaṇ cetasikaṇ asātaṇ cetasikaṇ dukkhaṇ cetosamphassajaṇ asātaṇ dukkhaṇ vedayitaṇ cetosamphassajā asātā dukkhā vedanā: idaṇ vuccati domanassaṇ.

Tattha katamo upāyāso?

Ñātivyasanena vā phuṭṭhassa bhogavyasanena vā phuṭṭhassa rogavyasanena vā phuṭṭhassa sīlavyasanena vā phuṭṭhassa diṭṭhivyasanena vā phuṭṭhassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattaṇ upāyāsitattaṇ: ayaṇ vuccati upāyāso.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti: evam etassa kevalassa dukkhakkhandhassa saṇgati hoti, samāgamo hoti, samodhānaṇ hoti, pātubhāvo hoti: tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Suttantabhājaniyaṇ.

Mātikā.

i.

Avijjāpaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

ii.

Avijjāpaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ,

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[1] K: lālapānā. B: lālappo lālappanā lālappitattaṇ.
[2] S^d *omits.*

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upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

iii.

Avijjāpaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

iv.

Avijjāpaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā saḷāyatanaṇ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Paccayacatukkaṇ.[1]

v.

Avijjāpaccayā saṇkhāro avijjāhetuko, saṇkhārapaccayā viññāṇaṇ saṇkhārahetukaṇ, viññāṇapāccayā nāmaṇ viññāṇahetukaṇ, nāmapaccayā chaṭṭhāyatanaṇ nāmahetukaṇ; chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

vi.

Avijjāpaccayā saṇkhāro avijjāhetuko, saṇkhārapaccayā viññāṇaṇ saṇkhārahetukaṇ, viññāṇapaccayā nāmaṇ viññāṇahetukaṇ, nāmapaccayā phasso nāmahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

vii.

Avijjāpaccayā saṇkhāro avijjāhetuko, saṇkhārapaccayā viññāṇaṇ saṇkhārahetukaṇ, viññāṇapaccayā nāmarūpaṇ

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[1] *So* B. *only*. S[d] *has* Pathamacatukkaṇ.

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viññāṇahetukaṇ, nāmarūpapaccayā chaṭṭhāyatanaṇ nāmarūpahetukaṇ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

viii.

Avijjāpaccayā saṇkhāro avijjāhetuko, saṇkhārapaccayā viññāṇaṇ saṇkhārahetukaṇ, viññāṇapaccayā nāmarūpaṇ viññāṇahetukaṇ, nāmarūpapaccayā saḷāyatanaṇ nāmarūpahetukaṇ, saḷāyatanapaccayā phasso saḷāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jāramaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Hetucatukkaṇ dutiyaṇ.[1]

ix.

Avijjāpaccayā saṇkhāro avijjāsampayutto, saṇkhārapaccayā viññāṇaṇ saṇkhārasampayuttaṇ, viññāṇapaccayā nāmaṇ viññāṇasampayuttaṇ, nāmapaccayā chaṭṭhāyatanaṇ nāmasampayuttaṇ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṇ taṇhāsampayuttaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

x.

Avijjāpaccayā saṇkhāro avijjāsampayutto, saṇkhārapaccayā viññāṇaṇ saṇkhārasampayuttaṇ, viññāṇapaccayā nāmaṇ viññāṇasampayuttaṇ, nāmapaccayā phasso nāmasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṇ taṇhāsampayuttaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xi.

Avijjāpaccayā saṇkhāro avijjāsampayutto, saṇkhārapaccayā viññāṇaṇ saṇkhārasampayuttaṇ, viññāṇapaccayā nāma-

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[1] S^{d}: Hetuka°. B *omits* dutiyaṇ.

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rūpaṇ viññāṇasampayuttaṇ nāmaṇ, nāmarūpapaccayā chaṭṭhāyatanaṇ nāmasampayuttaṇ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṇ taṇhāsampayuttaṇ, upādānapaccayā bhavo bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xii.

Avijjāpaccayā saṇkhāro avijjāsampayutto, saṇkhārapaccayā viññāṇaṇ saṇkhārasampayuttaṇ, viññāṇapaccayā nāmarūpaṇ viññāṇasampayuttaṇ nāmaṇ,[1] nāmarūpapaccayā saḷāyatanaṇ[2] nāmasampayuttaṇ, saḷāyatanapaccayā[3] phasso saḷāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṇ taṇhāsampayuttaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Sampayuttacatukkaṇ tatiyaṇ.[4]

xiii.

Avijjāpaccayā saṇkhāro saṇkhārapaccayā pi avijjā, saṇkhārapaccayā viññāṇaṇ viññāṇapaccayā pi saṇkhāro, viññāṇapaccayā nāmaṇ nāmapaccayā pi viññāṇaṇ, nāmapaccayā chaṭṭhāyatanaṇ chaṭṭhāyatanapaccayā pi nāmaṇ, chaṭṭhāyatanapaccayā phasso phassapaccayā pi chaṭṭhāyatanaṇ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṇ upādānapaccayā pi taṇhā, upādānapaccayā bhavo bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xiv.

Avijjāpaccayā saṇkhāro saṇkhārapaccayā pi avijjā, saṇkhārapaccayā viññāṇaṇ viññāṇapaccayā pi saṇkhāro, viññāṇapaccayā nāmaṇ nāmapaccayā pi viññāṇaṇ, nāmapaccayā phasso phassapaccayā pi nāmaṇ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṇ upādānapaccayā pi taṇhā, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

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[1] So K *and* B. S[d]. *omits* nāmaṇ.
[2] *So* S[d].
[3] S[d] chaṭṭhāy°.
[4] B *omits* tatiyaṇ.

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xv.

Avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṅ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmarūpaṅ nāmarūpapaccayā pi viññāṇaṅ, nāmarūpapaccayā chaṭṭhāyatanaṅ chaṭṭhāyatanapaccayā pi nāmarūpaṅ, chaṭṭhāyatanapaccayā phasso phassapaccayā pi chaṭṭhāyatanaṅ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṅ upādānapaccayā pi taṇhā, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xvi.

Avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṅ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmarūpaṅ nāmarūpapaccayā pi viññāṇaṅ, nāmarūpapaccayā saḷāyatanaṅ saḷāyatanapaccayā[1] pi nāmarūpaṅ, saḷāyatanapaccayā phasso phassapaccayā pi saḷāyatanaṅ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṅ upādānapaccayā pi taṇhā, upādānapaccayā bhavo, bhavapaccayā jāti jātipaccayā jarāmaraṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Aññamaññacatukkaṅ.[2]

xvii.

Saṅkhārapaccayā avijjā,[3] avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāma-

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[1] S[d] *and* B *revert here and in following lines to* chaṭṭhāyatanaṅ.

[2] *So* B *only.*

[3] K *and* B *have, after* avijjā, *as follows:* . . . pe . . . Viññāṇapaccayā avijjā Nāmapaccayā avijjā, . . . Chaṭṭhāyatanapaccayā avijjā. . . . Phassapaccayā avijjā. . . . Vedanāpaccayā avijjā. . . . Taṇhāpaccayā avijjā. . . . Upādānapaccayā avijjā . . . pe . . . Avijjā paccayā saṅkhāro, saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmarūpaṅ, nāmarūpapaccayā saḷāyatanaṅ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṅ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā maraṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

MĀTIKĀ.

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paccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā . . . pe . . . samudayo hoti.

xviii.

Viññāṇapaccayā avijjā, avijjāpaccayā saṃkhāro,[1] saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, . . . pe . . . samudayo hoti.

xix.

Nāmapaccayā avijjā, avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ . . . pe . . . Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xx.

Chaṭṭhāyatanapaccayā avijjā, avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso . . . pe . . . Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xxi.

Phassapaccayā avijjā, avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā . . . pe . . samudayo hoti.

xxii.

Vedanāpaccayā avijjā, avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā . . . pe . . . samudayo hoti.

xxiii.

Taṇhāpaccayā avijjā, avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ . . . pe . . . samudayo hoti.

xxiv.

Upādānapaccayā avijjā, avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ . . . pe . . . samudayo hoti.

MĀTIKĀ NIṬṬHITĀ.[2]

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[1] *So* K.

[2] K. *and* B. *omit* niṭṭhitā.

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i.[1]

Katame dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatasampayuttaṃ, rūpārammaṇaṃ vā[2] saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā, yaṃ yaṃ vā pan'ārabbha; tasmiṃ samaye avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā tāṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tatthā katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe[3] . . . avijjālaṃgī moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṃkhāro?

Yā cetanā sañcetanā saṃcetayitattaṃ:[4] ayaṃ vuccati avijjāpaccayā saṃkhāro.

Tattha katamaṃ saṃkhārapaccayā viññāṇaṃ?

Yaṃ cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu: idaṃ vuccati saṃkhārapaccayā viññāṇaṃ.

Tattha katamaṃ viññāṇapaccayā nāmaṃ?

Vedanākkhandho saññākkhandho saṃkhārakkhandho: idaṃ vuccati viññāṇapaccayā nāmaṃ.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ?

Yaṃ cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu: idaṃ vuccati nāmapaccayā chaṭṭhāyatanaṃ.

Tattha katamo chaṭṭhāyatanapaccayā phasso?

Yo phasso phusanā samphusanā samphusitattaṃ: ayaṃ vuccati chaṭṭhāyatanapaccayā phasso.

Tattha katamā phassapaccayā vedanā?

Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā: ayaṃ vuccati phassapaccayā vedanā.

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[1] *First of the* Dvādasa Akusalacittāni. Dh. S. §§ 365-430.

[2] S[d]: . . . pe . . . *down to* dhammārammaṇaṃ vā.

[3] *See above* p. 85. S[d] *gives text in full.*

[4] S[d] *and* B: cetayitattaṃ *always.*

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Tattha katamā vedanāpaccayā taṇhā?

Yo rāgo sārāgo anunayo anurodho nandī nandirāgo cittassa sārāgo: ayaṇ vuccati vedanāpaccayā taṇhā.

Tattha katamaṇ taṇhāpaccayā upādānaṇ?

Ya diṭṭhi diṭṭhigataṇ[1] diṭṭhigahanaṇ diṭṭhikantāro diṭṭhivisūkāyikaṇ diṭṭhivipphanditaṇ diṭṭhisaṇyojanaṇ gāho patiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṇ titthāyatanaṇ vipariyesagāho:[2] idaṇ vuccati taṇhāpaccayā upādānaṇ.

Tattha katamo upādānapaccayā bhavo?

Ṭhapetvā upādānaṇ vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho: ayaṇ vuccati upādānapaccayā bhavo.

Tattha katamā bhavapaccayā jāti?

Yā tesaṇ[3] dhammānaṇ jāti sañjāti nibbatti abhinibbatti pātubhāvo: ayaṇ vuccati bhavapaccayā jāti.

Tattha katamaṇ jātipaccayā jarāmaraṇaṇ?

Atthi jarā, atthi maraṇaṇ.

Tattha katamā jarā?

Yā tesaṇ dhammānaṇ jarā jīraṇatā āyuno saṇhāni: ayaṇ vuccati jarā.

Tattha katamaṇ maraṇaṇ?

Yo tesaṇ dhammānaṇ khayo vayo bhedo paribhedo aniccatā antaradhānaṇ: idaṇ vuccati maraṇaṇ.

Iti ayañ ca jarā idañ ca maraṇaṇ, idaṇ vuccati jātipaccayā jarāmaraṇaṇ.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti: evam etassa kevalassa dukkhakkhandhassa saṇgati hoti, samāgamo hoti, samodhānaṇ hoti, pātubhāvo hoti; tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.[4]

ii.

Tasmiṇ samaye avijjāpaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpac-

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[1] Dh. S. § 381. K. *and* B. *have* . . . pe . . . *down to* titthāyatanaṇ.

[2] K: vipariyesaggāho.

[3] *Only* B *has* tesaṇ tesaṇ *here and below. Cf.* p. 136.

[4] S[d] *omits* iti.

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cayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandho samudayo hoti.

Tattha katamā avijjā?[1]

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ:[2] ayaṇ vuccati avijjāpaccayā saṇkhāro?

Tattha katamaṇ saṇkhārapaccayā viññāṇaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe. . . . tajjā manoviññāṇadhātu: idaṇ vuccati saṇkhārapaccayā viññāṇaṇ.

Tattha katamaṇ viññāṇapaccayā nāmaṇ?

Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati viññāṇapaccayā nāmaṇ.

Nāmapaccayā phasso ti: tattha katamaṇ nāmaṇ?

Ṭhapetvā phassaṇ vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho: idaṇ vuccati nāmaṇ.

Tattha katamo nāmapaccayā phasso?

Yo phasso phusanā samphusanā samphusitattaṇ: ayaṇ vuccati nāmapaccayā phasso . . . pe[3] . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.[4]

iii.

Tasmiṇ samaye avijjāpaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe. . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati avijjāpaccayā saṇkhāro.

Tattha katamaṇ saṇkhārapaccayā viññāṇaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati saṇkhārapaccayā viññāṇaṇ.

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[1] *See* p. 85. [2] S^d^ *and* B: cetayitattaṇ, *and always.*
[3] S^d^ *gives the text in full.* [4] *So* S^d^.

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Tattha katamaṇ viññāṇapaccayā nāmarūpaṇ?

Atthi nāmaṇ, atthi rūpaṇ. Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cakkhāyatanassa upacayo sotāyatanassa upacayo ghānāyatanassa upacayo jivhāyatanassa upacayo kāyāyatanassa upacayo, yaṇ vā pan'aññam pi atthi rūpaṇ cittajaṇ cittahetukaṇ cittasamuṭṭhānaṇ: idaṇ vuccati rūpaṇ.

Iti idañ ca nāmaṇ idaṇ ca rūpaṇ, idaṇ vuccati viññāṇapaccayā nāmarūpaṇ.

Nāmarūpapaccayā chaṭṭhāyatanan ti: atthi nāmaṇ, atthi rūpaṇ.

Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Yaṇ rūpaṇ nissāya manoviññāṇadhātu vattati: idaṇ vuccati rūpaṇ.

Iti idañ ca nāmaṇ idañ ca rūpaṇ, idaṇ vuccati nāmarūpaṇ.

Tattha katamaṇ nāmarūpapaccayā chaṭṭhāyatanaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati nāmarūpapaccayā chaṭṭhāyatanaṇ.

Tattha katamo chaṭṭhāyatanapaccayā phasso?

Yo phasso samphusanā samphusitattaṇ: ayaṇ vuccati chaṭṭhāyatanapaccayā phasso . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

iv.

Tasmiṇ samaye avijjāpaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā saḷāyatanaṇ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati avijjāpaccayā saṇkhāro.

Tattha katamaṇ saṇkhārapaccayā viññāṇaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati saṇkhārapaccayā viññāṇaṇ.

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Tattha katamaṇ viññāṇapaccayā nāmarūpaṇ?

Atthi nāmaṇ, atthi rūpaṇ. Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo yaṇ vā pan' aññam pi atthi rūpaṇ cittajaṇ cittahetukaṇ cittasamuṭṭhānaṇ: idaṇ vuccati rūpaṇ.

Iti idañ ca nāmaṇ idañ ca rūpaṇ, idaṇ vuccati viññāṇapaccayā nāmarūpaṇ.

Nāmarūpapaccayā saḷāyatanan ti: atthi nāmaṇ, atthi rūpaṇ.

Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cattāro ca mahābhūtā yañ ca rūpaṇ nissāya manoviññāṇadhātu vattati: idaṇ vuccati rūpaṇ.

Iti idañ ca nāmaṇ idañ ca rūpaṇ: idaṇ vuccati nāmarūpaṇ.

Tattha katamaṇ nāmarūpapaccayā saḷāyatanaṇ?

Cakkhāyatanaṇ sotāyatanaṇ ghānāyatanaṇ jivhāyatanaṇ kāyāyatanaṇ manāyatanaṇ: idaṇ vuccati nāmarūpapaccayā saḷāyatanaṇ.

Tattha katamaṇ saḷāyatanapaccayā[1] phasso?

Yo phasso phusanā samphusanā samphusitattaṇ: ayaṇ vuccati saḷāyatanapaccayā[1] phasso . . . pe[2] . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Paccayacatukkaṇ niṭṭhitaṇ.[3]

v.

Tasmiṇ samaye avijjāpaccayā saṇkhāro avijjāhetuko, saṇkhārapaccayā viññāṇaṇ saṇkhārahetukaṇ, viññāṇapaccayā nāmaṇ viññāṇahetukaṇ, nāmapaccayā chaṭṭhāyatanaṇ nāmahetukaṇ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

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[1] S^d *and* B: chaṭṭhāyatanapaccayā.

[2] S^d *gives text in full.*

[3] K. *has no final title.* B. *omits* niṭṭhitaṇ. S^d *reads* Pathama° *for* Paccaya°.

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Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṃgī moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṃkhāro avijjāhetuko?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati avijjāpaccayā saṃkhāro avijjāhetuko.

Tattha katamaṃ saṃkhārapaccayā viññāṇaṃ saṃkhārahetukaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati saṃkhārapaccayā viññāṇaṃ saṃkhārahetukaṃ.

Tattha katamaṃ viññāṇapaccayā nāmaṃ viññāṇahetukaṃ?

Vedanākkhandho saññākkhandho saṃkhārakkhandho: idaṃ vuccati viññāṇapaccayā nāmaṃ viññāṇahetukaṃ.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ nāmahetukaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati nāmapaccayā chaṭṭhāyatanaṃ nāmahetukaṃ.

Tattha katamo chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko?

Yo phasso phusanā samphusanā samphusitattaṃ: ayaṃ vuccati chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko.

Tattha katamā phassapaccayā vedanā phassahetukā?

Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajā sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā: ayaṃ vuccati phassapaccayā vedanā phassahetukā.

Tattha katamā vedanāpaccayā taṇhā vedanāhetukā?

Yo rāgo sārāgo . . . pe[1] . . . cittassa sārāgo: ayaṃ vuccati vedanāpaccayā taṇhā vedanāhetukā.

Tattha katamaṃ taṇhāpaccayā upādānaṃ taṇhāhetukaṃ?

Yā diṭṭhi diṭṭhigataṃ[2] diṭṭhigahaṇaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyesagāho: idaṃ vuccati taṇhāpaccayā upādānaṃ taṇhāhetukaṃ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

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[1] Sd *gives text in full.*

[2] Sd *cuts this answer short, but gives all the remaining questions and answers, condensing the latter.*

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vi.

Tasmiṇ samaye avijjāpaccayā saṇkhāro avijjāhetuko, saṇkhārapaccayā viññāṇaṇ saṇkhārahetukaṇ, viññāṇapaccayā nāmaṇ viññāṇahetukaṇ, nāmapaccayā phasso nāmahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṇkhāro avijjāhetuko?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati avijjāpaccayā saṇkhāro avijjāhetuko.

Tattha katamaṇ saṇkhārapaccayā viññāṇaṇ saṇkhārahetukaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati saṇkhārapaccayā viññāṇaṇ saṇkhārahetukaṇ.

Tattha katamaṇ viññāṇapaccayā nāmaṇ viññāṇahetukaṇ?

Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati viññāṇapaccayā nāmaṇ viññāṇahetukaṇ.

Nāmapaccayā phasso nāmahetuko ti: tattha katamaṇ nāmaṇ?

Ṭhapetvā phassaṇ vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho: idaṇ vuccati nāmaṇ.

Tattha katamo nāmapaccayā phasso nāmahetuko?

Yo phasso phusanā samphusanā samphusitattaṇ: ayaṇ vuccati nāmapaccayā phasso nāmahetuko . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

vii.

Tasmiṇ samaye avijjāpaccayā saṇkhāro avijjāhetuko, saṇkhārapaccayā viññāṇaṇ saṇkhārahetukaṇ, viññāṇapaccayā nāmarūpaṇ viññāṇahetukaṇ, nāmarūpapaccayā chaṭṭhāyatanaṇ nāmarūpahetukaṇ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ, upādānapaccayā bhavo,

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bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.[1]

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati avijjāpaccayā saṅkhāro avijjāhetuko.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ?

Yaṃ cittaṃ mano mānasaṃ, . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo, yaṃ vā pan'aññam pi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ: idaṃ vuccati rūpaṃ.

Iti idañ ca nāmaṃ idañ ca rūpaṃ, idaṃ vuccati viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ.

Nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukan ti: atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati: idaṃ vuccati rūpaṃ.

Iti idañ ca nāmaṃ idañ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukaṃ.

Tattha katamo chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko?

Yo phasso phusanā samphusanā samphusitattaṃ: ayaṃ vuccati chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko . . . pe . . . tena vuccati evam etassa kevalassa dukkhakhandhassa samudayo hotīti.

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[1] K: hotīti.

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viii.

Tasmiṇ samaye avijjāpaccayā saṇkhāro avijjāhetuko, saṇkhārapaccayā viññāṇaṇ saṇkhārahetukaṇ, viññāṇapaccayā nāmarūpaṇ viññāṇahetukaṇ, nāmarūpapaccayā saḷāyatanaṇ nāmarūpahetukaṇ, saḷāyatanapaccayā phasso saḷāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.[1]

Tattha katamā avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṇkhāro avijjāhetuko?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati avijjāpaccayā saṇkhāro avijjāhetuko.

Tattha katamaṇ saṇkhārapaccayā viññānaṇ saṇkhārahetukaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati saṇkhārapaccayā viññāṇaṇ saṇkhārahetukaṇ.

Tattha katamaṇ viññāṇapaccayā nāmarūpaṇ viññāṇahetukaṇ?

Atthi nāmaṇ, atthi rūpaṇ. Tattha katamaṇ nāmaṇ? Vedanakkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo yaṇ vā pan' aññam pi atthi rūpaṇ cittajaṇ cittahetukaṇ cittasamuṭṭhānaṇ: idaṇ vuccati rūpaṇ.

Iti idañ ca nāmaṇ idañ ca rūpaṇ, idaṇ vuccati viññāṇapaccayā nāmarūpaṇ viññāṇahetukaṇ.

Nāmarūpapaccayā saḷāyatanaṇ nāmarūpahetukan ti: atthi nāmaṇ, atthi rūpaṇ. Tattha katamaṇ nāmaṇ? Vedanākkhandho sāññākkhandho saṇkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cattāro ca mahābhūtā yañ ca rūpaṇ nissāya manoviññāṇadhātu vattati: idaṇ vuccati rūpaṇ.

Iti idañ ca nāmaṇ idañ ca rūpaṇ, idaṇ vuccati nāmarūpaṇ.

Tattha katamaṇ nāmarūpapaccayā saḷāyataṇaṇ[2] nāmarūpahetukaṇ?

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[1] S^{d}: hotīti. [2] *So* S^{d}; *see below.*

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Cakkhāyatanaṃ . . . pe . . . manāyatanaṃ: idaṃ vuccati nāmarūpapaccayā saḷāyatanaṃ nāmarūpahetukaṃ.

Tattha katamo saḷāyatanapaccayā[1] phasso saḷāyatanahetuko?

Yo phasso phusanā samphusanā samphusitattaṃ: ayaṃ vuccati saḷāyatanapaccayā phasso saḷāyatanahetuko . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Hetucatukkaṃ niṭṭhitaṃ dutiyaṃ.[2]

ix.

Tasmiṃ samaye avijjāpaccayā saṃkhāro avijjāsampayutto, saṃkhārapaccayā viññāṇaṃ saṃkhārasampayuttaṃ, viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ, nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jārāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.[3]

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṃgī moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṃkhāro avijjāsampayutto?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati avijjāpaccayā saṃkhāro avijjāsampayutto.

Tattha katamaṃ saṃkhārapaccayā viññāṇam sankhārasampayuttaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati saṃkhārapaccayā viññāṇaṃ saṃkhārasampayuttaṃ.

Tattha katamaṃ viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ?

Vedanākkhandho saññākkhandho saṃkhārakkhandho: idaṃ vuccati viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ?

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ?

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[1] S^d *and* B: chaṭṭhāyatana° *to end of section.*

[2] K. *omits this line.* B *omits* niṭṭhitaṃ dutiyaṃ. S^d: Hetukacatukkaṃ.

[3] S^d: hotīti.

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Yaṅ cittaṅ mano mānasaṅ . . . pe . . . tajjā manoviññāṇadhātu: idaṅ vuccati nāmapaccayā chaṭṭhāyatanaṅ nāmasampayuttaṅ.

Tattha katamo chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto?

Yo phasso phusanā samphusanā samphusitattaṅ: ayaṅ vuccati chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto.

Tattha katamā phassapaccayā vedanā phassasampayuttā?

Yaṅ cetasikaṅ sātaṅ cetasikaṅ sukhaṅ cetosamphassajaṅ sātaṅ sukhaṅ vedayitaṅ cetosamphassajā sātā sukhā vedanā: ayaṅ vuccati phassapaccayā vedanā phassasampayuttā?

Tattha katamā vedanāpaccayā taṇhā vedanāsampayuttā?

Yo rāgo sārāgo . . . pe[1] . . . cittassa sārāgo: ayaṅ vuccati vedanāpaccayā taṇhā vedanāsampayuttā.

Tattha katamaṅ taṇhāpaccayā upādānaṅ taṇhāsampayuttaṅ?

Yā diṭṭhi diṭṭhigataṅ . . . pe . . . titthāyatanaṅ vipariyesagāho[2]: idaṅ vuccati taṇhāpaccayā upādānaṅ taṇhāsampayuttaṅ . . . pe[3] . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

x.

Tasmiṅ samaye avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṅ saṅkhārasampayuttaṅ, viññāṇapaccayā nāmaṅ viññāṇasampayuttaṅ, nāmapaccayā phasso nāmasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṅ taṇhāsampayuttaṅ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.[4]

Tattha katamā avijjā?

Yaṅ aññāṇaṅ adassanaṅ . . . pe . . . avijjālaṅgī moho akusalamūlaṅ: ayaṅ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāsampayutto?

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[1] Sd *gives text in full.*
[2] K: vipariyesaggāho.
[3] Sd *gives text in full.*
[4] K: hotīti.

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Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati avijjāpaccayā saṃkhāro avijjāsampayutto.

Tattha katamaṃ saṃkhārapaccayā viññāṇaṃ saṃkhārasampayuttaṃ?

Yaṃ cittaṃ mano mānasaṃ, . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati saṃkhārapaccayā viññāṇaṃ saṃkhārasampayuttaṃ.

Tattha katamaṃ viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ?

Vedanākkhandho saññākkhandho saṃkhārakkhandho: idaṃ vuccati viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ.

Nāmapaccayā phasso nāmasampayutto ti: tattha katamaṃ nāman?

Ṭhapetvā phassaṃ vedanākkhandho saññākkhandho saṃkhārakkhandho viññāṇakkhandho: idaṃ vuccati nāmaṃ.

Tattha katamo nāmapaccayā phasso nāmasampayutto?

Yo phasso phusanā samphusanā samphusitattaṃ: ayaṃ vuccati nāmapaccayā phasso nāmasampayutto . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

xi.

Tasmiṃ samaye avijjāpaccayā saṃkhāro avijjāsampayutto, saṃkhārapaccayā viññāṇaṃ saṃkhārasampayuttaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ,[1] nāmarūpapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.[2]

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṃgī moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṃkhāro avijjāsampayutto?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati avijjāpaccayā saṃkhāro avijjāsampayutto.

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[1] *So* S[d], K *and* B. [2] K: hotīti.

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Tattha katamaṇ saṇkhārapaccayā viññāṇaṇ saṇkhārasampayuttaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati saṇkhārapaccayā viññāṇaṇ saṇkhārasampayuttaṇ.

Tattha katamaṇ viññāṇapaccayā nāmarūpaṇ viññāṇasampayuttaṇ?

Atthi nāmaṇ, atthi rūpaṇ. Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo, yaṇ vā pan'aññam pi atthi rūpaṇ cittajaṇ cittahetukaṇ cittasamuṭṭhānaṇ: idaṇ vuccati rūpaṇ.

Iti idañ ca nāmaṇ idañ ca rūpaṇ, idaṇ vuccati viññāṇapaccayā nāmarūpaṇ viññāṇasampayuttaṇ.

Nāmarūpapaccayā chaṭṭhāyatanaṇ nāmasampayuttan ti: atthi nāmaṇ, atthi rūpaṇ. Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Yaṇ rūpaṇ nissāya manoviññāṇadhātu vattati: idaṇ vuccati rūpaṇ.

Iti idañ ca nāmaṇ idañ ca rūpaṇ, idaṇ vuccati nāmarūpaṇ.

Tattha katamaṇ nāmarūpapaccayā chaṭṭhāyatanaṇ nāmasampayuttaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati nāmarūpapaccayā chaṭṭhāyatanaṇ nāmasampayuttaṇ.

Tattha katamo chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto?

Yo phasso phusanā samphusanā samphusitattaṇ: ayaṇ vuccati chaṭṭhāyatanapaccayā phasso chaṭṭhāyatānasampayutto . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

xii.

Tasmiṇ samaye avijjāpaccayā saṇkhāro avijjāsampayutto, saṇkhārapaccayā viññāṇaṇ saṇkhārasampayuttaṇ, viññāṇapaccayā nāmarūpaṇ viññāṇasampayuttaṇ nāmaṇ, nāmarūpapaccayā saḷāyatanaṇ nāmasampayuttaṇ, saḷāyatanapaccayā[1] phasso saḷāyatanasampayutto,[1] phassa-

[1] S^d *and* B: chaṭṭāyatana°.

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paccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.[1]

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāsampayutto?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati avijjāpaccayā saṅkhāro avijjāsampayutto.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ?

Yaṃ cittaṃ mano mānasaṃ, . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo, yaṃ vā pan' aññam pi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ: idaṃ vuccati rūpaṃ.

Iti idañ ca nāmaṃ idañ ca rūpaṃ, idaṃ vuccati viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ.

Nāmarūpapaccayā saḷāyatanaṃ nāmasampayuttan ti: atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cattaro ca mahābhūtā yañ ca rūpaṃ nissāya manoviññāṇadhātu vattati: idaṃ vuccati rūpaṃ.

Iti idañ ca nāmaṃ idañ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ[2] nāmasampayuttaṃ?[3]

Cakkhāyatanaṃ . . . pe . . . manāyatanaṃ: idaṃ vuccati nāmarūpapaccayā saḷāyatanaṃ nāmasampayuttaṃ.[3]

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[1] K: hotīti. [2] *So* S[d].

[3] S[d] *and* B *add* chaṭṭhāyatanaṃ.

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Tattha katamo saḷāyatanapaccayā[1] phasso saḷāyatanasampayutto ?[1]

Yo phasso phusanā samphusanā samphusitattaṇ: ayaṇ vuccati saḷāyatanapaccayā phasso saḷāyatanasampayutto . . . pe . . . tena vuccati evam etassa kevalassa dukkakkhandhassa samudayo hotīti.[2]

Sampayuttacatukkaṇ niṭṭhitaṇ tatiyaṇ.[3]

xiii.

Tasmiṇ samaye avijjāpaccayā saṇkhāro saṇkhārapaccayā pi avijjā; saṇkhārapaccayā viññāṇaṇ viññāṇapaccayā pi saṇkhāro; viññāṇapaccayā nāmaṇ nāmapaccayā pi viññāṇaṇ; nāmapaccayā chaṭṭhāyatanaṇ chaṭṭhāyatanapaccayā pi nāmaṇ; chaṭṭhāyatanapaccayā phasso phassapaccayā pi chaṭṭhāyatanaṇ: phassapaccayā vedanā vedanāpaccayā pi phasso; vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā; taṇhāpaccayā upādānaṇ upādānapaccayā pi taṇhā; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.[4]

Tattha katamā avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati avijjāpaccayā saṇkhāro.

Tattha katamā saṇkhārapaccayā pi avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālangī moho akusalamūlaṇ: ayaṇ vuccati saṇkhārapaccayā pi avijjā.

Tattha katamaṇ saṇkhārapaccayā viññāṇaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati saṇkhārapaccayā viññāṇaṇ.

Tattha katamo viññāṇapaccayā pi saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati viññāṇapaccayā pi saṇkhāro.

Tattha katamaṇ viññāṇapaccayā nāmaṇ?

Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati viññāṇapaccayā nāmaṇ.

Tattha katamaṇ nāmapaccayā pi viññāṇaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati nāmapaccayā pi viññāṇaṇ.

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[1] S^d *and* B: chaṭṭhāyatana°. [2] S^d *adds* . . . pe . . .
[3] K. *omits this line.* B *omits* niṭṭhitaṇ tatiyaṇ.
[4] *So also* K.

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Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ?
Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati nāmapaccayā chaṭṭhāyatanaṃ.
Tattha katamaṃ chaṭṭhāyatanapaccayā pi nāmaṃ?
Vedanākkhandho saññākkhandho saṃkhārakkhandho: idaṃ vuccati chaṭṭhāyatanapaccayā pi nāmaṃ.
Tattha katamo chaṭṭhāyatanapaccayā phasso?
Yo phasso phusanā samphusanā samphusitattaṃ: idaṃ vuccati chaṭṭhāyatanapaccayā phasso.
Tattha katamaṃ phassapaccayā pi chaṭṭhāyatanaṃ?
Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā mano viññāṇadhātu: idaṃ vuccati phassapaccayā pi chaṭṭhāyatanaṃ.
Tattha katamā phassapaccayā vedanā?
Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā: ayaṃ vuccati phassapaccayā vedanā.
Tattha katamo vedanāpaccayā pi phasso?
Yo phasso phusanā samphusanā samphusitattaṃ: ayaṃ vuccati vedanāpaccayā pi phasso.
Tattha katamā vedanāpaccayā taṇhā?
Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati vedanāpaccayā taṇhā.
Tattha katamā taṇhāpaccayā pi vedanā?
Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā: ayaṃ vuccati taṇhāpaccayā pi vedanā.
Tattha katamaṃ taṇhāpaccayā upādānaṃ?
Yā diṭṭhi diṭṭhigataṃ . . . pe . . titthāyatanaṃ vipariyesagāho:[1] idaṃ vuccati taṇhāpaccayā upādānaṃ.
Tattha katamā upādānapaccayā pi taṇhā?
Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati upādānapaccayā pi taṇhā.
Tattha katamo upādānapaccayā bhavo?
Ṭhapetvā upādānaṃ vedanākkhandho saññākkhandho saṃkhārakkhandho viññāṇakkhandho: ayaṃ vuccati upādānapaccayā bhavo.
Tattha katamā bhavapaccayā jāti?
Yā tesaṃ dhammānaṃ jāti sañjāti nibbatti abhinibbatti pātubhāvo: ayaṃ vuccati bhavapaccayā jāti.
Tattha katamaṃ jātipaccayā jarāmaraṇaṃ?
Atthi jarā, atthi maraṇaṃ. Tattha katamā jarā? Yā tesaṃ dhammānaṃ jarā jīraṇatā āyuno saṃhāni: ayaṃ

[1] K: vipariyesaggāho.

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vuccati jarā. Tattha katamaṇ maraṇaṇ? Yo tesaṇ dhammānaṇ khayo vayo bhedo paribhedo aniccatā antaradhānaṇ: idaṇ vuccati maraṇaṇ.

Iti ayañ ca jarā idañ ca maraṇaṇ, idaṇ vuccati jātipaccayā jarāmaraṇaṇ.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti: evam etassa kevalassa dukkhakkhandhassa saṇgati hoti, samāgamo hoti, samodhānaṇ hoti, pātubhāvo hoti; tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

xiv.

Tasmiṇ samaye avijjāpaccayā saṇkhāro saṇkhārapaccayā pi avijjā; saṇkhārapaccayā viññāṇaṇ viññāṇapaccayā pi saṇkhāro; viññāṇapaccayā nāmaṇ nāmapaccayā pi viññāṇaṇ; nāmapaccayā phasso phassapaccayā pi nāmaṇ; phassapaccayā vedanā vedanāpaccayā pi phasso; vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā; taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo; bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati avijjāpaccayā saṇkhāro.

Tattha katamā saṇkhārapaccayā pi avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati saṇkhārapaccayā pi avijjā.

Tattha katamaṇ saṇkhārapaccayā viññāṇaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati saṇkhārapaccayā viññāṇaṇ.

Tattha katamo viññāṇapaccayā pi saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati viññāṇapaccayā pi saṇkhāro.

Tattha katamaṇ viññāṇapaccayā nāmaṇ?

Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati viññāṇapaccayā nāmaṇ.

Tattha katamaṇ nāmapaccayā pi viññāṇaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati nāmapaccayā pi viññāṇaṇ.[1]

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[1] S^d *omits the following question and reply.*

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Nāmapaccayā phasso ti: tattha katamaṃ nāmaṃ?

Ṭhapetvā phassaṃ vedanākkhandho saññākkhandho saṃkhārakkhandho viññāṇakkhandho: idaṃ vuccati nāmaṃ.

Tattha katamo nāmapaccayā phasso?

Yo phasso phusanā samphusanā samphusitattaṃ: ayaṃ vuccati nāmapaccayā phasso.

Tattha katamaṃ phassapaccayā pi nāmaṃ?

Vedanākkhandho saññākkhandho saṃkhārakkhandho viññāṇakkhandho: idaṃ vuccati phassapaccayā pi nāmaṃ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

XV.

Tasmiṃ samaye avijjāpaccayā saṃkhāro saṃkhārapaccayā pi avijjā, saṃkhārapaccayā viññāṇaṃ viññāṇapaccayā pi saṃkhāro, viññāṇapaccayā nāmarūpaṃ nāmarūpapaccayā pi viññāṇaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ chaṭṭhāyatanapaccayā pi nāmarūpaṃ, chaṭṭhāyatanapaccayā phasso phassapaccayā pi chaṭṭhāyatanaṃ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṃ upādānapaccayā pi taṇhā, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṃgī moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṃkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati avijjāpaccayā saṃkhāro.

Tattha katamā saṃkhārapaccayā pi avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṃgī moho akusalamūlaṃ: ayaṃ vuccati saṃkhārapaccayā pi avijjā.

Tattha katamaṃ saṃkhārapaccayā viññāṇaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati saṃkhārapaccayā viññāṇaṃ.

Tattha katamo viññāṇapaccayā pi saṃkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati viññāṇapaccayā pi saṃkhāro.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ?

Atthi nāmaṃ atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṃkhārakkhandho: idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa

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upacayo . . . pe . . . kāyāyatanassa upacayo yaṇ vā pan' aññam pi atthi rūpaṇ cittajaṇ cittahetukaṇ cittasamuṭṭhānaṇ: idaṇ vuccati rūpaṇ.

Iti idañ ca nāmaṇ idañ ca rūpaṇ, idaṇ vuccati viññaṇapaccayā nāmarūpaṇ.

Nāmarūpapaccayā pi viññāṇan ti: atthi nāmaṇ, atthi rūpaṇ.

Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Yaṇ rūpaṇ nissāya manoviññāṇadhātu vattati: idaṇ vuccati rūpaṇ.

Iti idañ ca nāmaṇ idañ ca rūpaṇ, idaṇ vuccati nāmarūpaṇ.

Tattha katamaṇ nāmarūpapaccayā pi viññāṇaṇ?

Yaṇ cittaṇ mano mānasaṇ . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati nāmarūpapaccayā pi viññāṇaṇ.

Nāmarūpaccayā chaṭṭhāyatanan ti: atthi nāmaṇ, atthi rūpaṇ.

Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Yaṇ rūpaṇ nissāya manoviññāṇadhātu vattati: idaṇ vuccati rūpaṇ.

Iti idañ ca nāmaṇ idañ ca rūpaṇ, idaṇ vuccati nāmarūpaṇ.

Tattha katamaṇ nāmarūpapaccayā chaṭṭhāyatanaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati nāmarūpapaccayā chaṭṭhāyatanaṇ.

Tattha katamaṇ chaṭṭhāyatanapaccayā pi nāmarūpaṇ?

Atthi nāmaṇ, atthi rūpaṇ. Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo yaṇ vā pan' aññam pi atthi rūpaṇ cittajaṇ cittahetukaṇ cittasamuṭṭhānaṇ: idaṇ vuccati rūpaṇ.

Iti idañ ca nāmaṇ idañ ca rūpaṇ, idaṇ vuccati chaṭṭhāyatanapaccayā pi nāmarūpaṇ.

Tattha katamo chaṭṭhāyatanapaccayā phasso?

Yo phasso phusanā samphusanā samphusitattaṇ: ayaṇ vuccati chaṭṭhāyatanapaccayā phasso.

Tattha katamaṇ phassapaccayā pi chaṭṭhāyatanaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati phassapaccayā pi chaṭṭhāyatanaṇ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

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xvi.

Tasmiṃ samaye avijjāpaccayā saṃkhāro saṃkhārapaccayā pi avijjā, saṃkhārapaccayā viññāṇaṃ viññāṇapaccayā pi saṃkhāro, viññāṇapaccayā nāmarūpaṃ nāmarūpāccayā pi viññāṇaṃ, nāmarūpapaccayā saḷāyatanaṃ saḷāyatanapaccayā pi nāmarūpaṃ, saḷāyatanapaccayā phasso phassapaccayā pi saḷāyatanaṃ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṃ upādānapaccayā pi taṇhā, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandho samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṃgī moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṃkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati avijjāpaccayā saṃkhāro.

Tattha katamā saṃkhārapaccayā pi avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṃgī moho akusalamūlaṃ: ayaṃ vuccati saṃkhārapaccayā pi avijjā.

Tattha katamaṃ saṃkhārapaccayā viññāṇaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati saṃkhārapaccayā viññāṇaṃ.

Tattha katamo viññāṇapaccayā pi saṃkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati viññāṇapaccayā pi saṃkhāro.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṃkhārakkhandho: idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo yaṃ vā pan' aññam pi atthi rūpan cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ: idaṃ vuccati rūpaṃ.

Iti idañ ca nāmaṃ idañ ca rūpaṃ, idaṃ vuccati viññāṇapaccayā nāmarūpaṃ.

Nāmarūpapaccayā pi viññāṇan ti: atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṃkhārakkhandho: idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati: idaṃ vuccati rūpaṃ.

Iti idañ ca nāmaṃ idañ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

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Tattha katamaṇ nāmarūpapaccayā pi viññaṇaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati nāmapaccayā pi viññāṇaṇ.

Nāmarūpapaccayā saḷāyatanan ti: atthi nāmaṇ, atthi rūpaṇ.

Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cattāro ca mahābhūtā yañ ca rūpaṇ nissāya manoviññāṇadhātu vattati: idaṇ vuccati rūpaṇ.

Iti idañ ca nāmaṇ idañ ca rūpaṇ, idaṇ vuccati nāmarūpaṇ.

Tattha katamaṇ nāmarūpapaccayā saḷāyatanaṇ?

Cakkhāyatanaṇ . . . pe . . . manāyatanaṇ: idaṇ vuccati nāmarūpapaccayā saḷāyatanaṇ.

Tattha katamaṇ saḷāyatanapaccayā[1] pi nāmarūpaṇ?

Atthi nāmaṇ, atthi rūpaṇ. Tattha katamaṇ nāmaṇ? Vedanākkhandho saññakkhandho saṇkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo yaṇ vā pan' aññam pi atthi rūpaṇ cittajam cittahetukaṇ cittasamuṭṭhānaṇ: idaṇ vuccati rūpaṇ.

Iti idañ ca nāmaṇ idañ ca rūpaṇ, idaṇ vuccati saḷāyatanapaccayā pi nāmarūpaṇ.

Tattha katamo saḷāyatanapaccayā phasso?

Yo phasso phusanā samphusanā sanphusitattaṇ: ayaṇ vuccati saḷāyatanapaccayā phasso?

Tattha katamaṇ phassapaccayā pi saḷāyatanaṇ?

Cakkhāyatanaṇ . . . pe . . . manāyatanaṇ: idaṇ vuccati phassapaccayā pi saḷāyatanaṇ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.[2]

Aññamaññacatukkaṇ niṭṭhitaṇ.[3]

2—4.

Katame dhammā akusalā?

Yasmiṇ samaye[4] akusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ diṭṭhigatasampayuttaṇ sasaṇkhārena[5] . . . pe . . . somanassasahagataṇ diṭṭhigatavippayuttaṇ

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[1] S[d] *and* B: chaṭṭhāyatana° *henceforth.* [2] S[d]: hoti.

[3] K *omits this line.* S[d]: aññamaññapaccayacatukkaṇ. B. *omits* niṭṭhitaṇ.

[4] Dh. S. § 365 *foll.* [5] K. *omits* . . . pe . . .

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. . . somanassasahagataṃ diṭṭhigatavippayuttaṃ sasaṅkhārena, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā pan' ārabbha, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamaṃ avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati avijjā.[1]

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati avijjāpaccayā saṅkhāro . . . pe . . .

Tattha katamo taṇhāpaccayā adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā: ayaṃ vuccati taṇhāpaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Ṭhapetvā adhimokkhaṃ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ayaṃ vuccati adhimokkhapaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti . . . pe . . .[2]

5.

Katame dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekhāsahagataṃ diṭṭhigatasampayuttaṃ rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā pan' ārabbha, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.[3]

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[1] S[d] *begins its* . . . pe . . . *here.*

[2] S[d] *and* B. *omit* . . . pe . . . *at end of every section. Presumably the contents of pp.* 145-64 *are to be applied to each* akusalaṃ cittaṃ.

[3] S[d] *omits the following questions, passing on to the next* 'Katame dhammā akusalā.'

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Tattha katamā avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇgī moho akusalaṇ: ayaṇ vuccati avijjā . . . pe . . .

Tattha katamā phassapaccayā vedanā?

Yaṇ cetasikaṇ neva sātaṇ nāsātaṇ cetosamphassajaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassajā adukkhamasukhā vedanā: ayaṇ vuccati phassapaccayā vedanā . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti . . . pe . . .

6—8.

Katame dhammā akusalā?

Yasmiṇ samaye akusalaṇ cittaṇ uppannaṇ hoti upekhāsahagataṇ diṭṭhigatasampayuttaṇ sasaṇkhārena . . . upekhāsahagataṇ diṭṭhigatavippayuttaṇ . . . upekhāsahagatā diṭṭhigatavippayuttaṇ sasaṇkhārena, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye avijjāpaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti . . . pe . . .

9—10.

Katame dhammā akusalā?

Yasmiṇ samaye akusalaṇ cittaṇ uppannaṇ hoti domanassasahagataṇ paṭighasampayuttaṇ . . . domanassasahagataṇ paṭighasampayuttaṇ sasaṇkhārena, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ va yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye avijjāpaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā paṭighaṇ, paṭighapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati avijjā . . . pe . . .

Tattha katamā phassapaccayā vedanā?

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Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajāṃ asātā dukkhā vedanā: ayaṃ vuccati phassapaccayā vedanā.

Tattha katamaṃ vedanāpaccayā paṭighaṃ?

Yo cittassa āghāto[1] paṭighāto[2] paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa vyāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ vyāpatti vyajjanā virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa: idaṃ vuccati vedanāpaccayā paṭighaṃ.

Tattha katamo paṭighapaccayā adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā: ayaṃ vuccati paṭighapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Ṭhapetvā adhimokkhaṃ vedanākkhandho saññākkhandho saṃkhārakkhandho viññāṇakkhandho: idaṃ vuccati adhimokkhapaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti . . . pe . . .

11.

Katame dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekhāsahagataṃ vicikicchāsampayuttaṃ, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā pan' ārabbha, tasmiṃ samaye avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā vicikicchā, vicikicchāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?[3]

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṃgī moho akusalamūlaṃ: ayaṃ vuccati avijjā . . . pe . . .

Tattha katamā phassapaccayā vedanā?

Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā: ayaṃ vuccati phassapaccayā vedanā.

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[1] *Cf.* Dh. S. § 1060.

[2] K *and* B *have* . . . pe . . . *to* caṇḍikkaṃ.

[3] S[d] *excises here, and under* § 12, *to* ayaṃ vuccati avijjā.

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Tattha katamā vedanāpaccayā vicikicchā?

Yā[1] kaṇkhā kaṇkhāyanā kaṇkhāyitattaṇ vimati vicikicchā dveḷhakaṇ dvedhāpatho[2] saṇsayo anekaṇsagāho āsappanā parisappanā apariyogāhanā thambhitattaṇ[3] cittassa manovilekho: ayaṇ vuccati vedanāpaccayā vicikicchā.

Tattha katamo vicikicchāpaccayā bhavo?

Ṭhapetvā vicikicchā vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho: ayaṇ vuccati vicikicchāpaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti . . . pe . . .

12.

Katame dhammā akusalā?

Yasmiṇ samaye akusalaṇ cittaṇ uppannaṇ hoti upekhāsahagataṇ uddhaccasampayuttaṇ, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye avijjāpaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā uddhaccaṇ, uddhaccapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati avijjā . . . pe[4] . . .

Tattha katamā phassapaccayā vedanā?

Yaṇ cetasikaṇ neva sātaṇ nāsātaṇ cetosamphassajaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassajā adukkhamasukhā vedanā: ayaṇ vuccati phassapaccayā vedanā.

Tattha katamaṇ vedanāpaccayā uddhaccaṇ?

Yaṇ[5] cittassa uddhaccaṇ avūpasamo cetaso vikkhepo bhantattaṇ cittassa: idaṇ[6] vuccati vedanāpaccayā uddhaccaṇ.

Tattha katamo uddhaccapaccayā adhimokkho?

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[1] Dh. S. § 425. [2] B: dvidhāpatho.

[3] B: chambhitattaṇ. *Cf. Psychological Ethics, p.* 242, *n.* 3.

[4] S[d] *omits down to next question.*

[5] Dh. S. § 429. [6] K: ayaṇ.

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Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā: ayaṇ vuccati uddhaccapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Ṭhapetvā adhimokkhaṇ vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho: ayaṇ vuccati adhimokkhapaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti . . . pe . . .

AKUSALACITTAṆ NIṬṬHITAṆ.[1]

1.[2]

Katamā dhammā kusalā?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye kusalamūlapaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhappaccayā bhavo, bhavapaccayā jātī, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katame kusalamūlā?

Alobho[3] adoso amoho.

Tattha katamo alobho?

Yo alobho alubbhanā alubbhitattaṇ asārāgo asārajjanā asārajjitattaṇ anabhijjhā alobho kusalamūlaṇ: ayaṇ vuccati alobho.

Tattha katamo adoso?

Yo adoso adussanā[4] adussitattaṇ avyāpādo avyāpajjhaṇ[5] adoso kusalamūlaṇ: ayaṇ vuccati adoso.

Tattha katamo amoho?

Yā paññā pajānanā . . . pe[6] . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati amoho.

Ime vuccanti kusalamūlā.

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[1] *So* K. *as well as* S[d]. B: akusalaniddeso.

[2] *First of the* Kāmāvacara-aṭṭha-mahācittāni. Dh. S. §§ 1-159.

[3] *Cf.* Dh. S. § 32 *foll.* [4] K: adūsanā, adūsitattaṇ.

[5] S[d]: avyāpajjhā. B: abyāpajjo. *Cf.* Dh. S. § 33.

[6] Dh. S. § 34.

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Tattha katamo kusalamūlapaccayā saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati kusalamūlapaccayā saṇkhāro . . . pe . . .[1]

Tattha katamā phassapaccayā vedanā?

Yaṇ cetasikaṇ sātaṇ cetasikaṇ sukhaṇ cetosamphassajaṇ sātaṇ sukhaṇ vedayitaṇ cetosamphassajā sātā sukhā vedanā: ayaṇ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā pasādo?

Yā saddhā saddahanā okappanā abhippasādo: ayaṇ vuccati vedanāpaccayā pasādo.

Tattha katamo pasādapaccayā adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā: ayaṇ vuccati pasādapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Ṭhapetvā adhimokkhaṇ vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho: ayaṇ vuccati adhimokkhapaccayā bhavo . . . pe[2] . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

2-8.[3]

Katame dhammā kusalā?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ sasaṇkhārena, . . . somanassasahagataṇ ñāṇavippayuttaṇ . . . somanassasahagataṇ ñāṇavippayuttaṇ sasaṇkhārena . . . upekhāsahagataṇ ñāṇasampayuttaṇ . . . upekhāsahagataṇ ñāṇasampayuttaṇ sasaṇkhārena . . . upekhāsahagataṇ ñāṇavippayuttaṇ . . . upekhāsahagataṇ ñāṇavippayuttaṇ sasaṇkhārena, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye kusalamūlapaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

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[1] Sd *gives full text.*

[2] Sd *gives full text.*

[3] Sd *abbreviates as in text.* K. *and* B *give detailed treatment of* kusalacittāni *thus:* 2-4, 5 *and* 6, 7 *and* 8.

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Tattha katame kusalamūlā?
Alobho adoso . . . pe . . .
Ime vuccanti kusalamūlā.
Tattha katamo kusalamūlapaccayā saṅkhāro?
Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati kusalamūlapaccayā saṅkhāro . . . pe[1] . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.[2]

Katame dhammā kusalā?
Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati paṭhavīkasiṇaṃ, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etasssa kevalassa dukkhakkhandhassa samudayo hoti.
Tattha[3] katame kusalamūlā? Alobho adoso . . . pe . . .
Ime vuccanti kusalamūlā.
Tattha katamo kusalamūlapaccayā saṅkhāro?
Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati kusalamūlapaccayā saṅkhāro . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame[4] dhammā kusalā?
Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicāraṇaṃ vūpasamā dutiyaṃ jhānaṃ . . . tatiyaṃ jhānāṃ . . . catutthaṃ jhānaṃ . . . paṭhamaṃ jhānaṃ . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavīkasiṇaṃ, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapac-

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[1] S[d] *gives after* . . . pe . . . Tattha katamā vedanā, *&c.*
[2] S[d] *omits* iti.
[3] Rūpāvacarakusalaṃ. *Cf.* Dh. S. §§ 161-174. S[d] *omits all questions and answers.*
[4] *This section is omitted in* K. *and* B. S[d] *gives it.*

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cayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti. . . .

Katame dhammā kusalā?

Yasmiṇ samaye[1] arūpūpapattiyā maggaṇ bhāveti[2] . . . pe . . . sabbaso ākiñcaññāyatanaṇ samatikkamma nevasaññā-nāsaññāyatanasaññāsahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmiṇ samaye kusalamūlapaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katame kusalamūlā? Alobho adoso amoho . . . pe . . .

Ime vuccanti kusalamūla.

Tattha katamo kusalamūlapaccayā saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati kusalamūlapaccayā saṇkhāro . . . pe . . .

Tattha katamā phassapaccayā vedanā?

Yaṇ cetasikaṇ neva sātaṇ nāsātaṇ cetosamphassajaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassajā vedanā: ayaṇ vuccati phassapaccayā vedanā . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā kusalā?[3]

Yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā vivicc' eva kāmehi . . . pe . . . paṭhamaṇ

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[1] Arūpāvacarakusalaṇ. *Cf.* Dh. S. §§ 265-76. S[d] *inserts* rūpūpapattiyā maggaṇ bhāveti . . . pe . . .

[2] S[d] *has* . . . pe . . . *down to* lokuttaraṇ jhānaṇ *in next section.* Dh. S. §§ 265-8.

[3] Lokuttaraṇ cittaṇ. *Cf.* Dh. S. 277 *foll.*

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jhānaŋ upsasampajja viharati dukkhāpaṭipadaŋ dandhābhiññaŋ, tasmiŋ samaye kusalamūlapaccayā saŋkhāro, saŋkhārapaccayā viññāṇaŋ, viññāṇapaccayā nāmaŋ, nāmapaccayā chaṭṭhāyatanaŋ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaŋ. Evam etesaŋ dhammānaŋ samudayo hoti.

Tattha katame kusalamūlā?

Alobho adoso amoho . . . pe . . .

Tattha katamo amoho?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaŋgo maggaŋgaŋ maggapariyāpannaŋ: ayaŋ vuccati amoho.

Ime vuccanti kusalamūlā.

Tattha katamo kusalamūlapaccayā saŋkhāro?

Yā cetanā sañcetanā sañcetayitattaŋ: ayaŋ vuccati kusalamūlapaccayā saŋkhāro . . . pe[1] . . . evam etesaŋ dhammānaŋ samudayo hotīti: evam etesan dhammānaŋ saŋgati hoti, samāgamo hoti, samodhānaŋ hoti, pātubhāvo hoti; tena vuccati evam etesaŋ dhammānaŋ samuudayo hotīti.

KUSALAMŪLAŋ NIṬṬHITAŋ.[2]

Katame dhammā avyākatā?

Yasmiŋ[3] samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaŋ cakkhuviññāṇaŋ uppannaŋ hoti upekhāsahagataŋ rūpārammaṇaŋ, tasmiŋ samaye saŋkhārapaccayā viññāṇaŋ, viññāṇapaccayā nāmaŋ, nāmapaccayā chaṭṭhāyatanaŋ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaŋ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saŋkhāro?

Yā cetanā sañcetanā sañcetayitattaŋ: ayaŋ vuccati saŋkhāro.

Tattha katamaŋ saŋkhārapaccayā viññāṇaŋ?

Yaŋ cittaŋ māno mānasaŋ . . . pe . . . tajjā cakkhuviññāṇadhātu: idaŋ vuccati saŋkhārapaccayā viññāṇaŋ.

Tattha katamaŋ viññāṇapaccayā nāmaŋ?

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[1] *So* S[d]. K *and* B *abbreviate less.*

[2] B: kusalaniddeso.

[3] Kusalavipākāni pañcaviññāṇāni. *Cf.* Dh. S. § 431.

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Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṅ vuccati viññāṇapaccayā nāmaṅ.

Tattha katamaṅ nāmapaccayā chaṭṭhāyatanaṅ?

Yaṅ cittaṅ mano mānasaṅ . . . pe . . tajjā cakkhuviññāṇadhātu: idaṅ vuccati nāmapaccayā chaṭṭhāyatanaṅ.

Tattha katamo chaṭṭhāyatanapaccayā phasso?

Yo phasso phusanā samphusanā samphusitattaṅ: ayaṅ vuccati chaṭṭhāyatanapaccayā phasso.

Tattha katamā phassapaccayā vedanā?

Yaṅ cetasikaṅ neva sātaṅ nāsātaṅ cetosamphassajaṅ adukkhamasukhaṅ vedayitaṅ cetosamphassajā adukkhamasukhā vedanā: ayaṅ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā bhavo?

Ṭhapetvā vedanaṅ saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ayaṅ vuccati vedanāpaccayā bhavo . . . pe[1] . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti. . . .

v.[2]

Tasmiṅ samaye saṅkhārapaccayā viññāṇaṅ saṅkhārahetukaṅ, viññāṇapaccayā nāmaṅ viññāṇahetukaṅ, nāmapaccayā chaṭṭhāyatanaṅ nāmahetukaṅ, chaṭṭhāyatanapaccayā phasso chaṭṭhayatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṅ.[3] Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. . . .

ix.

Tasmiṅ samaye saṅkhārakkhandho viññāṇaṅ saṅkhārasampayuttaṅ, viññāṇapaccayā nāmaṅ viññāṇasampayuttaṅ, nāmapaccayā chaṭṭhāyatanaṅ nāmasampayuttaṅ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇan.[4] Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xiii.

Tasmiṅ samaye saṅkhārapaccayā viññāṇaṅ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmaṅ nāmapac-

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[1] S[d] *gives full text.* [2] *See above,* Mātikā, *pp.* 139, 140.

[3] S[d]: . . . pe . . . tena vuccati evam etassa kevalassa, *&c.*

[4] S[d]: . . . pe . . . tena vuccati evam etassa kevalassa, *&c.*

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cayā pi viññāṇaṃ, nāmapaccayā chaṭṭhāyatanaṃ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ.[1] Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. . . .

Katame dhammā avyākatā?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sotaviññāṇaṃ[2] uppannaṃ hoti upekhāsahagataṃ saddārammaṇaṃ,[3] ghānaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ gandhārammaṇaṃ, jivhāviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ rasārammaṇaṃ, kāyaviññāṇaṃ uppannaṃ hoti sukhasahagataṃ phoṭṭhabbārammaṇaṃ; tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.[4]

Tattha katamo saṅkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati saṅkhāro . . . pe . . .[5]

Tattha katamā phassapaccayā vedanā?

Yaṃ kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassajaṃ sātaṃ sukhaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā: ayaṃ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā bhavo?

Ṭhapetvā vedanaṃ saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ayaṃ vuccati vedanāpaccayā bhavo . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākatā?

Yasmiṃ[6] samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . ārammaṇaṃ vā yaṃ yaṃ vā pan' ārabbha, tasmiṃ samaye saṅkhāra-

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[1] S^{d}: . . . pe . . . tena vuccati evam etassa kevalassa, *&c.*

[2] Dh. S. § 443. [3] S^{d} *inserts here* . . . pe . . .

[4] S^{d}: hotīti. B *excises to next section.*

[5] S^{d} *gives full text.*

[6] Kusalavipākā manodhātu. *Cf.* Dh. S. § 455.

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paccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati saṇkhāro.

Tattha katamaṇ saṇkhārapaccayā viññāṇaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manodhātu: idaṇ vuccati saṇkhārapaccayā viññāṇaṇ . . . pe . . .[1]

Tattha katamā phassapaccayā vedanā? Yaṇ cetasikaṇ neva sātaṇ nāsātaṇ cetosamphassajaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassajā sātā adukkhamasukhā vedanā: ayaṇ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā: ayaṇ vuccati vedanāpaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Ṭhapetvā adhimokkhaṇ vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho: ayaṇ vuccati adhimokkhapaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākatā?

Tasmiṇ[2] samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ.[3]

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[1] S[d] *gives full text.*

[2] Kusalavipākā somanassasahagatā manoviññāṇadhātu. *Cf.* Dh. S. § 469.

[3] K: Evam etassa kevalassa, *&c.* Tattha katamo saṇkhāro . . . adhimokkhapaccayā bhavo . . . pe . . . tena vuccati, *&c.* B. *condenses also, but less.*

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Katame dhammā avyākatā?[1]

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannaṃ hoti upekhāsahagatā rūpārammaṇā vā . . . dhammārammaṇā vā yaṃ yaṃ vā pan' ārabbha, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākatā?

Yasmiṃ[2] samaye kāmāvacarassa kusalassa kammassa upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā ñāṇasampayuttā . . . somanassasahagatā ñāṇasampayuttā sasaṅkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇasampayuttā . . . upekhāsahagatā ñāṇasampayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇavippayuttā . . . upekhāsahagatā ñāṇavippayuttā sasaṅkhārena, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā pan' ārabbha, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam[3] etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro?

Yā cetanā saṅcetanā saṅcetayitattaṃ: ayaṃ vuccati saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati saṅkhārapaccayā viññāṇaṃ . . . pe. . . .

Tattha katamo vedanāpaccayā pasādo?

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[1] *So* S[d] *and* B. K. *omits this section. Cf.* Dh.S. § 484: Kusalavipākā upekhāsahagatā manoviññāṇadhātu.

[2] Aṭṭha mahāvipākā. Dh.S. § 498.

[3] S[d] *omits the following down to* tena vuccati evam etassa . . . hotīti *on the following page.*

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Yā saddhā saddahanā okappanā abhippasādo: ayaṇ vuccati vedanāpaccayā pasādo.

Tattha katamo pasādapaccayā adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā: ayaṇ vuccati pasādapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Ṭhapetvā adhimokkhaṇ vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho: ayaṇ vuccati adhimokkhapaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākatā?

Yasmiṇ[1] samaye rūpūpapattiyā maggaṇ bhāveti vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ; tasmiṇ samaye saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ.[2] Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame[3] dhammā avyākatā?

Yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti vitakkavicārānaṇ vūpasamā dutiyaṇ jhānaṇ . . . tatiyan jhānaṇ . . . catutthaṇ jhānaṇ . . . pathamaṇ jhānaṇ . . . pañcamaṇ jhānaṇ upasampajja viharati pathavīkasiṇaṇ, tasmiṇ samaye phasso hoti . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ sukhassa ca pahānā . . . pe . . . pañcamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ, tasmiṇ samaye saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā

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[1] Rūpāvacaravipākā. Dh.S. § 499.

[2] S^d: . . . pe . . . tena vuccati evam etassa, *&c.*

[3] *So* S^d. K. *and* B. *omit this section.* *Cf.* Dh.S. § 500.

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bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākatā?

Yasmiṇ[1] samaye arūpūpapattiyā maggaṇ bhāveti . . . pe . . . sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva arūpāvacarassa[2] kusalassa kammassa katattā upacitattā vipākaṇ sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati; tasmiṇ samaye saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam[3] etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākatā?

Yasmiṇ[4] samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya· paṭhamāya bhūmiyā pattiyā vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ suññataṇ; tasmiṇ samaye saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo,

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[1] Arūpāvacaravipākā. Dh.S. §§ 501-4. B. *omits* . . . pe . . .

[2] S^d: rūpāvacarassa.

[3] S^d: . . . pe . . . tena vuccati evam etassa *&c.* . . . hotīti.

[4] Suddhikapaṭipadā. *Cf.* Dh.S. § 505.

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bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etesaṇ dhammānaṇ samudayo hoti[1] . . . pe. . . .

KUSALAVIPĀKA-SAṆKHĀRAMŪLAKAṆ NIṬṬHITAṆ.[2]

Katame[3] dhammā avyākatā?

Yasmiṇ samaye akusalassa kammassa katattā upacitattā viṗākāṇ cakkhuviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ rūpārammaṇaṇ . . . pe[4] . . . sotāviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ saddārammaṇaṇ . . . pe . . . ghānaviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ gandhārammaṇaṇ . . . pe . . . jivhāviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ rasārammaṇaṇ . . . pe . . . kāyaviññāṇaṇ uppannaṇ hoti dukkhasahagataṇ phoṭṭhabbārammaṇaṇ, tasmiṇ samaye saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati saṇkhāro.

Tattha katamaṇ saṇkhārapaccayā viññāṇaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā kāyaviññāṇadhātu: idaṇ vuccati saṇkhārapaccayā viññāṇaṇ . . . pe. . . .

Tattha katamā phassapaccayā vedanā?

Yaṇ kāyikaṇ asātaṇ kāyikaṇ dukkhaṇ kāyasamphassajaṇ asātaṇ dukkhaṇ vedayitaṇ kāyasamphassajā asātā dukkhā vedanā: ayaṇ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā bhavo?

Ṭhapetvā vedanaṇ saññākkhandho saṇkhārakkhandho viññāṇakkhandho: ayaṇ vuccati vedanāpaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame[5] dhammā avyākatā?

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[1] S[d]: Tattha katamo saṇkhāro . . . *&c., giving full text to* dukkhakkhandhassa samudayo hotīti.

[2] K *and* B. *omit this title.*

[3] Akusalavipākā avyākatā. Dh.S. § 556.

[4] S[d] *gives the next four* viññāṇāni *in a separate section.*

[5] S[d] *omits this section.* Dh.S. § 562.

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Yasmiŋ samaye akusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaŋ yaŋ vā pan' ārabbha, tasmiŋ samaye saŋkhārapaccayā viññāṇaŋ, viññāṇapaccayā nāmaŋ, nāmapaccayā chaṭṭhāyatanaŋ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaŋ. Evam[1] etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saŋkhāro?

Yā cetanā sañcetanā sañcetayitattaŋ: ayaŋ vuccati saŋkhāro.

Tattha katamaŋ saŋkhārapaccayā viññāṇaŋ?

Yaŋ cittaŋ mano mānasaŋ . . . pe . . . tajjā manoviññāṇadhātu: idaŋ vuccati saŋkhārapaccayā viññāṇaŋ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākatā?

Yasmiŋ[2] samaye akusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaŋ yaŋ va pan' ārabbha, tasmiŋ samaye saŋkhārapaccayā viññāṇaŋ, viññāṇapaccayā nāmaŋ, nāmapaccayā chaṭṭhāyatanaŋ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaŋ. Evam[3] etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saŋkhāro?

Yā cetanā sañcetanā sañcetayitattaŋ: ayaŋ vuccati saŋkhāro.

Tattha katamaŋ saŋkhārapaccayā viññāṇaŋ?

Yaŋ cittaŋ mano mānasaŋ . . . pe . . . tajjā manoviññāṇadhātu: idaŋ vuccati saŋkhārapaccayā viññāṇaŋ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

AKUSALAVIPĀKA-SAŋKHARĀMŪLAKAN NIṬṬHITAŋ.[4]

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[1] S[d] *omits the following sentences to* tena vuccati evam etassa, *&c.*

[2] Dh.S. § 564.

[3] S[d] *omits remainder of section (down to title).*

[4] K *and* B. *omit this title.*

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Katame[1] dhammā avyākatā?

Yasmiṅ samaye manodhātu uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṅ yaṅ vā pan' ārabbha[2] . . . pe . . . manoviññāṇadhātu[3] uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, somanassasahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṅ yaṅ vā pan' ārabbha . . . pe . . . manoviññāṇadhātu[4] uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, upekhāsahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṅ yaṅ vā pan' ārabbha, tasmiṅ samaye saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṅ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti . . . pe.[5] . . .

Katame dhammā avyākatā?

Yasmiṅ[6] samaye manoviññāṇadhātu uppannā hoti, kiriyā, neva kusalā nākusalā na ca kammavipākā, somanassasahagatā ñāṇasampayuttā . . .[7] somanassasahagatā ñāṇasampayuttā sasaṅkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇasampayuttā . . . upekhāsahagatā ñāṇasampayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇavippayuttā . . . upekhāsahagatā ñāṇavippayuttā sasaṅkhārena, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṅ yaṅ vā pan' ārabbha, tasmiṅ samaye saṅkhārapaccayā viññāṇaṅ, viññāṇapaccayā nāmaṅ, nāmapaccayā chaṭṭhāyatanaṅ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo,

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[1] Kamāvacarakiriyā. Dh.S. § 566.

[2] S^d *first completes this section in the usual way, but with more than usual condensation.*

[3] Dh.S. § 568. [4] Dh.S. § 574.

[5] S^d *adds the usual questions and answers highly condensed.*

[6] Dh.S. § 576.

[7] *Neither* K *nor* S^d *inserts . . . where it stands in the text.*

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bhavapaccayā jāti, jātipaccayā jarāmaraṇaṁ. Evam[1] etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākatā?

Yasmiṁ[2] samaye rūpāvacaraṁ jhānaṁ bhāveti kiriyaṁ neva kusalaṁ nākusalaṁ na ca kammavipākaṁ diṭṭhadhammasukhavihāraṁ, vivicc'eva kāmehi . . . pe . . . paṭhamaṁ jhānaṁ upasampajja viharati paṭhavīkasiṇaṁ, tasmiṁ samaye saṅkhārapaccayā viññāṇaṁ, viññāṇapaccayā nāmaṁ, nāmapaccayā chaṭṭhāyatanaṁ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṁ.[3] Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākatā?

Yasmiṁ[4] samaye rūpāvacaraṁ jhānaṁ bhāveti kiriyaṁ neva kusalaṁ nākusalaṁ na ca kammavipākaṁ diṭṭhadhammasukhavihāraṁ, vitakkavicārānaṁ vūpasamā . . . dutiyaṁ jhānaṁ . . . tatiyaṁ jhānaṁ . . . catutthaṁ jhānaṁ . . . paṭhamaṁ jhānaṁ . . . pañcamaṁ jhānaṁ upasampajja viharati paṭhavīkasiṇaṁ, tasmiṁ samaye saṅkhārapaccayā viññāṇaṁ, viññāṇapaccayā nāmaṁ, nāmapaccayā chaṭṭhāyatanaṁ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṁ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākatā?

Yasmiṁ[5] samaye arūpāvacaraṁ jhānaṁ bhāveti kiriyaṁ neva kusalaṁ nākusalaṁ na ca kammavipākaṁ diṭṭhadhammasukhavihāraṁ, sabbaso . . . pe[6] . . . ākiñcaññāyatanaṁ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagatā sukhassa ca pahānā . . . pe . . . catutthaṁ jhānaṁ upasampajja viharati, tasmiṁ samaye saṅkhārapaccayā viññā-

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[1] S[d]: tena vuccati evam etassa, *&c.* . . . hotīti.

[2] Rūpāvacarakiriyā. Dh.S. § 577.

[3] S[d] . . . pe . . . tena vuccati evam etassa . . . hotīti.

[4] K. *and* B. *omit this section.* *Cf.* Dh.S. § 578.

[5] Arūpāvacarakiriyā. Dh.S. §§ 579-82. B *omits* . . . pe . . .

[6] K. *and* B. *omit* . . . pe . . .

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ṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ.[1] Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

KIRIYĀ-SAṆKHĀRAMŪLAKAṆ NIṬṬHITAṆ.[2]

1(i)[3]

Katame dhammā kusalā?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye avijjāpaccayā[4] saṇkhārā, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo avijjāpaccayā saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati avijjāpaccayā saṇkhāro . . . pe[5] . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

(ii)

Tasmiṇ samaye avijjāpaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ.[6] Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

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[1] S[d]: tena vuccati evam etassa . . . hotīti. S[d] *thereupon rehearses the varied formulæ:* Tasmiṇ samaye saṇkhārapaccayā viññāṇaṇ saṇkhārahetukaṇ . . . saṇkhārasampayuttaṇ . . . viññāṇapaccayā pi saṇkhāro.

[2] K. *omits this line.* B. *has only* Avyākatā-niddeso.

[3] Kāmāvacara-aṭṭha-mahācittāni. *Cf.* Dh.S. §§ 1-159.

[4] K *and* B *have* . . . pe . . . *only to* Tattha katamā . . . vedanā.

[5] *See above* Mātikā i, *pp.* 137 *foll.*

[6] S[d]: . . . pe . . . tena vuccati evam etassa . . . hotīti.

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(iii)

Tasmiṃ samaye avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ.[1] Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

(iv)

Tasmiṃ samaye avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ.[2] Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

2—8.

Katame dhammā kusalā?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṃkhārena . . . somanassasahagataṃ ñāṇavippayuttaṃ . . . somanassasahagataṃ ñāṇavippayuttaṃ sasaṃkhārena . . . upekhāsahagataṃ ñāṇasampayuttaṃ . . . upekhāsahagataṃ ñāṇasampayuttan sasaṃkhārena . . . upekhāsahagataṃ ñāṇavippayuttaṃ . . . upekhāsahagataṃ ñāṇavippayuttaṃ sasaṃkhārena, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā pan' ārabbha, tasmiṃ samaye avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ.[3] Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā kusalā?

Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vivicc'eva

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[1] Sᵈ: . . . pe . . . tena vuccati evam etassa . . . hotīti.
[2] Sᵈ: . . . pe . . . tena vuccati evam etassa . . . hotīti.
[3] Sᵈ: . . . pe . . . tena vuccati evam etassa . . . hotīti.

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kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ, tasmiṇ samaye avijjāpaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ.[1] Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame[2] dhammā kusalā?

Yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vitakkavicarānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ . . . tatiyaṇ jhānaṇ . . . catutthaṇ jhānaṇ . . . paṭhamaṇ jhānaṇ . . . pañcamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ, tasmiṇ samaye avijjāpaccayā saṇkhāro . . . pe[3] . . . jarāmaraṇaṇ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame[4] dhammā kusalā?

Yasmiṇ samaye arūpūpapattiyā maggaṇ bhāveti, sabbaso . . . pe[5] . . . ākiñcaññāyatanaṇ samatikkamma nevasaññā-nāsaññāyatana-saññāsahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmiṇ samaye avijjāpaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā kusalā?

Yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāyā paṭhamāya bhūmiyā pattiyā, vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye avijjāpaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā

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[1] S[d]: . . . pe . . . tena vuccati evam etassa . . . hotīti.
[2] K. *and* B. *omit this section.* [3] S[d] *gives full text.*
[4] S[d] *omits this section.* [5] K. *and* B. *omit* . . . pe . . .

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vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etesaṇ dhammānaṇ samudayo hoti . . . pe . . .[1]

Katame dhammā avyākatā?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ cakkhuviññāṇaṇ uppannaṇ hoti, upekhāsahagataṇ rūpārammaṇaṇ, tasmiṇ samaye kusalamūlapaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo kusalamūlapaccayā saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati kusalamūlapaccayā saṇkhāro . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.[2]

Katame dhammā avyākatā?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ sotaviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ saddārammaṇaṇ . . . ghānaviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ gandhārammaṇaṇ . . . jivhāviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ rasārammaṇaṇ . . . kāyaviññāṇaṇ uppannaṇ hoti sukhasahagataṇ phoṭṭhabbārammaṇaṇ,[3] . . . manodhātu uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṇ yaṇ vā pan'ārabbha[3] . . . pe . . . manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā pan' ārabbha[3] . . . pe . . . manoviññāṇadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye kusalamūlapaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā

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[1] S[d] *adds, in condensed form, the usual catechism.*

[2] B *appends here* Avijjāmūlakakusala-niddeso, *the more fitting place being end of preceding section.*

[3] S[d] *concludes this separately.*

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vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.[1] . . .

Katame dhammā avyākatā?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā ñāṇasampayuttā . . . somanassasahagatā ñāṇasampayuttā sasaṇkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā sasaṇkhārena . . . upekhāsahagatā ñāṇasampayuttā . . . upekhāsahagatā ñāṇasampayuttā sasaṇkhārena . . . upekhāsahagatā ñāṇavippayuttā . . . upekhāsahagatā ñāṇavippayuttā sasaṇkhārena, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye kusalamūlapaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ.[2] Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākatā?

Yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ[3] . . . pe . . . vitakka-vicarānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ . . . tatiyaṇ jhānaṇ . . . catutthaṇ jhānaṇ . . . paṭhamaṇ jhānaṇ . . . pañcamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ, tasmiṇ samaye kusalamūlapaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā

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[1] S^d *gives a fraction of the usual catechism.*

[2] S^d: tena vuccati evam etassa . . . hotīti.

[3] K *and* B *omit these sections;* S^d *deals with them collectively in one separate section.*

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jarāmaraṇaṃ.[1] Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame[2] dhammā avyākatā?

Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso . . . pe . . . ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṃ sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṃ sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati; tasmiṃ samaye kusalamūla-paccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇa-paccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhā-yatanapaccayā phasso, phassapaccayā vedanā, vedanā-paccayā pasādo, pasādapaccayā adhimokkho, adhimokkha-paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākatā?

Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc'eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc'eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññataṃ; tasmiṃ samaye kusalamūlapaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etesaṃ dhammānaṃ samudayo hoti.[3]

KUSALAMŪLA-VIPĀKAMŪLAKAṂ NIṬṬHITAṂ.[4]

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[1] S^{d}: tena vuccati evam etassa, *&c.*

[2] S^{d} *omits this section.* B. *omits* . . . pe . . .

[3] S^{d} *gives the catechism condensed.*

[4] K. *omits this line.* B *has* Kusalamūlakavipāka-niddeso.

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Katame dhammā avyākatā?

Yasmiṇ samaye akusalassa kammassa katattā upacitattā vipākaṇ cakkhuviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ rūpārammaṇaṇ; tasmiṇ samaye akusalamūlapaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo akusalamūlapaccayā saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati akusalamūlapaccayā saṇkhāro . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākatā?

Yasmiṇ samaye akusalassa kammassa katattā upacitattā vipākaṇ sotaviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ saddārammaṇaṇ . . . ghānaviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ gandhārammaṇaṇ . . . jivhāviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ rasārammaṇaṇ . . . kāyaviññāṇaṇ uppannaṇ hoti dukkhasahagataṇ phoṭṭhabbārammaṇaṇ . . . manodhātu[1] uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṇ yaṇ vā pan'ārabbha, tasmiṇ samaye akusalamūlapaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam[2] etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākatā?

Yasmiṇ samaye akusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā pan'ārabbha, tasmiṇ samaye akusalamūlapaccayā saṇkhāro, saṇkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā

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[1] S^d *takes this into a separate section.*

[2] S^d: tena vuccati evam etassa . . . hotīti.

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jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo akusalamūlapaccayā saṇkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati akusalamūlapaccayā saṇkhāro.

Tattha katamaṇ saṇkhārapaccayā viññāṇaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati saṇkhārapaccayā viññāṇaṇ.

Tattha katamaṇ viññāṇapaccayā nāmaṇ?

Vedanākkhandho saññākkhandho saṇkhārakkhandho: idaṇ vuccati viññāṇapaccayā nāmaṇ.

Tattha katamaṇ nāmapaccayā chaṭṭhāyatanaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati nāmapaccayā chaṭṭhāyatanaṇ.

Tattha katamo chaṭṭhāyatanapaccayā phasso?

Yo phasso phusanā samphusanā samphusitattaṇ: ayaṇ vuccati chaṭṭhāyatanapaccayā phasso.

Tattha katamā phassapaccayā vedanā?

Yaṇ cetasikaṇ neva sātaṇ nāsātaṇ cetosamphassajaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassajā adukkhamasukhā vedanā: ayaṇ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā: ayaṇ vuccati vedanāpaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Ṭhapetvā adhimokkhaṇ vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho: ayaṇ vuccati vedanāpaccayā bhavo.

Tattha katamā bhavapaccayā jāti?

Yā tesaṇ dhammānaṇ jāti sañjāti nibbatti abhinibbatti pātubhāvo: ayaṇ vuccati bhavapaccayā jāti.

Tattha katamaṇ jātipaccayā jarāmaraṇaṇ?

Atthi jarā, atthi maraṇaṇ. Tattha katamā jarā? Yā tesaṇ dhammānaṇ jarā jīraṇatā āyuno saṇhāni: ayaṇ vuccati jarā. Tattha katamaṇ maraṇaṇ? Yo tesaṇ dhammānaṇ khayo vayo bhedo paribhedo aniccatā antaradhānaṇ: idaṇ vuccati maraṇaṇ.

Iti ayañ ca jarā idañ ca maraṇaṇ: idaṇ vuccati jātipaccayā jarāmaraṇaṇ.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti: evam etassa kevalassa dukkhakkhandhassa saṇgati hoti, samāgamo hoti, samodhānaṇ hoti, pātubhāvo hoti;

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tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Akusalavipāka-mūlakaŋ niṭṭhitan.[1]

ABHIDHAMMABHĀJANIYAŋ[2] NIṬṬHITAŋ.[3]

PACCAYĀKĀRAVIBHAŋGO SAMATTO CHAṬṬHO.[4]

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[1] K. *omits this title.* [2] K. °bhājanīyaŋ.

[3] S[d] *adds this note:* Kusalākusala-soḷasikā samūlā nesaŋ paccayā nesaŋ vipākā saŋvaḍḍhitā, tehi saŋkhārapaccayā paṭhama-catukka-kusala-avijjā tassa paccayo ekanālo vipākasmiŋ tehi kusalākusala-mūlakā. Vicikicchā dasa viññāṇe abhimokkho na labhati. Ahetuke vā kusale pasādo nūpalabbhati.

[4] S[d]: Paṭiccasamuppādavibhaŋgo niṭṭhito chaṭṭho. K. *and* B. *omit* chaṭṭho. B *has* niṭṭhito *for* samatto.

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VII.

Satipaṭṭhānavibhaṅgo.

Cattāro satipaṭṭhānā : idha bhikkhu ajjhattaṃ kāye kāyānupassī viharati, bahiddhā kāye kāyānupassī viharati, ajjhattabahiddhā kāye kāyānupassī viharati ātāpī[1] sampajāno satimā vineyya loke abhijjhādomanassaṃ ; ajjhattaṃ vedanāsu vedanānupassī viharati, bahiddhā vedanāsu vedanānupassī viharati, ajjhattabahiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ ; ajjhattaṃ citte cittānupassī viharati, bahiddhā citte cittānupassī viharati, ajjhattabahiddhā citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ ; ajjhattaṃ dhammesu dhammānupassī viharati, bahiddhā dhammesu dhammānupassī viharati, ajjhattabahiddhā dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Kathañ ca bhikkhu ajjhattaṃ kāye kāyānupassī viharati ? Idha bhikkhu ajjhattaṃ kāyaṃ uddhaṃ pādatalā adho kesamatthakā[2] tacapariyantaṃ pūraṃ nānappakārassa[3] asucino paccavekkhati : atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahārū[4] aṭṭhī[5] aṭṭhimiñjā[6] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan ti.[7] So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ[8] vavatthāpeti.[9] So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthāpetvā bahiddhā kāye cittaṃ upasaṃharati.

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[1] S[d] : ātāpi *always*.
[2] K : uddhampādatalā adhokesa° *always*.
[3] S[d] : pūraṇṇāna° *always*. K : pūrannāna° *always*.
[4] S[d] : nahāru. B : nhāru. [5] B : aṭṭhi.
[6] K *and* B : °miñjaṃ. [7] B. *omits* ti *always*.
[8] K : svavatthitaṃ *always*.
[9] K : avatthap° *always*. B : vavatthap° *always*.

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Kathañ ca bhikkhu bahiddhā kāye kāyānupassī viharati?

Idha bhikkhu bahiddhā kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: atthi'ssa kāye[1] kesā lomā nakhā dantā taco maṃsaṃ nahārū[2] aṭṭhī[2] aṭṭhimiñjā[2] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan ti. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ[2] vavatthāpeti.[2] So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthāpetvā ajjhattabahiddhā kāye cittaṃ upasaṃharati.

Kathañ ca bhikkhu ajjhattabahiddhā kāye kāyānupassī viharati?

Idha bhikkhu ajjhattabahiddhā kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: atthi kāye[3] kesā lomā nakhā dantā taco maṃsaṃ nahāru aṭṭhī aṭṭhimiñjā vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan ti. Evaṃ bhikkhu ajjhattabahiddhā kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

A n u p a s s ī ti: tattha katamā anupassanā?

Yā paññā pajānanā . . . pe[4] . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati anupassanā. Imāya anupassanāya upeto hoti samupeto upāgato samupāgato[5] uppanno samuppanno samannāgato, tena vuccati anupassīti.

V i h a r a t ī t i: iriyati vattati pāleti yapeti yāpeti carati viharati: tena vuccati viharatīti.

Ā t ā p ī ti: tattha katamaṃ ātappaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaṃ vuccati ātappaṃ. Iminā ātappena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati ātāpī ti.

S a m p a j ā n o ti: tattha katamaṃ sampajaññaṃ?

Yā paññā pajānanā . . . pe[4] . . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati sampajaññaṃ. Iminā sampajaññena upeto hoti samupeto upāgato samupāgato

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[1] S[d]: atthi kāye. [2] *Cf. preceding page.*
[3] *So* K. B: imasmiṃ kāye. [4] *Cf. below p.* 250.
[5] S[d]: upagato samupagato *always.*

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uppanno samuppanno samannāgato, tena vuccati sampajāno ti.

Satimā ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati. Imāya satiyā upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati satimā ti.

Vineyya loke abhijjhādomanassan ti: tattha katamo loko?

Sveva kāyo loko, pañca pi upādānakkhandhā loko: ayaṃ vuccati loko.

Tattha katamā abhijjhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhijjhā.

Tattha katamaṃ domanassaṃ?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā: idaṃ vuccati domanassaṃ.

Iti ayañ ca abhijjhā idañ ca domanassaṃ imamhā loke vinītā honti paṭivinītā santā samitā vūpasantā atthaṃgatā abbhatthaṃgatā[1] appitā vyappitā sositā visositā vyantīkatā, tena vuccati vineyya loke abhijjhādomanassan ti.[2]

Kathañ ca bhikkhu ajjhattaṃ vedanāsu vedanānupassī viharati?

Idha bhikkhu sukhaṃ vedanaṃ vediyamāno:[3] sukhaṃ vedanaṃ vediyāmīti[3] pajānāti, dukkhaṃ vedanaṃ vediyamāno:[3] dukkhaṃ vedanaṃ vediyāmīti pajānāti, adukkhamasukhaṃ vedanaṃ vediyamāno: adukkhamasukhaṃ vedanaṃ vediyāmīti pajānāti, sāmisaṃ vā sukhaṃ vedanaṃ vediyamāno: sāmisaṃ sukhaṃ vedanaṃ vediyāmīti pajānāti, nirāmisaṃ vā sukhaṃ vedanaṃ vediyamāno: nirāmisaṃ sukhaṃ vedanaṃ vediyāmīti pajānāti, sāmisaṃ vā sukhaṃ vedanaṃ vediyamāno: sāmisaṃ dukkhaṃ vedanaṃ vediyāmīti pajānāti, nirāmisaṃ vā dukkhaṃ vedanaṃ vediyamāno: nirāmisaṃ sukhaṃ vedanaṃ vediyāmīti pajānāti, sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno: sāmisaṃ adukkhamasukhaṃ vedanaṃ vedayāmīti pajānāti, nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno: nirāmisaṃ adukkhamasukhaṃ vedanaṃ

[1] *So* K., B. *and* Sᵈ.
[2] B. *adds here* Kāyānupassanā-niddeso.
[3] K *and* B: vedaya° *always.*

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vediyāmīti pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthāpeti.[1] So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthāpetvā ajjhattaṃ vedanāsu cittaṃ upasaṃharati.

Kathañ ca bhikkhu bahiddhā vedanāsu vedanānupassī viharati?

Idha bhikkhu sukhaṃ vedanaṃ vediyamānaṃ: sukhaṃ vedanaṃ vedayāmīti pajānāti, dukkhaṃ vedanaṃ vediyamānaṃ: dukkhaṃ vedanaṃ vediyāmīti pajānāti, adukkhamasukhaṃ vedanaṃ vediyamānaṃ: adukkhamasukhaṃ vedanaṃ vediyāmīti pajānāti, sāmisaṃ vā sukhaṃ vedanaṃ vediyamānaṃ: sāmisaṃ sukhaṃ vedanaṃ vediyāmīti pajānāti, nirāmisaṃ vā sukhaṃ vedanaṃ vediyamānaṃ: nirāmisaṃ sukhaṃ vedanaṃ vediyāmīti pajānāti, sāmisaṃ vā dukkhaṃ vedanaṃ vediyamānaṃ: sāmisaṃ dukkhaṃ vedanaṃ vediyāmīti pajānāti, nirāmisaṃ vā dukkhaṃ vedanaṃ vediyamānaṃ: nirāmisaṃ dukkhaṃ vedanaṃ vediyāmīti pajānāti, sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamānaṃ: sāmisaṃ adukkhamasukhaṃ vedanaṃ vediyāmīti pajānāti, nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamānaṃ: nirāmisaṃ adukkhamasukhaṃ vedanaṃ vediyāmīti pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthāpetvā ajjhattabahiddhā vedanāsu cittaṃ upasaṃharati.

Kathañ ca bhikkhu ajjhattabahiddhā vedanāsu vedanānupassī viharati?

Idha bhikkhu sukhaṃ vedanaṃ: sukhā vedanā ti pajānāti, dukkhaṃ vedanaṃ: dukkhā vedanā ti pajānāti, adukkhamasukhaṃ vedanaṃ: adukkhamasukhā vedanā ti pajānāti, sāmisaṃ sukhaṃ vedanaṃ: sāmisā sukhā vedanā ti pajānāti, nirāmisaṃ sukhaṃ vedanaṃ: nirāmisā sukhā vedanā ti pajānāti, sāmisaṃ dukkhaṃ vedanaṃ: sāmisā dukkhā vedanā ti pajānāti, nirāmisaṃ dukkhaṃ vedanaṃ: nirāmisā dukkhā vedanā ti pajānāti, sāmisaṃ adukkhamasukhaṃ vedanaṃ: sāmisā adukkhamasukhā vedanā ti pajānāti, nirāmisaṃ adukkhamasukhaṃ vedanaṃ: nirāmisā adukkhamasukhā vedanā ti pajānāti. Evaṃ bhikkhu ajjhattabahiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Anupassī ti . . . pe[2] . . . viharatīti . . . pe . . . ātāpī ti . . . pe . . . sampajāno ti . . .

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[1] *Cf. p.* 193, *nn.* 8, 9.

[2] K. *omits these* . . . pe . . . *s.*

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pe . . . satimā ti . . . pe . . . vineyya loke abhijjhādomanassan ti: tattha katamo loko?

Sā yeva[1] vedanā loko, pañca pi upādānakkhandhā loko: ayaṇ vuccati loko.

Tattha katamā abhijjhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṇ vuccati abhijjhā.

Tattha katamaṇ domanassaṇ?

Yaṇ cetasikaṇ asātaṇ cetasikaṇ dukkhaṇ cetosamphassajaṇ asātaṇ dukkhaṇ vedayitaṇ cetosamphassajā asātā dukkhā vedanā: idaṇ vuccati domanassaṇ.

Iti ayañ ca abhijjhā idañ ca domanassaṇ imamhi loke vinītā honti paṭivinītā santā samitā vūpasantā atthaṇgatā abbhatthaṇgatā[2] appitā vyappitā sositā visositā vyantīkatā, tena vuccati vineyya loke abhijjhādomanassan ti.[3]

Kathañ ca bhikkhu ajjhattaṇ citte cittānupassī viharati?

Idha bhikkhu sarāgaṇ vā cittaṇ: sarāgaṇ me cittan ti pajānāti, vītarāgaṇ vā cittaṇ: vītarāgaṇ me cittan ti pajānāti, sadosaṇ vā cittaṇ: sadosaṇ me cittan ti pajānāti, vītadosaṇ vā cittaṇ: vītadosaṇ me cittan ti pajānāti, samohaṇ vā cittaṇ: samohaṇ me cittan ti pajānāti, vītamohaṇ vā cittaṇ: vītamohaṇ me cittan ti pajānāti, saṇkhittaṇ vā cittaṇ: saṇkhittaṇ me cittan ti pajānāti, vikkhittaṇ vā cittaṇ: vikkhittaṇ me cittan ti pajānāti, mahaggataṇ vā cittaṇ: mahaggataṇ me cittan ti pajānāti, amahaggataṇ vā cittaṇ: amahaggataṇ me cittan ti pajānāti; sa-uttaraṇ vā cittaṇ: sa-uttaraṇ me cittan ti pajānāti, anuttaraṇ vā cittaṇ: anuttaraṇ me cittan ti pajānāti, samāhitaṇ vā cittaṇ: samāhitaṇ me cittan ti pajānāti, asamāhitaṇ vā cittaṇ: asamāhitaṇ me cittan ti pajānāti, vimuttaṇ vā cittaṇ: vimuttaṇ me cittan ti pajānāti, avimuttaṇ vā cittaṇ: avimuttaṇ me cittan ti pajānāti. So taṇ nimittaṇ āsevati bhāveti bahulīkaroti svāvatthitaṇ vavatthāpeti. So taṇ nimittaṇ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṇ vavatthāpetvā bahiddhā citte cittaṇ upasaṇharati.

Kathañ ca bhikkhu bahiddhā citte cittānupassī viharati?

Idha bhikkhu sarāgaṇ vā'ssa cittaṇ: sarāgassa cittan ti pajānāti, vītarāgaṇ vā'ssa cittaṇ: vītarāgassa cittan ti pajānāti, sadosaṇ vā'ssa cittaṇ: sadosassa cittan

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[1] B: sā va. [2] S[d]. atthagatā abbhatthagatā.

[3] B. *has here* Vedanānuppassanā-niddeso.

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ti pajānāti, vītadosaṃ vā'ssa cittaṃ: vītadosassa cittan ti pajānāti, samohaṃ vā'ssa cittaṃ: samohassa cittan ti pajānāti, vītamohaṃ vā'ssa cittaṃ: vītamohassa cittan ti pajānāti, saṃkhittaṃ vā'ssa cittaṃ: saṃkhittassa cittan ti pajānāti, vikkhittaṃ vā'ssa cittaṃ: vikkhittassa cittan ti pajānāti, mahaggataṃ vā'ssa cittaṃ: mahaggatassa cittan ti pajānāti, amahaggataṃ vā'ssa cittaṃ: amahaggatassa cittan ti pajānāti, sa-uttaraṃ vā 'ssa cittaṃ: sa-uttarassa cittan ti pajānāti, anuttaraṃ vā 'ssa cittaṃ: anuttarassa cittan ti pajānāti, samāhitaṃ vā'ssa cittaṃ: samāhitassa cittan ti pajānāti, asamāhitaṃ vā'ssa cittaṃ: asamāhitassa cittan ti pajānāti, vimuttaṃ vā'ssa cittaṃ: vimuttassa cittan ti pajānāti, avimuttaṃ vā'ssa cittaṃ: avimuttassa cittan ti pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthāpetvā ajjhattabahiddhā citte cittaṃ upasaṃharati.

Kathañ ca bhikkhu ajjhattabahiddhā citte cittānupassī viharati?

Idha bhikkhu sarāgaṃ vā cittaṃ: sarāgaṃ cittan ti pajānāti, vītarāgaṃ vā cittaṃ: vītarāgaṃ cittan ti pajānāti, sadosaṃ vā cittaṃ: sadosaṃ cittan ti pajānāti, vītadosaṃ vā cittaṃ: vītadosaṃ cittan ti pajānāti, samohaṃ vā cittaṃ: samohaṃ cittan ti pajānāti, vītamohaṃ vā cittaṃ: vītamohaṃ cittan ti pajānāti, saṃkhittaṃ vā cittaṃ: saṃkhittaṃ cittan ti pajānāti, vikkhittaṃ vā cittaṃ: vikkhittaṃ cittan ti pajānāti, mahaggataṃ vā cittaṃ: mahaggataṃ cittan ti pajānāti, amahaggataṃ vā cittaṃ: amahaggataṃ cittan ti pajānāti, sa-uttaraṃ vā cittaṃ: sa-uttaraṃ cittan ti pajānāti, anuttaraṃ vā cittaṃ: anuttaraṃ cittan ti pajānāti, samāhitaṃ vā cittaṃ: samāhitaṃ cittan ti pajānāti, asamāhitaṃ vā cittaṃ: asamāhitaṃ cittan ti pajānāti, vimuttaṃ vā cittaṃ: vimuttaṃ cittan ti pajānāti, avimuttaṃ vā cittaṃ: avimuttaṃ cittan ti pajānāti. Evaṃ bhikkhu ajjhattabahiddhā citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Anupassī ti . . . pe . . . viharatīti . . . pe . . . ātāpī ti . . . pe . . . sampajāno ti . . . pe . . . satimā ti . . . pe . . . vineyya loke abhijjhādomanassan ti: tattha katamo loko?

Taṃ yeva cittaṃ loko, pañca pi upādānakkhandhā loko: ayaṃ vuccati loko.

Tattha katamā abhijjhā?

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Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṇ vuccati abhijjhā.

Tattha katamaṇ domanassaṇ?

Yaṇ cetasikaṇ asātaṇ cetasikaṇ dukkhaṇ cetosamphassajaṇ asātaṇ dukkhaṇ vedayitaṇ cetosamphassajā asātā dukkhā vedanā: idaṇ vuccati domanassaṇ.

Iti ayañ ca abhijjhā idañ ca domanassaṇ imamhi loke vinītā honti paṭivinītā santā samitā vūpasantā atthaṇgatā abbhatthaṇgatā[1] appitā vyappitā sositā visositā vyantīkatā: tena vuccati vineyya loke abhijjhādomanassan ti.[2]

Kathañ ca bhikkhu ajjhattaṇ dhammesu dhammānupassī viharati?

Idha bhikkhu santaṇ vā ajjhattaṇ kāmacchandaṇ: atthi me ajjhattaṇ kāmacchando ti pajānāti, asantaṇ vā ajjhattaṇ kāmacchandaṇ: natthi me ajjhattaṇ kāmacchando ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṇ hoti, tañ ca pajānāti, yathā ca pahīnassa kāmacchandassa āyatiṇ anuppādo hoti, tañ ca pajānāti, santaṇ vā ajjhattaṇ vyāpādaṇ . . . pe . . .[3] santāṇ vā ajjhattaṇ thīnamiddhaṇ . . . pe . . . santaṇ vā ajjhattaṇ uddhaccakukkuccaṇ . . . pe . . . santaṇ vā ajjhattaṇ vicikicchaṇ: atthi me ajjhattaṇ vicikicchā ti pajānāti, asantaṇ vā ajjhattaṇ vicikicchaṇ: natthi me ajjhattaṇ vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti, tañ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṇ hoti, tañ ca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṇ anuppādo hoti, tañ ca pajānāti. Santaṇ vā ajjhattaṇ satisambojjhaṇgaṇ: atthi me ajjhattaṇ satisambojjhaṇgo ti pajānāti, asantaṇ vā ajjhattaṇ satisambojjhaṇgaṇ: natthi me ajjhattaṇ satisambojjhaṇgo ti pajānāti, yathā ca anuppannassa satisambojjhaṇgassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa satisambojjhaṇgassa bhāvanāpāripūrī[4] hoti, tañ ca pajānāti. Santaṇ vā ajjhattaṇ dhammavicayasambojjhaṇgaṇ[5] . . . pe . . . santaṇ vā ajjhattaṇ viriyasambojjhaṇgaṇ . . . pe . . . santaṇ vā ajjhattaṇ pītisam-

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[1] *So* S^d. [2] B. *has here* Cittānupassanā-niddeso.

[3] S^d *and* B. *give each case in full.* K. *omits* . . . pe . .

[4] S^d *and* K: °pāripūrī *always. Cf.* D. II., 303.

[5] S^d *has* . . . pe . . . *for this case only, then contracts without* . . . pe . . .

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bojjhaṅgaṃ . . . pe . . . santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ . . . pe . . . santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ . . . pe . . . santaṃ vā ajjhattaṃ upekhāsambojjhaṅgaṃ: atthi me ajjhattaṃ upekhāsambojjhaṅgo ti pajānāti, asantaṃ vā ajjhattaṃ upekhāsambojjhaṅgaṃ: natthi me ajjhattaṃ upekhāsambojjhaṅgo ti pajānāti, yathā ca anupannassa upekhāsambojjhaṅgassa uppādo hoti, taṅ ca pajānāti, yathā ca uppannassa upekhāsambojjhaṅgassa bhāvanāparipūrī hoti, taṅ ca pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthāpetvā bahiddhā dhammesu cittaṃ upasaṃharati.

Kathañ ca bhikkhu bahiddhā dhammesu dhammānupassī viharati?

Idha bhikkhu santaṃ vā'ssa kāmacchandaṃ: atthi'ssa kāmacchando ti pajānāti, asantaṃ vā'ssa kāmacchandaṃ: natthi'ssa kāmacchando ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti, taṅ ca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti, taṅ ca pajānāti, yathā cā pahīnassa kāmacchandassa āyatiṃ anuppādo hoti, taṅ cā pajānāti. Santaṃ vā'ssa vyāpādan[1] . . . pe . . . santan vā'ssa thīnamiddhaṃ . . . pe . . . santaṃ vā'ssa uddhaccakukkuccaṃ . . . pe . . . santaṃ vā'ssa vicikicchaṃ: atthi'ssa vicikicchā ti pajānāti, asantaṃ vā'ssa vicikicchaṃ: natthi 'ssa vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti, taṅ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti, taṅ ca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti, taṅ ca pajānāti. Santaṃ vā'ssa satisambojjhaṅgaṃ: atthi'ssa satisambojjhaṅgo ti pajānāti, asantaṃ vā'ssa satisambojjhaṅgaṃ: natthi'ssa satisambojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti, taṅ ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripūrī hoti, taṅ ca pajānāti, santaṃ vā'ssa dhammavicaya-sambojjhaṅgaṃ . . . pe . . . santaṃ vā 'ssa viriya-sambojjhaṅgaṃ . . . pe . . . santaṃ vā'ssa pītisambojjhaṅgaṃ . . . pe . . .[2] santaṃ vā'ssa passaddhisambojjhaṅgaṃ, santaṃ vā'ssa samādhisambojjhaṅgaṃ, santaṃ vā'ssa upekhāsambojjhaṅgaṃ: atthi'ssa upekhāsambojjhaṅgo ti pajānāti, asantaṃ vā'ssa upekhāsamboj-

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[1] S^d *gives each case in full.* K. *omits* . . . pe . . .

[2] S^d *has* . . . pe . . . *down to* santaṃ vā'ssa upekhā°.

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jhaṇgaṇ: natthi'ssa upekhāsambojjhaṇgo ti pajānāti, yathā ca anuppannassa upekhāsambojjhaṇgassa uppādo hoti, taṅ ca pajānāti, yathā ca uppannassa upekhāsambojjhaṇgassa bhāvanāpāripūrī hoti, taṅ ca pajānāti. So taṇ nimittaṇ āsevati bhāveti bahulīkaroti svāvatthitaṇ vavatthāpeti. So taṇ nimittaṇ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṇ vavatthāpetvā ajjhattabahiddhā dhammesu cittaṇ upasaṇharati.

Kathaṅ ca bhikkhu ajjhattabahiddhā dhammesu dhammānupassī viharati?

Idha bhikkhu santaṇ vā kāmacchandaṇ: atthi kāmacchando ti pajānāti, asantaṇ vā kāmacchandaṇ: natthi kāmacchando ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti taṅ ca pajānāti, yathā ca anuppannassa kāmacchandassa pahānaṇ hoti, taṅ ca pajānāti, yathā ca pahīnassa kāmacchandassa āyatiṇ anuppādo hoti, taṅ ca pajānāti. Santaṇ vā vyāpādaṇ . . . pe . . .[1] santaṇ vā thīnamiddhaṇ . . . pe . . . santaṇ vā uddhaccakukkuccaṇ . . . pe . . . santaṇ vā vicikicchaṇ: atthi vicikicchā ti pajānāti, asantaṇ vā vicikicchaṇ: natthi vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti, taṅ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṇ hoti, taṅ ca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṇ anuppādo hoti taṅ ca pajānāti. Santaṇ vā satisambojjhaṇgaṇ: atthi satisambojjhaṇgo ti pajānāti, asantaṇ vā satisambojjhaṇgaṇ: natthi satisambojjhaṇgo ti pajānāti, yathā ca anuppannassa satisambojjhaṇgassa uppādo hoti, taṅ ca pajānāti, yathā ca uppannassa satisambojjhaṇgassa bhāvanāpāripūrī hoti, taṅ ca pajānāti, santaṇ vā dhammavicayasambojjhaṇgaṇ,[2] santaṇ vā viriyasambojjhaṇgaṇ, santaṇ vā pītisambojjhaṇgaṇ, santaṇ vā passaddhisambojjhaṇgaṇ, santaṇ vā samādhisambojjhaṇgaṇ . . . pe . . .[3] santaṇ vā upekhāsambojjhaṇgaṇ: atthi upekhāsambojjhaṇgo ti pajānāti, asantaṇ vā upekhāsambojjhaṇgaṇ: natthi upekhāsambojjhaṇgo ti pajānāti yathā ca anuppannassa upekhāsambojjhangassa uppādo hoti, taṅ ca pajānāti yathā ca uppannassa upekhāsambojjhaṇgassa bhāvanāpāripūrī hoti, taṅ ca pajānāti. Evaṇ bhikkhu ajjhattabahiddhā dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṇ.

A n u p a s s ī ti: tattha katamā anupassanā?

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[1] S[d] *gives each following case in condensed form.*

[2] B. *gives* . . pe . . . *at each excision.* [3] *So* S[d].

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Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati anupassanā. Imāya anupassanāya upeto hoti samupeto upāgato samupāgato uppanno samuppanno sammannāgato, tena vuccati anupassī ti.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati: tena vuccati viharatīti.

Ātāpī ti: tattha katamaṃ ātappaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaṃ vuccati ātappaṃ. Iminā ātappena upeto hoti . . . pe . . . samannāgato, tena vuccati ātāpī ti.

Sampajāno ti; tattha katamaṃ sampajaññaṃ?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati sampajaññaṃ. Iminā sampajaññena upeto hoti . . . pe . . . samannāgato, tena vuccati sampajāno ti.

Satimā ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati. Imāya satiyā upeto hoti . . . pe . . . samannāgato, tena vuccati satimā ti.

Vineyya loke abhijjhādomanassan ti: tattha katamo loko?

Te va dhammā loko, pañca pi upādānakkhandhā loko: ayaṃ vuccati loko.

Tattha katamā abhijjhā?

Yo rago sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhijjhā.

Tattha katamaṃ domanassaṃ?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā: idaṃ vuccati domanassaṃ.

Iti ayañ ca abhijjhā idañ ca domanassaṃ imamhi loke vinītā honti paṭivinītā santā samitā vūpasantā atthaṃgatā abbhatthaṃgatā[1] appitā vyappitā sositā visositā vyantīkatā, tena vuccati vineyya loko abhijjhādomanassan ti.

SUTTANTABHĀJANIYAṂ.[2]

Cattāro satipaṭṭhānā: idha bhikkhu kāye kāyānupassī viharati, vedanāsu vedanānupassī viharati, citte cittānupassī viharati, dhammesu dhammānupassī viharati.

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[1] *So* Sd. [2] K: °bhājanīyaṃ.

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Kathañ ca bhikkhu kāye kāyānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ kāye kāyānupassī,[1] yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathañ ca bhikkhu vedanāsu vedanānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ vedanāsu vedanānupassī,[1] yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathañ ca bhikkhu citte cittānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ citte cittānupassī,[1] yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathañ ca bhikkhu dhammesu dhammānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc 'eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ dhamme dhammānupassī,[1] yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Cattāro satipaṭṭhānā: idha bhikkhu kāye kāyānupassī viharati, vedanāsu vedanānupassī viharati, citte cittānupassī viharati, dhammesu dhammānupassī viharati.

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[1] S^d^ *has* viharati.

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Kathañ ca bhikkhu kāye kāyānupassī viharati?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ suññataṇ kāye kāyānupassī,[1] yā tasmiṇ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: idaṇ vuccati satipaṭṭhānaṇ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathañ ca bhikkhu vedanāsu vedanānupassī viharati?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhinnaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ suññataṇ vedanāsu vedanānupassī, yā tasmiṇ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: idaṇ vuccati satipaṭṭhānaṇ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathañ ca bhikkhu citte cittānupassī viharati?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vivicc' 'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhinnaṇ suññataṇ citte cittānupassī, yā tasmiṇ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: idaṇ vuccati satipaṭṭhānaṇ. Avasesā dhammā satipaṭṭhānasampayuttā.

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[1] S^d *omits* viharati *here and below.*

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Kathañ ca bhikkhu dhammesu dhammānupassi viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ; tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññataṃ dhammesu dhammānupassī, yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Tattha katamaṃ satipaṭṭhānaṃ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhiññaṃ suññataṃ dhammesu dhammānupassī; yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Abhidhammabhājaniyaṃ.[1]

Cattāro satipaṭṭhānā: idha bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedanāsu[2] vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

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[1] K: °bhājanīyaṃ. S^d *adds* niṭṭhitaṃ.

[2] S^d: vedanāsu citte dhammesu dhammānupassī.

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Catunnaṇ satipaṭṭhānānaṇ kati kusalā kati akusalā kati avyākatā . . . pe . . . kati saraṇā kati araṇā?

Siyā kusalā siyā avyākatā. Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Siyā vipākā siyā vipākadhammadhammā; anupādiṇṇa-anupādāniyā; asaṇkiliṭṭha-asaṇkilesikā. Siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā. Neva dassanena na bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbahetukā. Siyā apacayagāmino siyā neva ācayagāmino na apacayagāmino. Siyā sekhā siyā asekhā. Appamāṇā, appamāṇārammaṇā, paṇītā. Siyā sammattaniyatā siyā aniyatā. Maggārammaṇā, siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggahetukā ti pi maggādhipatino ti pi. Siyā uppannā siyā anuppannā siyā uppādino; siyā atītā siyā anāgatā siyā paccuppannā; na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā; bahiddhārammaṇā, anidassana-appaṭighā. Na hetū,[1] sahetukā, hetusampayuttā, na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū, na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū, na hetū-sahetukā. Sappaccayā, saṇkhatā. Anidassanā; appaṭighā; arūpā; lokuttarā; kenaci viññeyyā, kenaci na viññeyyā. No āsavā, anāsavā, āsavavippayuttā, na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi, na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi, āsavavippayutta-anāsavā. No saṇyojanā . . . pe . . . no ganthā . . . pe . . . no oghā . . . pe . . . no yogā . . . pe . . . no nīvaraṇā . . . pe . . . no parāmāsā . . . pe . . . Sārammaṇā, no cittā, cetasikā, cittasampayuttā, cittasaṇsaṭṭhā, cittasamuṭṭhānā, cittasahabhuno, cittānuparivattino, cittasaṇsaṭṭha-samuṭṭhānā, cittasaṇsaṭṭha-samuṭṭhānā-sahabhuno, cittasaṇsaṭṭha-samuṭṭhānānuparivattino. Bāhirā, no upādā, anupādiṇṇā.[2] No upādānā[3] . . . no kilesā . . . . Na dassanena pahātabbā, na bhāvanāya pahātabbā; na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā. Siyā savitakkā siyā avitakkā; siyā savicārā siyā avicārā. Siyā sappītikā siyā

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[1] S^{d}: hetu *always*.
[2] S^{d}: bāhirāṇopādā anupādiṇṇā.
[3] S^{d}: no'pādānā. K: nupādānā.

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appītikā; siyā pītisahagatā siyā na pītisahagatā, siyā sukhasahagatā siyā na sukhasahagatā, siyā upekhāsahagatā siyā na upekhāsahagatā. Na kāmāvacarā, na rūpāvacarā, nā arūpāvacarā,[1] apariyāpannā. Siyā niyyānikā siyā aniyyānikā; siyā niyatā siyā aniyatā; anuttarā; araṇā ti.

PAÑHĀPUCCHAKAṂ[2]
SATIPAṬṬHĀNAVIBHAṄGO SAMATTO SATTAMO.[3]

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[1] S^d *omits* na arūpāvacarā.
[2] K *and* S^d *omit.*
[3] S^d *and* B *substitute* niṭṭhito *for* samatto. K. *and* B. *omit* sattamo.

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VIII.

Sammappadhānavibhaṇgo.

Cattāro sammappadhānā: idha bhikkhu anuppannānaṇ pāpakānaṇ akusalānaṇ dhammānaṇ anuppādāya chandaṇ janeti vāyamati viriyaṇ ārabhati cittaṇ paggaṇhāti padahati, uppannānaṇ pāpakānaṇ akusalānaṇ dhammānaṇ pahānāya chandaṇ janeti vāyamati viriyaṇ ārabhati cittaṇ paggaṇhāti padahati, anuppannānaṇ kusalānaṇ dhammānaṇ uppādāya chandaṇ janeti vāyamati viriyaṇ ārabhati cittaṇ paggaṇhāti padahati, uppannānaṇ kusalānaṇ dhammānaṇ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṇ janeti vāyamati viriyaṇ ārabhati cittaṇ paggaṇhāti padahati.

Kathañ ca bhikkhu anuppannānaṇ pāpakānaṇ akusalānaṇ dhammānaṇ anuppādāya chandaṇ janeti vāyamati viriyaṇ ārabhati cittaṇ paggaṇhāti padahati?

Tattha katame anuppannā pāpakā akusalā dhammā?

Tīṇi akusalamūlāni: lobho doso moho, tad-ekaṭṭhā ca kilesā, taṇ-sampayutto vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho, taṇ-samuṭṭhānaṇ kāyakammaṇ vacīkammaṇ manokammaṇ: ime vuccanti anuppannā pāpakā akusalā dhammā.

Iti imesaṇ anuppannānaṇ pāpakānaṇ akusalānaṇ dhammānaṇ anuppādāya chandaṇ janeti vāyamati viriyaṇ ārabhati cittaṇ paggaṇhāti padahati.

Chandaṇ janetīti: tattha katamo chando?

Yo chando chandīkatā kattukamyatā kusalo dhammachando: ayaṇ vuccati chando. Imaṇ chandaṇ janeti sañjaneti uṭṭhāpeti samuṭṭhāpeti nibbatteti abhinibbatteti, tena vuccati chandaṇ janetīti.

Vāyamatīti; tattha katamo vāyāmo?

Yo cetasiko viriyārambho . . . pe[1] . . . sammāvāyāmo,

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[1] Dh. S. § 22.

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ayaŋ vuccati vāyāmo. Iminā vāyāmena upeto hoti samupeto upāgato samupāgato,[1] uppanno samuppanno samannāgato, tena vuccati vāyamatīti.

Viriyaŋ ārabhatīti: tattha katamaŋ viriyaŋ?

Yo cetasiko viriyārambho . . . pe[2] . . . sammāvāyāmo: idaŋ vuccati viriyaŋ. Imaŋ viriyaŋ ārabhati samārabhati āsevati bhāveti bahulīkaroti, tena vuccati viriyaŋ ārabhatīti.

Cittaŋ paggaṇhātīti: tattha katamaŋ cittaŋ?

Yaŋ cittaŋ mano mānasaŋ . . . pe . . . tajjā manoviññāṇadhātu: idaŋ vuccati cittaŋ. Imaŋ cittaŋ paggaṇhāti sampaggaṇhāti upatthambheti paccupatthambheti, tena vuccati cittaŋ paggaṇhātīti.

Padahatīti: tattha katamaŋ padhānaŋ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaŋ vuccati padhānaŋ. Iminā padhānena upeto hoti . . . pe . . . samannāgato, tena vuccati padahatīti.

Kathañ ca bhikkhu uppannānaŋ pāpakānaŋ akusalānaŋ dhammānaŋ chandaŋ janeti vāyamati viriyaŋ ārabhati cittaŋ paggaṇhāti padahati?

Tattha katame uppannā pāpakā akusalā dhammā?

Tīṇi akusalamūlāni: lobho doso moho tad-ekaṭṭhā ca kilesā, taŋ-sampayutto vedanākkhandho saññākkhandho saŋkhārakkhandho viññāṇakkhandho, taŋ-samuṭṭhānaŋ kāyakammaŋ vacīkammaŋ manokammaŋ: ime vuccanti uppannā pāpakā akusalā dhammā.

Iti imesaŋ uppannānaŋ pāpakānaŋ akusalānaŋ dhammānaŋ pahānāya chandaŋ janeti vāyamati viriyaŋ ārabhati cittaŋ paggaṇhāti padahati.

Chandaŋ janetīti[3] . . . pe . . . vāyamatīti . . . pe . . . viriyaŋ ārabhatīti . . . pe . . . cittaŋ paggaṇhātīti . . . pe . . . padahatīti: tattha katamaŋ padhānaŋ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaŋ vuccati padhānaŋ. Iminā padhānena upeto hoti . . . pe . . . samannāgato, tena vuccati padahatīti.

Kathañ ca bhikkhu anuppannānaŋ kusalānaŋ dhammānaŋ uppādāya chandaŋ janeti vāyamati viriyaŋ ārabhati cittaŋ paggaṇhāti padahati?

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[1] S[d]: upagato samupagato *always.*

[2] Dh. S. § 13. B: vīriya° *always.*

[3] K. *and* B. *repeat the commentary with excisions.*

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Tattha katame anuppannā kusalā dhammā?

Tīṇi kusalamūlāni: alobho adoso amoho, taṅ-sampayutto vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho, taṅ-samuṭṭhānaṅ kāyakammaṅ vacīkammaṅ manokammaṅ: ime vuccanti anuppannā kusalā dhammā. Iti imesaṅ anuppannānaṅ kusalānaṅ dhammānaṅ uppādāya chandaṅ janeti vāyamati viriyaṅ ārabhati cittaṅ paggaṇhāti padahati.

Chandaṅ janetīti . . . vāyamatīti . . . viriyaṅ ārabhatīti . . cittaṅ paggaṇhātīti . . . padahatīti: tattha katamaṅ padhānaṅ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaṅ vuccati padhānaṅ. Iminā padhānena upeto hoti . . . . . samannāgato, tena vuccati padahatīti.

Kathañ ca bhikkhu uppannānaṅ kusalānaṅ dhammānaṅ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṅ janeti vāyamati viriyaṅ ārabhati cittaṅ paggaṇhāti padahati?

Tattha katame uppannā kusalā dhammā?

Tīṇi kusalamūlāni: alobho adoso amoho, taṅ-sampayutto vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho, taṅ-samuṭṭhānaṅ kāyakammaṅ vacīkammaṅ manokammaṅ: ime vuccanti uppannā kusalā dhammā. Iti imesaṅ uppannānaṅ kusalānaṅ dhammānaṅ ṭhitiyā asammosāya bhiyyo-bhāvāya vepullāya bhāvanāya pāripūriyā chandaṅ janeti vāyamati viriyaṅ ārabhati cittaṅ paggaṇhāti padahati.

Ṭhitiyā ti: yā ṭhiti so asammoso; yo asammoso so bhiyyobhāvo; yo bhiyyobhāvo taṅ vepullaṅ; yaṅ vepullaṅ sā bhāvanā; yā bhāvanā sā pāripūrī.[1]

Chandaṅ . . . janetīti . . . vāyamatīti . . . viriyaṅ ārabhatīti . . . cittaṅ paggaṇhātīti . . . padahatīti: tattha katamaṅ padhānaṅ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaṅ vuccati padhānaṅ. Iminā padhānena upeto hoti . . . pe . . . samannāgato, tena vuccati padahatīti.

SUTTANTABHĀJANIYAṄ.[2]

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[1] S^{d}: Yā ṭhiti so asammoso bhīyyobhāvo, taṅ-vephullaṅ, yaṅ vephullaṅ sā bhāvanāya pāripūri. *Cf.* p. 213.

[2] K °bhājanīyaṅ. S^{d} *adds* niṭṭhitaṅ.

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Cattāro sammappadhānā: idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati,[1] uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Kathañ ca bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti: tattha katamo chando?

Yo chando chandīkatā kattukamyatā kusalo dhammacchando: ayaṃ vuccati chando. Imaṃ chandaṃ janeti sañjaneti uṭṭhāpeti samuṭṭhāpeti nibbatteti abhinibbatteti,[2] tena vuccati chandaṃ janetīti.

Vāyamatīti: tattha katamo vāyāmo?

Yo cetasiko viriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhi[3] thāmo dhiti[4] asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho viriyaṃ viriyindriyaṃ viriyabalaṃ sammāvayāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati vāyāmo. Iminā vāyāmena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati vāyamatīti.

Viriyaṃ ārabhatīti: tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ:

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[1] S[d] *breaks off here down to* Kathañ ca. [2] S[d] *omits.*
[3] K *and* B: ussoḷhī. *Cf.* M. i., 103; Dh. S. § 289.
[4] B: ṭhiti.

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idaṃ vuccati viriyaṃ. Imaṃ viriyaṃ ārabhati samārabhati āsevati bhāveti bahulīkaroti, tena vuccati viriyaṃ ārabhatīti.

Cittaṃ paggaṇhātīti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati cittaṃ. Imaṃ cittaṃ paggaṇhāti sampaggaṇhāti upatthambheti paccupatthambheti, tena vuccati cittaṃ paggaṇhātīti.

Padahatīti: tattha katamaṃ sammappadhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.

Kathañ ca bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti . . . vāyamatīti . . . viriyaṃ ārabhatīti . . . cittaṃ paggaṇhātīti . . . padahatīti: tattha katamaṃ sammappadhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.

Kathañ ca bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

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Chandaṃ janetīti . . . vāyamatīti . . . viriyaṃ ārabhatīti . . . cittaṃ paggaṇhatīti . . . padahatīti; tattha katamaṃ sammappadhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.

Kathañ ca bhikkhu uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Ṭhitiyā ti: yā ṭhiti so[1] asammoso; yo asammoso so bhiyyobhāvo; yo bhiyyobhāvo taṃ vepullaṃ; yaṃ vepullaṃ sā bhāvanā; yā bhāvanā sā pāripūrī.

Chandaṃ janetīti: tattha katamo chando?

Yo chando chandīkatā kattukamyatā kusalo dhammacchando: ayaṃ vuccati chando. Imaṃ chandaṃ janeti sañjaneti uṭṭhāpeti samuṭṭhāpeti nibbatteti abhinibbatteti, tena vuccati chandaṃ janetīti.

Vāyamatīti: tattha katamo vāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ[2] vuccati vāyāmo. Iminā vāyāmena upeto hoti . . . pe . . .[3] samannāgato, tena vuccati vāyamatīti.

Viriyaṃ ārabhatīti: tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati viriyaṃ. Imaṃ viriyaṃ ārabhati samārabhati

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[1] S^{d}: yā asammosā; ya (*sic*) asammoso so bhīyobhāvo . . . yaṃ vepullaṃ sā bhāvanā sā pāripūri.

[2] K.: idaṃ. [3] S^{d} *gives full text.*

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āsevati bhāveti bahulīkaroti, tena vuccati viriyaṇ ārabhatīti.

Cittaṇ paggaṇhatīti: tattha katamaṇ cittaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: ayaṇ vuccati cittaṇ. Imaṇ cittaṇ paggaṇhāti sampaggaṇhāti upatthambheti paccupatthambheti, tena vuccati cittaṇ paggaṇhātīti.

Padahatīti; tattha katamaṇ sammappadhānaṇ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: idaṇ vuccati sammappadhānaṇ. Avasesā dhammā sammappadhānasampayuttā.

Tattha katamaṇ sammappadhānaṇ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, yo tasmiṇ samaye cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: idaṇ vuccati sammappadhānaṇ. Avasesā dhammā sammappadhānasampayuttā.[1]

Abhidhammabhājaniyaṇ.[2]

Cattāro sammappadhānā: idha bhikkhu anuppannānaṇ pāpakānaṇ akusalānaṇ dhammānaṇ anuppādāya chandaṇ janeti vāyamati viriyaṇ ārabhati cittaṇ paggaṇhāti padahati, uppannānaṇ pāpakānaṇ akusalānaṇ dhammānaṇ pahānāya chandaṇ janeti vāyamati viriyaṇ ārabhati cittaṇ paggaṇhāti padahati, anuppannānaṇ kusalānaṇ dhammānaṇ uppādāya chandaṇ janeti vāyamati viriyaṇ ārabhati cittaṇ paggaṇhāti padahati, uppannānaṇ kusalānaṇ dhammānaṇ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṇ janeti vāyamati viriyaṇ ārabhati cittaṇ paggaṇhāti padahati.

Catunnaṇ sammappadhānānaṇ kati kusalā kati akusalā kati avyākatā . . . pe . . . kati saraṇā kati araṇā?

Kusalā yeva. Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Vipākadham-

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[1] S^{d}: . . . pe . . .

[2] K: °bhājanīyaṇ. S^{d} *adds* niṭṭhitaṇ.

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madhammā ; anupādiṇṇa - anupādāniyā ; asaṇkiliṭṭha - asaṇkilesikā. Siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā. Neva dassanena na bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbahetukā. Apacayagāmino ; sekhā. Appamāṇā; appamāṇārammaṇā ; paṇītā ; sammattaniyatā. Na maggārammaṇā ; maggahetukā ; siyā maggādhipatino siyā na vattabbā maggādhipatino. Siyā uppannā siyā anuppannā, na vattabbā uppādino ti. Siyā atītā siyā anāgatā siyā paccuppannā ; na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhattā siyā bahiddhā siyā ajjhattābahiddhā ; bahiddhārammaṇā ; anidassana-appaṭighā. Na hetū, sahetukā, hetusampayuttā ; na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū ; na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū ; na hetū sahetukā. Sappaccayā ; saṇkhatā ; anidassanā ; appaṭighā ; arūpā ; lokuttarā ; kenaci viññeyyā, kenaci na viññeyyā. No āsavā, anāsavā, āsavavippayuttā, na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ; na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi ; āsavavippayutta-anāsavā. No saṇyojanā . . . pe . . . no ganthā . . . no oghā . . . no yogā . . . no nīvaraṇā . . . no parāmāsā . . . Sārammaṇā. No cittā ; cetasikā ; cittasampayuttā ; cittasaṇsaṭṭhā ; cittasamuṭṭhānā ; cittasahabhuno ; cittānuparivattino ; cittasaṇsaṭṭhasamuṭṭhānā ; cittasaṇsaṭṭha-samuṭṭhāna-sahabhuno ; cittasaṇsaṭṭha-samuṭṭhānānuparivattino. Bāhirā ; no upādā ; anupādiṇṇā. No upādānā ;[1] no kilesā. Na dassanena pahātabbā, na bhāvanāya pahātabbā ; na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā. Siyā savitakkā siyā avitakkā ; siyā savicārā siyā avicārā. Siyā sappītikā, siyā appītikā ; siyā pītisahagatā siyā na pītisahagatā ; siyā sukhasahagatā, siyā na sukhasahagatā ; siyā upekhāsahagatā, siya na upekhāsahagatā. Na kāmāvacarā, na rūpāvacarā, na arūpāvacarā ; apariyāpannā. Niyyanikā ; niyatā ; anuttarā ; araṇā ti.

PAÑHĀPUCCHAKAṆ.

SAMMAPPADHĀNAVIBHAṆGO SAMATTO AṬṬHAMO.[2]

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[1] K : nupādānā.

[2] K. *omits* aṭṭhamo. S[d] *and* B. *have* niṭṭhito *for* samatto.

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IX.

Iddhipādavibhaṅgo.

Cattāro iddhipādā: idha bhikkhu chanda-samādhi-padhānasaṅkhārasamannāgataṅ iddhipādaṅ bhāveti, viriya-samādhi - padhānasaṅkhārasamannāgataṅ[1] iddhipādaṅ bhāveti, citta-samādhi-padhānasaṅkhārasamannāgataṅ iddhipādaṅ bhāveti, vīmaṅsā-samādhi-padhāna-saṅkhārasamannāgataṅ[2] iddhipādaṅ bhāveti.

Kathañ ca bhikkhu chanda-samādhi-padhāna-saṅkhārasamannāgataṅ iddhipādaṅ bhāveti?

Chandañ ce bhikkhu adhipatiṅ karitvā labhati samādhiṅ labhati cittassa ekaggataṅ: ayaṅ vuccati chandasamādhi. So anuppannānaṅ[3] pāpakānaṅ akusalānaṅ dhammānaṅ anuppādāya chandaṅ janeti vāyamati viriyaṅ ārabhati cittaṅ paggaṇhāti padahati, uppannānaṅ pāpakānaṅ akusalānaṅ dhammānaṅ pahānāya chandaṅ janeti vāyamati viriyaṅ ārabhati cittaṅ paggaṇhāti padahati, anuppannānaṅ kusalānaṅ dhammānaṅ uppādāya chandaṅ janeti vāyamati viriyaṅ ārabhati cittaṅ paggaṇhāti padahati, uppannānaṅ kusalānaṅ dhammānaṅ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṅ janeti vāyamati viriyaṅ ārabhati cittaṅ paggaṇhāti padahati: ime vuccanti padhānasaṅkhārā.

Iti ayañ ca chandasamādhi ime ca padhānasaṅkhārā, tad-ekajjhaṅ abhisaṅyūhitvā abhisaṅkhipitvā chanda-samādhi-padhāna-saṅkhāro tveva[4] saṅkhyaṅ gacchati.

Tattha katamo chando?

Yo chando chandīkatā kattukamyatā kusalo dhammacchando: ayaṅ vuccati chando.

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[1] B. *has* vīriya° *always.*

[2] B. *has* vimaṅsā *always.*

[3] S^d *has* . . . pe . . . *down to* uppannānaṅ kusalānaṅ, *&c.*

[4] S^d: te va.

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Tattha katamo samādhi?

Yā cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaŋ samādhibalaŋ[1] sammāsamādhi: ayaŋ vuccati samādhi.

Tattha katamo padhānasaŋkhāro?

Yo cetasiko viriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhi[2] thāmo dhiti[3] asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho viriyaŋ viriyindriyaŋ viriyabalaŋ[4] sammāvāyāmo: ayaŋ vuccati padhānasaŋkhāro.

Iti iminā ca chandena iminā ca samādhinā iminā ca padhānasaŋkhārena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati chanda-samādhi-padhānasaŋkhārasamannāgato ti.

Iddhīti: yā tesaŋ dhammānaŋ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā[5] sacchikiriyā upasampadā.

Idhipādo ti: tathābhūtassa vedanākkhandho sāññākkhandho saŋkhārakkhandho viññāṇakkhandho.

Idhipādaŋ bhāvetīti:[6] te dhamme āsevati bhāveti bahulīkaroti, tena vuccati iddhipādaŋ bhāvetīti.

Kathañ ca bhikkhu viriya-samādhi-padhānasaŋkhārasamannāgataŋ iddhipādaŋ bhāveti?

Viriyañ ce bhikkhu adhipatiŋ karitvā labhati samādhiŋ labhati cittassa ekaggataŋ: ayaŋ vuccati viriya-samādhi. So anuppannānaŋ . . . pe[7] . . . uppannānaŋ kusalānaŋ dhammānaŋ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaŋ janeti vāyamati viriyaŋ ārabhati cittaŋ paggaṇhāti padahati: ime vuccanti padhānasaŋkhārā.

Iti ayañ ca viriyasamādhi ime ca padhāna-saŋkhārā tad-ekajjhaŋ abhisaŋyūhitvā abhisaŋkhipitvā viriya-samādhipadhāna-saŋkhāro tveva saŋkhyaŋ gacchati.

Tattha katamaŋ viriyaŋ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaŋ vuccati viriyaŋ.

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[1] S^d *has* . . . pe . . . *from* saṇṭhiti *inclusive.* Dh. S. §§ 11, 15, 24, 54, 57.

[2] K *and* B: ussoḷhī. *Cf.* p. 211. [3] B: ṭhiti.

[4] S^d *has* . . . pe . . . *from* °ārambho.

[5] S^d: phassanā *always.* *Cf.* p. 257.

[6] S^d: °pādam bhāvetīti. [7] K. *and* B. *give text in full.*

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Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe[1] . . . sammāsamādhi: ayaṇ vuccati samādhi.

Tattha katamo padhānasaṇkhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: ayaṇ vuccati padhānasaṇkhāro.

Iti iminā ca viriyena iminā ca padhānasaṇkhārena upeto hoti . . . pe . . . samannāgato, tena vuccati viriya-samādhi-padhānasaṇkhārasamannāgato ti.

Iddhīti: yā tesaṇ dhammānaṇ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Iddhipādo ti: tathābhūtassa vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho.

Iddhipādaṇ bhāvetīti: te dhamme āsevati bhāveti bahulīkaroti, tena vuccati iddhipādaṇ bhāvetīti.

Kathañ ca bhikkhu citta-samādhi-padhānasaṇkhāra-samannāgataṇ iddhipādaṇ bhāveti?

Cittañ ce bhikkhu adhipatiṇ karitvā labhati samādhiṇ labhati cittassa ekaggataṇ: ayaṇ vuccati cittasamādhi. So anuppannānaṇ . . . pe[1] . . . uppannānaṇ kusalānaṇ dhammānaṇ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṇ janeti vāyamati viriyaṇ ārabhati cittaṇ paggaṇhāti padahati: ime vuccanti padhānasaṇkhārā.

Iti ayañ ca cittasamādhi ime ca padhānasaṇkhārā tadekajjhaṇ abhisaṇyūhitvā abhisaṇkhipitvā citta-samādhi-padhānasaṇkhāro[2] tveva[3] saṇkhyaṇ gacchati.

Tattha katamaṇ cittaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati cittaṇ.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi: ayaṇ vuccati samādhi.

Tattha katamo padhānasaṇkhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: ayaṇ vuccati padhānasaṇkhāro.

Iti iminā ca cittena iminā ca samādhinā iminā ca pa-

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[1] K *and* B. *give full text.* *See* p. 217.

[2] S[d]: °khārā.

[3] S[d] tve *only.*

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dhānasaṇkhārena upeto hoti . . . pe . . . samannāgato, tena vuccati citta-samādhi-padhānasaṇkhārasamannāgato ti.

Iddhīti; yā tesaṇ dhammānaṇ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusana sacchikiriyā upasampadā.

Iddhipādo ti: tathābhūtassa vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho.

Iddhipādaṇ bhāvetīti: te dhamme āsevati bhāveti bahulīkaroti, tena vuccati iddhipādaṇ bhāvetīti.

Kathañ ca bhikkhu vīmamsā-samādhi-padhānasaṇkhārasamannāgataṇ iddhipādaṇ bhāveti?

Vīmaṇsañ ce bhikkhu adhipatiṇ karitvā labhati samādhiṇ labhati cittassa ekaggataṇ: ayaṇ vuccati vīmaṇsāsamādhi. So anuppannānaṇ . . . pe[1] . . . uppannānaṇ kusalānaṇ dhammānaṇ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṇ janeti vāyamati viriyaṇ ārabhati cittaṇ paggaṇhāti padahati: ime vuccanti padhānasaṇkhārā.

Iti ayañ ca vīmaṇsā-samādhi ime ca padhānasaṇkhārā, tad-ekajjhaṇ abhisaṇyūhitvā abhisaṇkhipitvā vīmaṇsāsamādhipadhānasaṇkhāro tveva saṇkhyaṇ gacchati.

Tattha katamā vīmaṇsā?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati vīmamsā.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi: ayaṇ vuccati samādhi.

Tattha katamo padhānasaṇkhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: ayaṇ vuccati padhānasaṇkhāro.

Iti imāya ca vīmaṇsāya iminā ca samādhinā iminā ca padhānasaṇkhārena upeto hoti . . . pe . . . samannāgato, tena vuccati vīmaṇsā-samādhi-padhānasaṇkhārasamannāgato ti.

Iddhīti: yā tesaṇ dhammānaṇ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

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[1] K. *and* B. *give full text.*

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Iddhipādo ti: tathābhūtassa vedanākkhandho saññākkhandho saṅkhārakhandho viññāṇakkhandho.

Iddhipādaṅ bhāvetīti: te dhamme āsevati bhāveti bahulīkaroti, tena vuccati iddhipādaṅ bhāvetīti.

SUTTANTABHĀJANIYAṄ.[1]

Cattāro iddhipādā: idha bhikkhu chanda-samādhi-padhānasaṅkhārasamannāgataṅ iddhipādaṅ bhāveti, viriya-samādhi-padhānasaṅkhārasamannāgataṅ iddhipādaṅ bhāveti, citta-samādhi-padhānasaṅkhārasamannāgataṅ iddhipādaṅ bhāveti, vīmaṅsā-samādhi-padhānasaṅkhārasamannāgataṅ iddhipādaṅ bhāveti.

Kathañ ca bhikkhu chanda-samādhi-pādhānasaṅkhārasamannāgataṅ iddhipādaṅ bhāveti?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ diṭṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ, tasmiṅ samaye chanda-samādhi-padhānasaṅkhārasamannāgataṅ iddhipādan bhāveti.

Tattha katamo chando?

Yo chando chandīkatā kattukamyatā kusalā dhammacchando: ayaṅ vuccati chando.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ: ayaṅ vuccati samādhi.

Tattha katamo padhānasaṅkhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ: ayaṅ vuccati padhānasaṅkhāro.

Iti iminā ca chandena iminā ca samādhinā iminā ca padhānasaṅkhārena upeto hoti . . . pe . . . samannāgato, tena vuccati samādhi-padhāna-saṅkhārasamannāgato ti.

Iddhīti: yā tesaṅ dhammānaṅ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

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[1] K: °bhājanīyaṅ. S[d] *adds* niṭṭhitaṅ.

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Idhipādo ti: tathābhūtassa phasso vedanā . . . pe[1] . . . paggāho avikkhepo.

Iddhipādaṇ bhāvetīti: te dhamme āsevati bhāveti bahulīkaroti, tena vuccati iddhipādaṇ bhāvetīti.

Kathañ ca bhikkhu viriyasamādhi-padhānasaṇkhāra-samannāgataṇ iddhipādaṇ bhāveti?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye viriya-samādhi-padhānasaṇkhārasamannāgataṇ iddhipādaṇ bhāveti.

Tattha katamaṇ viriyaṇ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: idaṇ vuccati viriyaṇ.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati samādhi.

Tattha katamo padhānasaṇkhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṇgo maggangaṇ maggapariyāpannaṇ: ayaṇ vuccati padhānasaṇkhāro.

Iti iminā ca viriyena iminā ca samādhinā iminā ca padhānasaṇkhārena upeto hoti . . . pe . . . samannāgato, tena vuccati viriya-samādhi-padhānasaṇkhārasamannāgato ti.

Iddhīti: yā tesaṇ dhammānaṇ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Iddhipādo ti: tathābhūtassa phasso vedanā . . . pe . . . paggāho avikkhepo.

Iddhipādaṇ bhāvetīti: te dhamme āsevati bhāveti bahulīkaroti, tena vuccati iddhipādaṇ bhāvetīti.

Kathañ ca bhikkhu citta-samādhi-padhānasaṇkhāra-samannāgataṇ iddhipādaṇ bhāveti?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti

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[1] *So* S[d], K. *and* B. *Cf.* Dh. S. § 1.

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niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye citta-samādhi-padhānasaṃkhārasamannāgataṃ iddhipādaṃ bhāveti.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati cittaṃ.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ: ayaṃ vuccati samādhi.

Tattha katamo padhānasaṃkhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyamo viriyasambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ: ayaṃ vuccati padhānasaṃkhāro.

Iti iminā ca cittena iminā ca samādhinā iminā ca padhānasaṃkhārena upeto hoti . . . pe . . . samannāgato, tena vuccati citta-samādhi-padhānasaṃkhārasamannāgato ti.

Iddhīti: yā tesaṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Iddhipādo ti: tathābhūtassa phasso vedanā . . . pe . . . paggāho avikkhepo.

Iddhipādaṃ bhāvetiti: te dhamme āsevati bhāveti bahulīkaroti, tena vuccati iddhipādaṃ bhavetīti.

Kathañ ca bhikkhu vīmaṃsā-samādhi-padhānasaṃkhārasamannāgataṃ iddhipādaṃ bhāveti?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye vīmaṃsā-samādhi-padhānasaṃkhārasamannāgataṃ iddhipādaṃ bhāveti.

Tattha katamā vīmaṃsā?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ: ayaṃ vuccati vīmaṃsā.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samā-

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dhisambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ: ayaṅ vuccati samādhi.

Tattha katamo padhānasaṅkhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ: ayaṅ vuccati padhānasaṅkhāro.

Iti iminā cā vīmaṅsāya iminā ca samādhinā iminā ca padhānāsaṅkhārena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati vīmaṅsā-samādhi-padhānasaṅkhārasamannāgato ti.

I d d h ī t i; yā tesaṅ dhammānaṅ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

I d d h i p ā d o ti: tathābhūtassa phasso vedanā . . . pe . . . paggāho avikkhepo.

I d d h i p ā d a ṅ b h ā v e t ī t i: te dhamme āsevati bhāveti bahulīkaroti, tena vuccati iddhipādaṅ bhāvetīti.[1]

Cattāro iddhipādā: chandiddhipādo viriyiddhipādo cittiddhipādo vīmaṅsiddhipādo.

Tattha katamo chandiddhipādo?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ diṭṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ, yo tasmiṅ samaye chando chandīkatā kattukamyatā kusalo dhammacchando: ayaṅ vuccati chandiddhipādo. Avasesā dhammā chandiddhipādasampayuttā.

Tattha katamo viriyiddhipādo?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ diṭṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṅ jhānaṅ upasampajja viharati dukkhāpaṭipadaṅ dandhābhiññaṅ, yo tasmiṅ samaye cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṅ maggapariyāpannaṅ: ayaṅ vuccati viriyiddhipādo. Avasesā dhammā viriyiddhipādasampayuttā.

Tattha katamo cittiddhipādo?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti

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[1] S[d] *appends* Abhidhammabhājaniyaṅ *here as well as below.*

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niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, yaṇ tasmiṇ samaye cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: ayaṇ vuccati cittiddhipādo. Avasesā dhammā cittiddhipādasampayuttā.

Tattha katamo vīmaṇsiddhipādo?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, yā tasmiṇ samaye paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati vīmaṇsiddhipādo. Avasesā dhammā vīmaṇsiddhipādasampayuttā.

ABHIDHAMMABHĀJANIYAṆ.[1]

Cattāro iddhipādā: idha bhikkhu chanda-samādhipadhānasaṇkhārasamannāgataṇ iddhipādaṇ bhāveti, viriya-samādhi . . .[2] citta-samādhi . . . vīmaṇsā-samādhipadhānasaṇkhārasamannāgataṇ iddhipādaṇ bhāveti.

Catunnaṇ iddhipādānaṇ kati kusalā kati akusalā kati avyākatā . . . pe . . . kati saraṇā kati araṇā?

Kusalā yeva. Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā, Vipākadhammadhammā; anupādiṇṇa-anupādāniyā; asaṇkiliṭṭha-asaṇkilesikā. Siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā. Neva dassanena na bhāvanāya pahātabbā; neva dassanena na bhāvanāya pahātabbahetukā. Apacayagāmino; sekhā. Appamāṇā; appamāṇārammaṇā; paṇītā. Sammattaniyatā. Na maggārammaṇā, maggahetukā, na maggādhipatino. Siyā uppannā siyā anuppannā, na vattabbā uppādino ti. Siyā atītā siyā anāgatā siyā paccuppannā; na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā; bahiddhārammaṇā; anidassana-appaṭighā.

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[1] K: °bhājanīyaṇ. S[d] *adds* niṭṭhitaṇ.
[2] S[d] *gives full text.*

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Vīmaṃsiddhipādo hetu; tayo iddhipādā na hetū.[1] Sahetukā; hetusampayuttā. Vīmaṃsiddhipādo hetu ceva sahetuko ca; tayo iddhipādā na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Vīmaṃsiddhipādo hetu ceva hetusampayutto ca; tayo iddhipādā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū; tayo iddhipādā na hetū sahetukā. Vīmaṃsiddhipādo na vattabbo na hetu sahetuko ti pi na hetu ahetuko ti pi. Sappaccayā; saṃkhatā; anidassanā; appaṭighā; arūpā; lokuttarā; kenaci viññeyyā, kenaci na viññeyyā.[2]

No āsavā; anāsavā; āsavavippayuttā; na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsāvā ti pi; na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi; āsavavippayutta-anāsavā.

No saṃyojanā . . . pe[3] . . . no ganthā . . . pe . . . no oghā . . . pe . . . no yogā . . . pe . . . no nīvaraṇā . . . pe . . . no parāmāsā . . . pe . . . sārammaṇā.

Tayo iddhipādā no cittā; cittiddhipādo cittaṃ;[4] tayo iddhipādā cetasikā; cittiddhipādo acetasiko; tayo iddhipādā cittasampayuttā; cittiddhipādo na vattabbo cittena sampayutto ti pi cittena vippayutto ti pi; tayo iddhipādā cittasaṃsaṭṭhā; cittiddhipādo na vattabbo cittena saṃsaṭṭho ti pi cittena visaṃsaṭṭho ti pi; tayo iddhipādā cittasamuṭṭhānā, cittiddhipādo no cittasamuṭṭhāno; tayo iddhipādā cittasahabhuno,[5] cittiddhipādo no cittasahabhū;[5] tayo iddhipādā cittānuparivattino; cittiddhipādo no cittānuparivatti; tayo iddhipādā cittasaṃsaṭṭha-samuṭṭhānā, cittiddhipādo no cittasaṃsaṭṭha-samuṭṭhāno; tayo iddhipādā cittasaṃsaṭṭha-samuṭṭhāna-sahabhuno, cittiddhipādo no cittasaṃsaṭṭha-samuṭṭhāna-sahabhū; tayo iddhipādā cittasaṃsaṭṭha-samuṭṭhānānuparivattino; cittiddhipādo no cittasaṃsaṭṭha-samuṭṭhānānuparivatti.

Tayo iddhipādā bāhirā; cittiddhipādo ajjhattiko;[4] no upādā;[6] anupādiṇṇā. No upādānā . . . pe . . .[7] No kilesā . . . pe . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā. Siyā savitakkā siyā avitakkā, siyā savicārā siyā

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[1] S^d hetu *always.* [2] S^d *omits these three words.*
[3] K. *omits these* . . . pe . . .
[4] S^d *inverts the order of these two clauses.*
[5] S^d: °sahabhu. [6] K: nupādā. S^d: nopādā.
[7] S^d: no'pādānā. K: nupādānā. *Only* B. *has* . . . pe . . .

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avicārā. Siyā sappītikā siyā appītikā. Siyā pītisahagatā siyā na pītisahagatā, siyā sukhasahagatā siyā na sukhasahagatā, siyā upekhāsahagatā siyā na upekhāsahagatā. Na kāmāvacarā, na rūpāvacarā, na arūpāvacarā; apariyāpannā. Niyyānikā; niyatā; anuttarā; araṇā ti.

PAÑHĀPUCCHAKAṆ.[1]

IDDHIPADAVIBHAṆGO SAMATTO NAVAMO.[2]

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[1] S^d^ *omits.*

[2] K. *omits* navamo. S^d^ *omits* samatto. S^d^ *and* B. *have* niṭṭhito *for* samatto.

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X.

Bojjhaṇgavibhaṇgo.

Satta bojjhaṇgā: satisambojjhaṇgo dhammavicayasambojjhaṇgo viriyasambojjhaṇgo pītisambojjhaṇgo passaddhisambojjhaṇgo samādhisambojjhaṇgo upekhāsambojjhaṇgo.

Tattha katamo satisambojjhaṇgo?

Idha bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitam pi saritā anussaritā. Ayaṇ vuccati satisambojjhaṇgo.

So tathā-sato viharanto taṇ dhammaṇ paññāya vicinati pavicinati[1] parivīmaṇsaṇ āpajjati. Ayaṇ vuccati dhammavicayasambojjhaṇgo.

Tassa taṇ dhammaṇ paññāya vicinato pavicinato[2] parivīmaṇsaṇ āpajjato āraddhaṇ hoti viriyaṇ asallīnaṇ. Ayaṇ vuccati viriyasambojjhaṇgo.[3]

Āraddhaviriyassa uppajjati pīti nirāmisā. Ayaṇ vuccati pītisambojjhaṇgo.

Pītimanassa kāyo pi passambhati[4] cittaṇ pi passambhati. Ayaṇ vuccati passaddhisambojjhaṇgo.

Passaddhakāyassa sukhino cittaṇ samādhiyati. Ayaṇ vuccati samādhisambojjhaṇgo.

So tathāsamāhitaṇ cittaṇ sādhukaṇ ajjhupekkhitā hoti. Ayaṇ vuccati upekhāsambojjhaṇgo.

Satta bojjhaṇgā: satisambojjhaṇgo dhammavicayasambojjhaṇgo viriyasambojjhaṇgo pītisambojjhaṇgo passaddhisambojjhaṇgo samādhisambojjhaṇgo upekhāsambojjhaṇgo.

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[1] S^{d}: pavicarati. B: pavicinati pavicarati.
[2] S^{d}: pavicarato. B: pavicinato pavicarato.
[3] B: vīriya° *always*.
[4] S^{d}: kāyo ti upassambhati.

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Tattha katamo satisambojjhaŋgo?

Atthi ajjhattaŋ dhammesu sati, atthi bahiddhā dhammesu sati. Yadā pi ajjhattaŋ dhammesu sati, tadā pi satisambojjhaŋgo abhiññāya sambodhāya nibbānāya saŋvattati. Yadā pi bahiddhā dhammesu sati, tadā pi satisambojjhaŋgaŋ abhiññāya sambodhāya nibbānāya saŋvattati.

Tattha katamo dhammavicayasambojjhaŋgo?

Atthi ajjhattaŋ dhammesu pavicayo, atthi bahiddhā dhammesu pavicayo. Yadā pi ajjhattaŋ dhammesu pavicayo, tadā pi dhammavicayasambojjhaŋgo abhiññāya sambodhāya nibbānāya saŋvattati. Yadā pi bahiddhā dhammesu pavicayo, tadā pi dhammavicayasambojjhaŋgo abhiññāya sambodhāya nibbānāya saŋvattati.

Tattha katamo viriyasambojjhaŋgo?

Atthi kāyikaŋ viriyaŋ, atthi cetasikaŋ viriyaŋ. Yadā pi kāyikaŋ viriyaŋ, tadā pi viriyasambojjhaŋgo abhiññāya sambodhāya nibbānāya saŋvattati. Yadā pi cetasikaŋ viriyaŋ, tadā pi viriyasambojjhaŋgo abhiññāya sambodhāya nibbānāya saŋvattati.

Tattha katamo pītisambojjhaŋgo?

Atthi savitakka-savicārā pīti, atthi avitakka-avicārā pīti. Yadā pi savitakka-savicārā-pīti, tadā pi pītisambojjhaŋgo abhiññāya sambodhāya nibbānāya saŋvattati. Yadā pi avitakka-avicārā pīti, tadā pi pītisambojjhaŋgo abhiññāya sambodhāya nibbānāya saŋvattati.

Tattha katamo passaddhisambojjhaŋgo?

Atthi kāyappassaddhi, atthi cittappassaddhi. Yadā pi kāyappassaddhi, tadā pi passaddhisambojjhaŋgo abhiññāya sambodhāya nibbānāya saŋvattati. Yadā pi cittappassaddhi, tadā pi passaddhisambojjhaŋgo abhiññāya sambodhāya nibbānāya saŋvattati.

Tattha katamo samādhisambojjhaŋgo?

Atthi savitakka-savicāro samādhi, atthi avitakka-avicāro samādhi. Yadā pi savitakka-savicāro samādhi, tadā pi samādhisambojjhaŋgo abhiññāya sambodhāya nibbānāya saŋvattati. Yadā pi avitakka-avicāro samādhi, tadā pi samādhisambojjhaŋgo abhiññāya sambodhāya nibbānāya saŋvattati.

Tattha katamo upekhāsambojjhaŋgo?

Atthi ajjhattaŋ dhammesu upekhā, atthi bahiddhā dhammesu upekhā. Yadā pi ajjhattaŋ dhammesu upekhā, tadā pi upekhāsambojjhaŋgo abhiññāya sambodhāya nibbānāya saŋvattati. Yadā pi bahiddhā dhammesu upekhā, tadā pi upekhāsambojjhaŋgo abhiññāya sambodhāya nibbānāya saŋvattati.

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Satta bojjhaṇgā: satisambojjhaṇgo . . . pe[1] . . . upekhāsambojjhaṇgo.

Tattha katamo satisambojjhaṇgo?

Idha bhikkhu satisambojjhaṇgaṇ bhāveti vivekanissitaṇ virāganissitaṇ nirodhanissitaṇ vossaggapariṇāmiṇ, dhammavicayasambojjhaṇgaṇ bhāveti . . . viriyasambojjhaṇgaṇ bhāveti . . . pītisambojjhaṇgaṇ bhāveti . . . passaddhisambojjhaṇgaṇ bhāveti . . . samādhisambojjhaṇgaṇ bhāveti . . . upekhāsambojjhaṇgaṇ bhāveti vivekanissitaṇ virāganissitaṇ nirodhanissitaṇ vossaggapariṇāmiṇ.

SUTTANTABHĀJANIYAṆ.[2]

Satta bojjhaṇgā: satisambojjhaṇgo . . . pe[1] . . . upekhāsambojjhaṇgo.

Tattha katame satta bojjhaṇgā?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kamehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye satta bojjhaṇgā honti: satisambojjhaṇgo . . . pe . . . upekhāsambojjhaṇgo.

Tattha katamo satisambojjhaṇgo?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati satisambojjhaṇgo.

Tattha katamo dhammavicayasambojjhaṇgo?

Yā paññā pajānanā . . . pe[4] . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati dhammavicayasambojjhaṇgo.

Tattha katamo viriyasambojjhaṇgo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati viriyasambojjhaṇgo.

Tattha katamo pītisambojjhaṇgo?

Yā pīti pāmojjaṇ āmodanā pamodanā hāso pahāso vitti odagyaṇ attamanatā cittassa pītisambojjhaṇgo: ayaṇ vuccati pītisambojjhaṇgo.

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[1] S[d] *and* B *give full text.*

[2] K: °bhājanīyaṇ. S[d] *adds* niṭṭhitaṇ.

[3] *Cf. below p.* 250, *and* Dh. S. § 292.

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Tattha katamo passaddhisambojjhaṇgo?

Yā vedanākkhandhassa saññākkhandhassa saṇkhārakkhandhassa viññāṇakkhandhassa passaddhi paṭippassaddhi passambhanā paṭippassambhanā paṭippassambhitattaṇ[1] passaddhisambojjhaṇgo: ayaṇ vuccati passaddhisambojjhaṇgo.

Tattha katamo samādhisambojjhaṇgo?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati samādhisambojjhango.

Tattha katamo upekhāsambojjhaṇgo?

Yā upekhā upekhanā[2] ajjhupekkhanā majjhattatā cittassa upekhāsambojjhaṇgo: ayaṇ vuccati upekhāsambojjhaṇgo.

Ime vuccanti satta bojjhaṇgā. Avasesā dhammā sattahi bojjhaṇgehi sampayuttā.

Satta bojjhaṇgā: satisambojjhaṇgo . . . pe . . . upekhāsambojjhaṇgo.

Tattha katamo satisambojjhaṇgo?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, yā tasmiṇ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati satisambojjhaṇgo. Avasesā dhammā satisambojjhaṇgasampayuttā . . . pe . . . avasesā dhammā dhammavicayasambojjhaṇgasampayuttā. . . . Avasesā dhammā viriyasambojjhaṇgasampayuttā. . . . Avasesā dhammā pītisambojjhaṇgasampayuttā. . . . Avasesā dhammā passaddhisambojjhaṇgasampayuttā. . . . Avasesā dhammā samādhisambojjhaṇgasampayuttā.

Tattha katamo upekhāsambojjhaṇgo?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, yā tasmiṇ samaye upekhā upekhanā ajjhupekkhanā majjhattatā cittassa upekhāsambojjhaṇgo: ayaṇ vuccati upekhāsambojjhaṇgo. Avasesā dhammā upekhāsambojjhaṇgasampayuttā.

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[1] Sd: paṭipassambhitatthaṇ. [2] Sd *omits*.

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Satta bojjhaṇgā: satisambojjhaṇgo . . . pe . . . upekhāsambojjhaṇgo.

Tattha katame satta bojjhaṇgā?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ suññataṇ; tasmiṇ samaye satta bojjhaṇgā honti: satisambojjhaṇgo . . . pe . . . upekhāsambojjhaṇgo.

Tattha katamo satisambojjhaṇgo?

Yā sati anussati . . . pe . . . sammāsati: satisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ ayaṇ vuccati satisambojjhaṇgo . . . pe . . .[1]

Tattha katamo upekhāsambojjhaṇgo?

Yā upekhā upekhanā[2] ajjhupekkhanā majjhattatā cittassa upekhāsambojjhaṇgo: ayaṇ vuccati upekhāsambojjhaṇgo.

Ime vuccanti satta bojjhaṇgā. Avasesā dhammā sattahi bojjhaṇgehi sampayuttā.

Satta bojjhaṇgā: satisambojjhaṇgo . . . pe . . . upekhāsambojjhaṇgo.

Tattha katamo satisambojjhaṇgo?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti, . . . pe . . , avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ suññataṇ[3]; yā tasmiṇ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati satisambojjhaṇgo. Avasesā dhammā satisambojjhaṇgasampayuttā . . . pe . . . avasesā dhammā

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[1] S^d *rehearses the names of the intermediate* Bojjhaṇgas.
[2] *So* S^d.
[3] S^d *omits.*

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dhammavicayasambojjhaṇgasampayuttā. . . . Avasesā dhammā viriyasambojjhaṇgasampayuttā . . . Avasesā dhammā pītisambojjhaṇgasampayuttā. . . . Avasesā dhammā passaddhisambojjhaṇgasampayuttā. . . . Avasesā dhammā samādhisambojjhaṇgasampayuttā.

Tattha katamo upekhāsambojjhaṇgo?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ suññataṇ[1]; yā tasmiṇ samaye upekhā upekhanā ajjhupekkhanā majjhattatā cittassa upekhāsambojjhaṇgo: ayaṇ vuccati upekhāsambojjhaṇgo. Avasesā dhammā upekhā sambojjhaṇgasampayuttā.

Abhidhammabhājaniyaṇ.[2]

Satta bojjhaṇgā: satisambojjhaṇgo dhammavicayasambojjhaṇgo viriyasambojjhaṇgā pītisambojjhaṇgo passaddhisambojjhaṇgo samādhisambojjhaṇgo upekhāsambojjhaṇgo.

Sattannaṇ bojjhaṇgānaṇ kati kusalā kati akusalā kati avyākatā . . . pe . . . kati saraṇā kati araṇā?

Siyā kusalā siyā avyākatā. Pītisambojjhaṇgo sukhāya vedanāya sampayutto; cha bojjhaṇgā siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Siyā vipākā siyā vipākadhammadhammā; anupādiṇṇa-anupādāniyā. Asaṇkiliṭṭha-asankilesikā. Siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Pītisambojjhaṇgo pītisahagato, sukhasahagato, na upekhā sahagatā; cha bojjhaṇgā siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā. Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā. Siyā apacayagāmino siyā neva ācayagāmino na apacayagāmino. Siyā sekhā siyā asekhā. Appamāṇā; appamāṇārammaṇā; paṇītā. Siyā sammat-

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[1] S^d *omits.* [2] K: °bhājanīyaṇ. S^d *adds* niṭṭhitaṇ.

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taniyatā, siyā aniyatā. Na maggārammaṇā; siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggahetukā ti pi maggādhipatino ti pi. Siyā uppannā siyā anuppannā siyā uppādino. Siyā atītā siyā anāgatā siyā paccuppannā; na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā; bahiddhārammaṇā; anidassana-appaṭighā.

Dhammavicayasambojjhaṅgo hetu; cha bojjhaṅgā na hetū.[1] Sahetukā; hetusampayuttā. Dhammavicayasambojjhaṅgo hetu ceva sahetuko ca; cha bojjhaṅgā na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Dhammavicayasambojjhaṅgo hetu ceva hetusampayutto ca; cha bojjhaṅgā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Cha bojjhaṅgā na hetū sahetukā; dhammavicayabojjhaṅgo na vattabbo na hetu sahetuko ti pi na hetu ahetuko ti pi. Sappacayā; saṅkhatā; anidassanā; appaṭighā; arūpā; lokuttarā; kenaci viññeyyā, kenaci na viññeyyā. No asāvā; anāsavā; āsavavippayuttā; na vattabbā āsavā ceva sāsavā cāti pi, sāsavā ceva no ca āsavā ti pi; na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi; āsavavippayutta-anāsavā.

No saṅyojanā . . . pe[2] . . . no ganthā . . . no oghā . . . no yogā . . . no nīvaraṇā . . . no parāmāsā . . . sārammaṇā.

No cittā; cetasikā; cittasampayuttā; cittisaṅsaṭṭhā; cittasamuṭṭhānā; cittasahabhuno; cittānuparivattino; cittasaṅsaṭṭha - samuṭṭhānā; cittasaṅsaṭṭha - samuṭṭhānasahabhuno; cittasaṅsaṭṭha-samuṭṭhānānuparivattino.

Bāhirā. No upādā;[3] anupādiṇṇā. No upādānā. . . .[4] No kilesā. . . .[5]

Na dassanena pahātabbā; na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā; na bhāvanāya pahātabbahetukā. Siyā savitakkā siyā avitakkā, siyā savicārā siyā avicārā. Pītisambojjhaṅgo appītiko; cha bojjhaṅgā siyā sappītikā siyā appītikā. Pītisambojjhaṅgo na pītisahagato; cha bojjhaṅgā siyā pītisahagatā siyā na pītisahagatā. Pītisambojjhaṅgo sukhasahagato; cha bojjhaṅgā

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[1] Sd: hetu *always.*

[2] B. *has* . . . pe. . . . *throughout.* K *and* S[d] *have no breaks.*

[3] K and S[d]: nupādā. [4] K *omits* No. [5] S[d]: kilesikā.

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siyā sukhasahagatā siyā na sukhasahagatā. Pītisambojjhaṇgo na upekhāsahagato; cha bojjhaṇgā siyā upekhāsahagatā siyā na upekhāsahagatā.

Na kāmāvacarā, na rūpāvacarā, na arūpāvacarā; apariyāpannā. Siyā niyyānikā[1] siyā aniyyānikā; siyā niyatā siyā aniyatā; anuttarā; araṇā ti.

PAÑHĀPUCCHAKAṆ NIṬṬHITAṆ.[2]

BOJJHAṆGAVIBHAṆGO SAMATTO DASAMO.[3]

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[1] Sd: niyānikā. [2] K. *omits* niṭṭhitaṇ.
[3] Sd *and* B. *omit* samatto. K. *and* B *omit* dasamo.

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XI.

Maggavibhaṅgo.

Ariyo aṭṭhaṅgiko maggo, seyyathīdaṅ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Dukkhe ñāṇaṅ dukkhasamudaye ñāṇaṅ dukkhanirodhe ñāṇaṅ dukkhanirodhagāminiyā paṭipadāya ñāṇaṅ: ayaṅ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo?

Nekkhammasaṅkappo, avyāpādasaṅkappo, avihiṅsā-saṅkappo: ayaṅ vuccati sammāsaṅkappo.

Tattha katamā sammāvācā?

Musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī: ayaṅ vuccati sammāvācā.

Tattha katamo sammākammanto?

Pāṇātipātā[1] veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī: ayaṅ vuccati sammākammanto.

Tattha katamo sammā-ājīvo?

Idha ariyasāvako micchā-ājīvaṅ pahāya sammā-ājīvena jīvitaṅ kappeti: ayaṅ vuccati sammā-ājīvo.

Tattha katamo sammāvāyāmo?

Idha bhikkhu anuppannānaṅ pāpakānaṅ akusalānaṅ dhammānaṅ anuppādāya chandaṅ janeti vāyamati viriyaṅ[2] ārabhati cittaṅ paggaṇhāti padahati, uppannānaṅ pāpa-kānaṅ akusalānaṅ dhammānaṅ pahānāya[3] . . . pe . . . anuppannānaṅ kusalānaṅ dhammānaṅ uppādāya . . . uppannānaṅ kusalānaṅ dhammānaṅ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṅ janeti vāyamati viriyaṅ ārabhati cittaṅ paggaṇhāti padahati: ayaṅ vuccati sammāvāyāmo.

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[1] S[d]: pānātipātā. [2] B: vīriyaṅ *always.*
[3] K. *and* B. *do not condense.*

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Tattha katamā sammāsati?

Idha bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṅ, vedanāsu . . . citte . . . dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṅ: ayaṅ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Idha bhikkhu vivicc' eva kāmehi vivicca[1] akusalehi dhammehi savitakkaṅ savicāraṅ vivekajaṅ pītisukhaṅ paṭhamaṅ jhānaṅ upasampajja viharati; vitakkavicārānaṅ vūpasamā ajjhattaṅ sampasādanaṅ cetaso ekodibhāvaṅ avitakkaṅ avicāraṅ samādhijaṅ pītisukhaṅ dutiyaṅ jhānaṅ upasampajja viharati; pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisaṅvedeti, yan taṅ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṅ jhānaṅ upasampajja viharati; sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṅ atthaṅgamā adukkhamasukhaṅ upekhā-sati-pārisuddhiṅ catutthaṅ jhānaṅ upasampajja viharati: ayaṅ vuccati sammāsamādhi.

Ariyo atthaṅgiko maggo, seyyathīdaṅ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājivo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Idha bhikkhu sammādiṭṭhiṅ bhāveti vivekanissitaṅ nirodhanissitaṅ vossaggapariṇāmiṅ . . . pe . . . sammāsaṅkappaṅ bhāveti, sammāvācaṅ bhāveti, sammākammantaṅ bhāveti, sammā-ājīvaṅ bhāveti, sammāvāyāmaṅ bhāveti, sammāsatiṅ bhāveti, sammāsamādhiṅ bhāveti vivekanissitaṅ virāganissitaṅ nirodhanissitaṅ vossaggapariṇāmiṅ.

SUTTANTABHĀJANIYAṄ.[2]

Aṭṭhaṅgiko maggo: sammādiṭṭhi . . . pe . . . sammāsamādhi.

Tattha katamo aṭṭhaṅgiko maggo?

Idha bhikkhu yasmiṅ samaye lokuttaraṅ jhānaṅ bhāveti niyyānikaṅ apacayagāmiṅ[3] diṭṭhigatānaṅ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . .

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[1] S^d *condenses each of the* Jhāna *formulæ.*

[2] K: °bhājanīyaṅ. S^d *adds* niṭṭhitaṅ.

[3] S^d *has* . . . pe . . . *down to* sammā-ajīvo.

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paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye aṭṭhaṇgiko maggo hoti: sammādiṭṭhi . . . pe . . . sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Yā paññā pajānanā . . . pe[1] . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṇkappo?

Yo takko vitakko saṇkappo appanā vyappanā cetaso abhiniropanā sammāsaṇkappo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammāsaṇkappo.

Tattha katamā sammāvācā?

Yā catūhi vacīduccaritehi ārati virati paṭivirati veramaṇī akiriyā akaraṇaṇ anajjhāpatti velā-anatikkamo setughāto sammāvācā maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammāvācā.

Tattha katamo sammākammanto?

Yā tīhi kāyaduccaritehi ārati virati paṭivirati veramaṇī akiriyā akaraṇaṇ anajjhāpatti velā-anatikkamo setughāto sammākammanto maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammākammanto.

Tattha katamo sammā-ājīvo?

Yā micchā-ājīvā ārati virati paṭivirati veramanī akiriyā akaraṇaṇ anajjhāpatti velā-anatikkamo setughāto sammā-ājīvo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammā-ājīvo.

Tattha katamo sammāvāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammāsamādhi.

Ayaṇ vuccati aṭṭhaṇgiko maggo. Avasesā dhammā aṭṭhaṇgikena maggena sampayuttā.

Pañcaṇgiko maggo: sammādiṭṭhi sammāsaṇkappo sammāvāyāmo sammāsati sammāsamādhi.

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[1] Dh. S. § 292 *foll.*

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Tattha katamo pañcaŋgiko maggo?

Idha bhikkhu yasmiŋ samaye lokuttaraŋ jhānaŋ bhāveti niyyānikaŋ apacagayāmiŋ diṭṭhigatānaŋ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaŋ jhānaŋ upasampajja viharati dukkhāpaṭipadaŋ dandhābhiññaŋ, tasmiŋ samaye pañcaŋgiko maggo hoti: sammādiṭṭhi sammāsaŋkappo sammāvayāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaŋgo maggaŋgaŋ maggapariyāpannaŋ: ayaŋ vuccati sammādiṭṭhi.

Tattha katamo sammāsaŋkappo?

Yo takko vitakko saŋkappo . . . pe . . . maggaŋgaŋ maggapariyāpannaŋ: ayaŋ vuccati sammāsaŋkappo.

Tattha katamo sammāvāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammavāyāmo viriyasambojjhaŋgo maggaŋgaŋ maggapariyāpannaŋ: ayaŋ vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaŋgo maggaŋgaŋ maggapariyāpannaŋ: ayaŋ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaŋgo maggaŋgaŋ maggapariyāpannaŋ: ayaŋ vuccati sammāsamādhi.

Ayaŋ vuccati pañcaŋgiko maggo. Avasesā dhammā pañcaŋgikena maggena sampayuttā.

Pañcaŋgiko maggo: sammādiṭṭhi sammāsaŋkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Idhi bhikkhu yasmiŋ samaye lokuttaraŋ jhānaŋ bhāveti niyyānikaŋ apacayagāmiŋ diṭṭhigatānaŋ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . pe . . . paṭhamaŋ jhānaŋ upasampajja viharati dukkhāpaṭipadaŋ dandhābhiññaŋ, yā tasmiŋ samaye paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaŋgo maggaŋgaŋ maggapariyāpannaŋ: ayaŋ vuccati sammādiṭṭhi. Avasesā dhammā sammādiṭṭhiyā sampayuttā . . . pe . . . Avasesā dhammā sammāsaŋkappena sampayuttā. . . . Avasesā dhammā sammāvāyāmena sampayuttā. . . . Avasesā dhammā sammāsatiyā sampayuttā.

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Tattha katamo sammāsamādhi?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, yā tasmiṇ samaye cittassa ṭhiti . . . pe . . . sammāsamādhi, samādhisambojjhaṇgo, maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammāsamādhi. Avasesā dhammā sammāsamādhinā sampayuttā.

Aṭṭhaṇgiko maggo: sammādiṭṭhi . . . pe . . . sammāsamādhi.

Tattha katamo aṭṭhaṇgiko maggo?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ suññataṇ; tasmiṇ samaye aṭṭhaṇgiko maggo hoti: sammādiṭṭhi . . . pe . . . sammāsamādhi.

Tattha[1] katamā sammādiṭṭhi?

Yā paññā pajānanā . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṇkappo . . . sammāvācā . . . sammākammanto . . . sammā-ājīvo . . . sammāvāyāmo . . . sammāsati. . . .

Tattha katamo sammāsamādhi?

Yā cittassa ṭhiti . . . sammāsamādhi samādhisambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammāsamādhi.

Ayaṇ vuccati aṭṭhaṇgiko maggo. Avasesā dhammā aṭṭhaṇgikena maggena sampayuttā.

Pañcaṇgiko maggo: sammādiṭṭhi sammāsaṇkappo sammāvayāmo sammāsati sammāsamādhi.

Tattha katamo pañcaṇgiko maggo?

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[1] K. *and* B. *omit the following analysis, going on to* Ayaṇ vuccati aṭṭhaṇgiko maggo. . . .

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Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi. . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpatipadaṇ dandhābhiññaṇ suññataṇ; tasmiṇ samaye pañcaṇgiko maggo hoti: sammādiṭṭhi sammāsaṇkappo sammāvāyāmo sammāsati sammāsamādhi.[1]

Ayaṇ vuccati pañcaṇgiko maggo. Avasesā dhammā pañcaṇgikena maggena sampayuttā.

Pañcaṇgiko maggo: sammādiṭṭhi sammāsaṇkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Idha bhikku yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ suññataṇ; yā tasmiṇ samaye paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṇgo maggaṇgaṇ maggapariyāpannaṇ: ayaṇ vuccati sammādiṭṭhi. Avasesā dhammā sammādiṭṭhiyā sampayuttā . . . pe . . . Avasesā dhammā sammāsaṇkappena sampayuttā. . . . Avasesā dhammā sammāvāyāmena sampayuttā. . . . Avasesā dhammā sammāsatiyā sampayuttā.

Tattha katamo sammāsamādhi?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti . . . pe . . .

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[1] S[d] *here repeats the analysis above*, p. 238. K. *and* B. *again omit it.*

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avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññataṃ; yā tasmiṃ samaye cittassa ṭhiti[1] saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsamādhi. Avasesā dhammā sammāsamādhinā sampayuttā.

ABHIDHAMMABHĀJANIYAṂ.[2]

Ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

Aṭṭhannaṃ maggaṅgānaṃ kati kusalā kati akusalā kati avyākatā . . . pe . . . kati saraṇā kati araṇā?

Siyā kusalā siyā avyākatā. Sammāsaṅkappo sukhāya vedanāya sampayutto; satta maggaṅgā siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Siyā vipākā siyā vipākadhammadhammā. Anupādiṇṇā; anupādāniyā; asaṅkiliṭṭha-asaṅkilesikā.

Sammāsaṅkappo avitakka-vicāramatto; satta maggaṅgā siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Sammāsaṅkappo pītisahagato, sukhasahagato, na upekhāsahagato; satta maggaṅgā siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā.

Siyā apacayagāmino siyā neva ācayagāmino na apacayagāmino. Siyā sekhā siyā asekhā. Appamāṇā; appamāṇārammaṇā. Paṇītā. Siyā sammattaniyatā siyā aniyatā. Na maggārammaṇā; siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggahetukā ti pi maggādhipatino ti pi.

Siyā uppannā siyā anuppannā siyā uppādino. Siyā atītā siyā anāgatā siyā paccuppannā. Na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā. Bahiddhārammaṇā; anidassana-appaṭighā.

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[1] S[d] *contracts formula.*

[2] K: °bhājanīyaṃ. S[d] *adds* niṭṭhitaṃ.

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Sammādiṭṭhi hetu; satta maggaṅgā na hetū[1]; sahetukā; hetusampayuttā. Sammādiṭṭhi hetu ceva sahetukā ca; satta maggaṅgā na vattabbā hetū[1] ceva sahetukā cāti, sahetukā ceva na ca hetū. Sammādiṭṭhi hetu ceva hetusampayuttā ca; satta maggaṅgā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Satta maggaṅgā na hetū sahetukā; sammādiṭṭhi na vattabbā na hetu sahetukā ti pi, na hetu ahetukā ti pi.

Sappaccayā; saṅkhatā; anidassanā; appaṭighā; arūpā; lokuttarā; kenaci viññeyyā kenaci na viññeyyā.

No āsavā; anāsavā; āsavavippayuttā; na vattabbā āsavā ceva sāsavā cāti pi, sāsavā ceva no ca āsavā ti pi; na vattabbā āsavā ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavā ti pi; āsavavippayuttaanāsavā.

No saṅyojanā . . . pe . . . no ganthā . . . no oghā . . . no yogā . . . no nīvaraṇā . . . no parāmāsā . . . sārammaṇā.

No cittā; cetasikā; cittasampayuttā; cittasaṅsaṭṭhā; citthasamuṭṭhānā; cittasahabhuno; cittānuparivattino; cittasaṅsaṭṭha - samuṭṭhānā; cittasaṅsaṭṭha - samuṭṭhānasahabhuno; cittasaṅsaṭṭha-samuṭṭhānānuparivattino.

Bāhirā; no upādā;[2] anupādiṇṇā. No upādānā . . . pe . . .[3] No kilesā . . . pe . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā.

Sammāsaṅkappo avitakko; satta maggaṅgā siyā savitakkā siyā avitakkā. Sammāsaṅkappo savicāro; satta maggaṅgā siyā savicārā siyā avicārā. Sammāsaṅkappo sappītiko; satta maggaṅgā siyā sappītikā siyā appītikā. Sammāsaṅkappo pītisahagato; satta maggaṅgā siyā pītisahagatā siyā na pītisahagatā. Sammāsaṅkappo sukhasahagato; satta maggaṅgā siyā sukhasahagatā siyā na sukhasahagatā.[4] Sammāsaṅkappo na upekhāsahagato; satta maggaṅgā siyā upekhāsahagatā siyā na upekhāsahagatā.

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[1] S^d: hetu *always.*
[2] K: nupādā. S^d: nopādā.
[3] K *and* S^d: nupādānā. *Both omit both* pe's.
[4] S^d *omits this sentence.*

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Na kāmāvacarā; na rūpāvacarā; na arūpāvacarā; apariyāpannā. Siyā niyyānikā siyā aniyyānikā; siyā niyatā siyā aniyatā; anuttarā; araṇā ti.

PAÑHĀPUCCHAKAṂ.[1]

MAGGAVIBHAṂGO SAMATTO EKĀDASAKO.[2]

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[1] S^d^ *omits*.

[2] S^d^ *omits* samatto. K. *and* B. *omit* ekādasako. B. *has* niṭṭhito.

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XII.

Jhānavibhaṅgo.

[Mātikā.]

Idha bhikkhu pātimokkhasaṅvarasaṅvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu, indriyesu guttadvāro bhojane mattaññū, pubbarattāpararattaṅ jāgariyānuyogam anuyutto,[1] sātaccaṅ nepakkaṅ bodhipakkhikānaṅ dhammānaṅ bhāvanānuyogamanuyutto. So abhikkante paṭikkante sampajānakārī[2] hoti, ālokite vilokite sampajānakārī[2] hoti, sammiñjite pasārite sampajānakārī[2] hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī[3] hoti, asite[4] pīte khāyite sāyite sampajānakārī[3] hoti, uccārapassāvakamme sampajānakārī[3] hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī[2] hoti. So vivittaṅ senāsanaṅ bhajati araññaṅ rukkhamūlaṅ pabbataṅ kandaraṅ[5] giriguhaṅ susānaṅ vanapatthaṅ[6] abbhokāsaṅ palālapuñjaṅ appasaddaṅ appanigghosaṅ vijanavātaṅ manussarāhaseyyakaṅ paṭisallānasārūpaṅ.[7] So araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṅ ābhujitvā ujuṅ kāyaṅ paṇidhāya[8] parimukhaṅ satiṅ upaṭṭhapetvā. So abhijjhaṅ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṅ parisodheti; vyāpādapadosaṅ pahāya avyāpannacitto viharati, sabbapāṇabhūtahitānukampī[9] vyāpādapadosā cittaṅ parisodheti; thīnamiddhaṅ[10] pahāya vigatathīnamiddho viharati, ālokasaññī sato sampajāno thīnamiddhā cittaṅ parisodheti; uddhaccakukkuccaṅ pahāya anuddhato viharati, ajjhattaṅ

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[1] K *and* S^d^ *insert a second* yutto.
[2] S^d^: °kāri.
[3] *So too* S^d^.
[4] S^d^: asīte.
[5] S^d^: pabbatakandaraṅ.
[6] B: vanapattaṅ.
[7] S^d^ *and* B: °sāruppaṅ.
[8] S^d^: panidhāya.
[9] K. *omits.*
[10] B: thinamiddhaṅ *always.*

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vūpasantacitto uddhaccakukkuccā cittaṇ parisodheti; vicikicchaṇ pahāya tiṇṇavicikiccho viharati, akathaṇkathī kusalesu dhammesu vicikicchāya cittaṇ[1] parisodheti. So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe,[2] vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṇ savicāraṇ vivekajaṇ pītisukhaṇ paṭhamaṇ jhānaṇ upasampajja viharati; vitakkavicārānaṇ vūpasamā ajjhattaṇ sampasādanaṇ cetaso ekodibhāvaṇ avitakkaṇ avicāraṇ samādhijaṇ pītisukhaṇ dutiyaṇ jhānaṇ upasampajja viharati; pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisaṇvedeti, yan taṇ ariyā ācikkhanti: upekhako satimā sukhavihārī ti[3] tatiyaṇ jhānaṇ upasampajja viharati; sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṇ atthaṇgamā[4] adukkhamasukhaṇ[5] upekhāsatipārisuddhiṇ[6] catutthaṇ jhānaṇ upasampajja viharati; sabbaso rūpasaññānaṇ samatikkamā paṭighasaññānaṇ atthaṇgamā[4] nānattasaññānaṇ amanasikārā: ananto ākāso ti ākāsānañcāyatanañ upasampajja viharati; sabbaso ākāsānañcāyatanaṇ samatikkamma: anantaṇ viññāṇan ti viññāṇañcāyatanaṇ upasampajja viharati; sabbaso viññāṇañcāyatanaṇ samatikkamma: natthi kiñcīti ākiñcaññāyatanaṇ upasampajja viharati; sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatanaṇ upasampajja viharati.

MĀTIKĀ NIṬṬHITĀ.[7]

Idhāti: imissā diṭṭhiyā imissā khantiyā imissā ruciyā imasmiṇ ādāye imasmiṇ dhamme imasmiṇ vinaye imasmiṇ dhammavinaye imasmiṇ pāvacane imasmiṇ brahmacariye imasmiṇ satthu sāsane, tena vuccati idhāti.

Bhikkhūti: samaññāya bhikkhu, paṭiññāya bhikkhu, bhikkhatīti bhikkhu, bhikkhako ti bhikkhu, bhikkhācariyaṇ ajjhupagato ti bhikkhu, bhinnapaṭadharoti bhikkhu, bhindati pāpake akusale dhamme ti bhikkhu, bhinnattā pāpakānaṇ akusalānaṇ dhammānaṇ bhikkhu,

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[1] S^{d}: cittam. *In the three preceding instances,* S^{d}: citta-parisodheti.

[2] S^{d}: dubbali°.

[3] S^{d}: sukhaṇ vihārī ti.

[4] S^{d}: atthagamā.

[5] S^{d}: adukkhaṇ asukhaṇ.

[6] S^{d}: parisuddhiṇ.

[7] K. *and* B *omit* niṭṭhitā.

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odhiso kilesānaṃ pahānā bhikkhu, anodhiso kilesānaṃ pahānā bhikkhu, sekho bhikkhu, asekho bhikkhu, neva sekho nāsekho bhikkhu, aggo bhikkhu, bhadro bhikkhu, maṇḍo bhikkhu, sāro bhikkhu, samaggena saṅghena ñatticatutthena kammena akuppena ṭhānārahena upasampanno ti bhikkhu.

Pātimokkhan ti: sīlaṃ patiṭṭhā ādi caraṇaṃ saṃyamo saṃvaro mukhaṃ pamukhaṃ[1] kusalānaṃ dhammānaṃ samāpattiyā.

Saṃvaro ti: kāyiko avītikkamo[2] vācasiko avītikkamo kāyikavācasiko avītikkamo.

Saṃvuto ti: iminā pātimokkhasaṃvarena upeto hoti samupeto upāgato samupāgato upapanno samupapanno samannāgato, tena vuccati pātimokkhasaṃvarasaṃvuto ti.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati. tena vuccati viharatīti.

Ācāragocarasampanno ti: atthi ācāro, atthi anācāro.

Tattha katamo anācāro?

Kāyiko vītikkamo vācasiko vītikkamo kāyikavācasiko vītikkamo: ayaṃ vuccati anācāro. Sabbam pi dussīlyaṃ anācāro. Idh' ekacco veḷudānena[3] vā pattadānena vā pupphadānena vā phaladānena vā sinānadānena vā dantakaṭṭhadānena vā pāṭukamyatāya[4] vā muggasūpatāya[5] vā pāribhaṭyatāya[6] vā jaṅghapesanikena[7] vā aññataraññatarena buddhapaṭikuṭṭhena micchā-ājīvena jīvitaṃ kappeti: ayaṃ vuccati anācāro.

Tattha katamo ācāro?

Kāyiko avītikkamo, vācasiko avītikkamo, kāyikavācasiko avītikkamo:[8] ayaṃ vuccati ācāro. Sabbo pi sīlasaṃvaro ācāro. Idh' ekacco na veḷudānena[3] na pattadānena na pupphadānena na phaladānena na sinānadānena na dantakaṭṭhadānena na pātukamyatāya[4] na muggasūpatāya[5] na pāribhaṭyatāya[6] na jaṅghapesanikena[7] na aññataraññatarena buddhapaṭikuṭṭhena michā-ājīvena jīvitaṃ kappeti: ayaṃ vuccati ācāro.

Gocaro ti: atthi gocaro, atthi agocaro.

Tattha katamo agocaro?

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[1] B: mokhaṃ pamokhaṃ
[2] B: avitikkamo *always*.
[3] S^d: veṭṭhudānena.
[4] S^d *and* B: cātukamyatāya.
[5] S^d: muggasuppatāya; B: muggasupyatāya.
[6] S^d: pāribhaṭṭatāya.
[7] S^d: jaṅghapesaniyena.
[8] S^d *omits these two words.*

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Idh' ekacco vesiyāgocaro vā hoti, vidhavāgocaro[1] vā[2] thullakumārīgocaro[3] vā paṇḍakagocaro vā bhikkhunīgocaro[4] vā pānāgāragocaro vā, saṇsaṭṭho viharati rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi ananulomikena gihisaṇsaggena,[5] yāni vā pana tāni kulāni assaddhāni appasannāni anopānabhūtāni[6] akkosakaparibhāsakāni anatthakāmāni ahitakāmāni aphāsukāmāni ayogakkhemakāmāni bhikkhūnaṇ bhikkhunīnaṇ upāsakānaṇ upāsikānaṇ, tathārūpāni kulāni sevati bhajati payirūpāsati: ayaṇ vuccati agocaro.

Tattha katamo gocaro?

Idh' ekacco na vesiyāgocaro hoti na vidhavāgocaro[7] na thullakumārīgocaro[8] na paṇḍakagocaro na bhikkhunīgocaro na pānāgāragocaro asaṇsaṭṭho[9] viharati rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi ananulomikena gihisaṇsaggena[5] yāni vā pana tāni kulāni saddhāni pasannāni opānabhūtāni kāsāvapajjotāni isivātaparivātāni[12] atthakāmāni hitakāmāni phāsukāmāni yogakkhemakāmāni bhikkhūnaṇ bhikkhunīnaṇ upāsakānaṇ upāsikānaṇ tatthārūpāni kulāni sevati bhajati payirūpāsati: ayaṇ vuccati gocaro.

Iti iminā ca ācārena iminā ca gocarena upeto hoti . . . pe . . . samannāgato, tena vuccati ācāragocarasampanno ti.

Aṇumattesu[13] vajjesu bhayadassāvī ti: tattha katame aṇumattā vajjā?

Yāni tāni vajjāni appamattakāni oramattakāni lahusāni lahusammatāni saṇyamakaraṇīyāni saṇvarakaraṇīyāni cittuppādakaraṇīyāni manasikārapaṭibaddhāni: ime vuccanti aṇumattā vajjā. Iti imesu aṇumattesu vajjesu vajjadassāvī ca hoti bhayadassāvī ca ādīnavadassāvī[14] ca nissaraṇadassāvī ca, tena vuccati aṇumattesu vajjesu bhayadassāvī ti.

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[1] K. *and* S[d]: vesiya° and vidhava°.
[2] S[d] *has* hoti *after each* vā.
[3] B: thullakumāri°. [4] B: bhikkhuni°.
[5] S[d] *and* B. *omit* gihi. [6] K. *omits*. S[d]: anopānā°.
[7] S[d]: vidhavā° *here only*.
[8] S[d]: thullakumāriya° *here only*. [9] K: na saṇsaṭṭho.
[10] *So* K. *also*. [11] K: kāsāvappaj°.
[12] S[d]: isivātapaṭi°. B: isivātapati°. *Cf.* J. iii. 142; Sad. S. 41; Smp. 316; MBV. 114; Mil. 19; Mil. *transl.* I, 30, *n* 1.
[13] S[d]: Anu° *always*. [14] B: ādinava°.

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Samādāya sikkhati sikkhāpadesūti: tattha katamā sikkhā?

Catasso sikkhā: bhikkhūnaṃ bhikkhusikkhā bhikkhunīnaṃ bhikkhunīsikkhā upāsakānaṃ upāsakasikkhā upāsikānaṃ upāsikāsikkhā. Ima vuccanti sikkhāyo. Iti imāsu sikkhāsu sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ samādāya vattati, tena vuccati samādāya sikkhati sikkhāpadesūti.

Indriyesu guttadvāro ti: atthi indriyesu guttadvāratā, atthi indriyesu[1] aguttadvāratā.

Tattha katamā indriyesu[2] aguttadvāratā?

Idh' ekacco cakkhunā rūpaṃ[3] disvā nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇaṃ enam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati; sotena saddaṃ sutvā . . . pe . . . ghānena gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṃvaraṃ āpajjati: yā imesaṃ channaṃ indriyānaṃ agutti agopanā anārakkho asaṃvaro: ayaṃ vuccati indriyesu aguttadvāratā.

Tattha katamā indriyesu guttadvāratā?

Idh' ekacco cakkhunā rūpaṃ[4] disvā na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassa pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati; sotena saddaṃ sutvā . . . pe . . . ghānena gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati: yā imesaṃ channaṃ indriyānaṃ gutti gopanā ārakkho saṃvaro: ayaṃ vuccati

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[1] B. *omits this* indriyesu. [2] S^{d} *omits.*

[3] S^{d}: rūpā. *Cf.* Dh. S. §§ 1345, 1347.

[4] *So* S^{d}.

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indriyesu guttadvāratā. Imāya indriyesu guttadvāratāya upeto hoti . . . pe . . . samannāgato, tena vuccati indriyesu guttadvāro ti.

Bhojane mattaññū ti: atthi bhojane mattaññutā, atthi bhojane[1] amattaññutā.

Tattha katamā bhojane amattaññutā?

Idh' ekacco appaṭisaṅkhā ayoniso āhāraṅ āhāreti davāya manāya maṇḍanāya vibhūsanāya: yā tattha asantuṭṭhitā amattaññutā appaṭisaṅkhā bhojane: ayaṅ vuccati bhojane amattaññutā.

Tattha katamā bhojane mattaññutā?

Idh' ekacco paṭisaṅkhā yoniso āhāraṅ āhāreti neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad eva imassa kāyassa ṭhitiyā yāpanāya vihiṅsūparatiyā brahmacariyānuggahāya: iti purāṇañ ca vedanaṅ paṭihaṅkhāmi navañ ca vedanaṅ na uppādessāmi, yatrā ca me bhavissati anavajjatā ca phāsuvihāro cāti: yā tattha santuṭṭhitā mattaññutā paṭisaṅkhā bhojane: ayaṅ vuccati bhojane mattaññutā. Imāya bhojane mattaññutāya upeto hoti . . . pe . . . samannāgato, tena vuccati bhojane mattaññū ti.

Kathañ ca bhikkhu pubbarattāpararattaṅ jāgariyānuyogamanuyutto hoti?

Idha bhikkhu divasaṅ caṅkamena nisajjāya āvaraṇiyehi dhammehi cittaṅ parisodheti, rattiyā paṭhamaṅ yāmaṅ caṅkamena nisajjāya āvaraṇiyehi dhammehi cittaṅ parisodheti, rattiyā majjhimaṅ yāmaṅ dakkhiṇena passena sīhaseyyaṅ kappeti pādena pādaṅ accādhāya sato sampajāno uṭṭhānasaññaṅ manasikaritvā, rattiyā pacchimaṅ yāmaṅ paccuṭṭhāya caṅkamena nisajjāya āvaraṇiyehi dhammehi cittaṅ parisodheti. Evaṅ bhikkhu pubbarattāpararattaṅ jāgariyānuyogamanuyutto hoti.[3]

Sātaccan ti: yo cetasiko viriyārambho . . pe[4] . . . sammāvāyāmo.

Nepakkan ti: yā paññā pajānanā . . . pe[5] . . . amoho dhammavicayo sammādiṭṭhi.

Bodhipakkhikānaṅ dhammānaṅ bhāvanānuyogamanuyutto ti: tattha katame bodhipakkhikā dhammā?

Satta bojjhaṅgā: satisambojjhaṅgo dhammavicayasambojjhaṅgo viriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekhāsam-

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[1] S[d] *and* B *omit.* [2] K. *and* S[d]: vihiṅsup°.
[3] B. *omits* hoti. [4] *See page* 217. [5] *See next page.*

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bojjhaṅgo: ime vuccanti bodhipakkhikā dhammā. Iti ime[1] bodhipakkhike dhamme āsevati bhāveti bahulīkaroti, tena vuccati bodhipakkhikānaṅ dhammānaṅ[2] bhāvanānuyogamanuyutto ti.

Kathañ ca bhikkhu abhikkante paṭikkante sampajānakārī[3] hoti, ālokite vilokite sampajānakārī hoti, sammiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāreṇa sampajānakārī hoti, asite pīte[4] khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti?

Idha bhikkhu (sato sampajāno abhikkamati,[5] sato sampajāno paṭikkamati,) sato sampajāno āloketi, sato sampajāno viloketi, sato sampajāno sammiñjeti, sato sampajāno pasāreti, sato sampajānakārī hoti saṅghāṭipattacīvaradhāreṇa, sato sampajānakārī hoti asite pīte[4] khāyite sāyite, sato sampajānakārī hoti ucccārapassāvakamme, sato sampajānakārī hoti gate ṭhite nisinne sutte jāgarite bhāsite tunhībhāve.

Sato ti: tattha katamā sati?

Yā sati anussati[6] paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammusanatā[7] sati satindriyaṅ satibalaṅ sammāsati: ayaṅ vuccati sati.

Sampajāno ti: tattha katamaṅ sampajaññaṅ?

Yā paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṅ kosallaṅ nepuññaṅ vebhavyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṅ patodo paññā paññindriyaṅ paññābalaṅ paññāsatthaṅ paññāpāsādo paññā-āloko paññā-obhāso paññā-pajjoto paññā-ratanaṅ amoho dhammavicayo sammādiṭṭhi: idaṅ vuccati sampajaññaṅ.

Iti imāya ca satiyā iminā ca sampajaññena upeto hoti . . . pe . . . samannāgato. Evaṅ bhikkhu sato sampajāno abhikkamati,[8] sato sampajāno paṭikkamati, sato sampajāno āloketi, sato sampajāno viloketi, sato sampajāno sammiñjeti, sato sampajāno pasāreti, sato sampajānakārī hoti saṅghāṭipattacīvaradhārena, sato

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[1] B: Iti te. K. *omits* iti ime.

[2] S[d] *has* bodhipakkhiyānaṅ dhammānaṅ.

[3] *So* S[d] *also, but thrice* °kāri. *Cf. above, p.* 244.

[4] S[d]: asīte *always.* B: pite. [5] K: caṅkamati.

[6] S[d] *contracts this and next answer as usual.*

[7] B: asaṅmussanatā. [8] *So also* K.

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sampajānakārī hoti asite pīte khāyite sāyite, sato sampajānakārī hoti uccārapassāvakamme, sato sampajānakārī hoti gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve ti.[1]

Vivittan ti: santike ce pi senāsanaṇ hoti taṅ ca anākiṇṇaṇ[2] gahaṭṭhehi pabbajitehi, tena taṇ vivittaṇ. Dūre ce pi senāsanaṇ hoti taṅ ca anākiṇṇaṇ[2] gahaṭṭhehi pabbajitehi, tena taṇ vivittaṇ.

Senāsanan ti: mañco pi senāsanaṇ, piṭham[3] pi senāsanaṇ, bhisi pi senāsanaṇ, bimbohanam[4] pi senāsanaṇ, vihāro pi senāsanaṇ, aḍḍhayogo pi senāsanaṇ, pāsādo pi senāsanaṇ, aṭṭo pi senāsanaṇ, mālo[5] pi senāsanaṇ, lenam[6] pi senāsanaṇ, guhā pi senāsanaṇ, rukkhamūlam pi[7] senāsanaṇ, veḷugumbo pi senāsanaṇ, yattha vā pana bhikkhū paṭikkamanti sabbam etaṇ senāsanaṇ.

Bhajatīti: imaṇ vivittaṇ senāsanaṇ bhajati sambhajati sevati nisevati saṇsevati, tena vuccati bhajatīti.[8]

Araññan ti: nikkhamitvā bahi-indakhīlā[9] sabbam etaṇ araññaṇ.

Rukkhamūlan ti: rukkhamūlaṇ yeva rukkhamūlaṇ. Pabbato yeva pabbato. Kandarā yeva kandarā. Giriguhā yeva giriguhā. Susānaṇ yeva susānaṇ. Abbhokāso yeva abbhokāso. Palālapuñjo[10] yeva palālapuñjo.

Vanapatthan[11] ti: durānam[12] etaṇ senāsanānaṇ adhivacanaṇ. Vanapatthan ti vanasaṇḍānam etaṇ senāsanānaṇ adhivacanaṇ. Vanapatthan ti bhiṇsanakānam[13] etaṇ senāsanānaṇ adhivacanaṇ. Vanapatthan ti salomahaṇsānam etaṇ senāsanānaṇ adhivacanaṇ. Vanapatthan ti pariyantānam etaṇ senāsanānaṇ adhivacanaṇ. Vanapatthan ti na manussupacārānam etaṇ senāsanānaṇ adhivacanaṇ. Vanapatthan ti durabhisambhavānam etaṇ senāsanānaṇ adhivacanaṇ.

Appasaddan ti: santike ce pi senāsanaṇ hoti taṅ ca anākiṇṇaṇ gahaṭṭhehi pabbajitehi, tena taṇ appasaddaṇ. Dure ce pi senāsanaṇ hoti taṅ ca anākiṇṇaṇ gahiṭṭhehi pabbajitehi, tena taṇ appasaddaṇ.

Appanigghosan ti: yad eva taṇ appasaddaṇ tad eva taṇ appanigghosaṇ, yad eva taṇ appanigghosaṇ

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[1] K. *and* B. *omit* ti. B. *adds* sampajānakārī hoti.
[2] K: anākiṅṅaṇ.
[3] K *and* B: pithaṇ.
[4] K: bimbohanaṇ. B: bibbohanaṇ.
[5] B: māḷo.
[6] K: lenaṇ. B: leṇaṇ.
[7] K *and* B: °mūlaṇ.
[8] S^d *and* B: vuccati vivittaṇ senāsanaṇ bhajatīti.
[9] B: indakhilā.
[10] S^d: °puñjaṇ.
[11] B: vanapattan *always*.
[12] S^d: durānaṇ.
[13] B: bhisana°.

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tad eva taṃ vijanavātaṃ, yad eva taṃ vijanavātaṃ tad eva taṃ manussarāhaseyyakaṃ, yad eva taṃ manussarāhaseyyakaṃ tad eva taṃ paṭisallānasārūpaṃ.[1]

Araññagato vā rukkhamūlagato vā suññāgāragato vā ti: araññagato vā hoti rukkhamūlagato vā suññāgāragato vā.

Nisīdati pallaṃkaṃ ābhujitvā ti: nisinno hoti pallaṃkaṃ ābhujitvā.

Ujuṃ kāyaṃ paṇidhāyāti: ujuko hoti kāyo ṭhito paṇihito.

Parimukhaṃ satiṃ upaṭṭhapetvā ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati. Ayaṃ sati upaṭṭhitā hoti supaṭṭhitā nāsikagge vā mukhanimitte vā, tena vuccati parimukhaṃ satiṃ upaṭṭhapetvā ti.

Abhijjhaṃ loke pahāyāti: tattha katamā abhijjhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhijjhā.

Tattha katamo loko?

Pañcupādānakkhandhā loko: ayaṃ vuccati loko.

Ayaṃ abhijjhā imamhi loke santā hoti samitā vūpasantā atthaṃgatā abbhaṭṭhaṃgatā appitā vyappitā sositā visositā vyantīkatā,[2] tena vuccati abhijjhaṃ loke pahāyāti.

Vigatābhijjhena cetasā ti: tattha katamā cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe[3] . . . tajjā manoviññāṇadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ vigatābhijjhaṃ hoti, tena vuccati vigatābhijjhena cetasā ti.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

Abhijjhāya cittaṃ parisodhetīti: tattha katamā abhijjhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhijjhā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe[3] . . . tajjā manoviññāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya abhijjhāya sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati abhijjhāya cittaṃ parisodhetīti.

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[1] S^d *and* B: °sāruppaṃ. [2] S^d: vyantikatā *always*.
[3] *See above*, p. 144.

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Vyāpādapadosaṃ pahāyāti: atthi vyāpādo, atthi padoso.

Tattha katamo vyāpādo?

Yo cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa vyāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ[1] vyāpatti vyāpajjanā vyāpajjitattaṃ[2] virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa: ayaṃ vuccati vyāpādo.

Tattha katamo padoso?

Yo vyāpādo so padaso. Yo padoso so vyāpādo.

Iti ayañ ca vyāpādo ayañ ca padoso santā honti[3] samitā vūpasantā atthaṃgatā abbhatthaṃgatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati vyāpādapadosaṃ pahāyāti.

Avyāpannacitto ti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajja manoviññāṇadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ avyāpannaṃ hoti: tena vuccati avyāpannacitto ti.

Viharatīti: iriyati . . . pe . . . viharati: tena vuccati viharatīti.

Vyāpādapadosā cittaṃ parisodhetīti: atthi vyāpādo, atthi padoso.

Tattha katamo vyāpādo?

Yo cittassa āghāto paṭighāto . . . pe . . . caṇḍikkaṃ asuropo anattamanatā cittassa: ayaṃ vuccati vyāpādo.

Tattha katamo padoso?

Yo vyāpādo, so padoso. Yo padoso, so vyāpādo.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajja manoviññāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imamhā vyāpādapadosā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati vyāpādapadosā cittaṃ parisodhetīti.

Thīnamiddhaṃ[4] pahāyāti: atthi thīnaṃ, atthi middhaṃ.

Tattha katamaṃ thīnaṃ?

Yā cittassa akalyatā akammaññatā olīyanā sallīyanā līnaṃ līyanā līyyitattaṃ thīnaṃ thīyanā thīyitattaṃ cittassa: idaṃ vuccati thīnaṃ.

Tattha katamaṃ middhaṃ?

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[1] K: dūsanā dūsitattaṃ.

[2] S^d^ *and* B *omit.*

[3] S^d^: hoti.

[4] B: thina° *always.*

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Yā kāyassa akalyatā akammaññatā onāho pariyonāho antosamorodho middhaṃ soppaṃ pacalāyikā[1] soppaṃ[2] supanā supitattaṃ: idaṃ vuccati middhaṃ.

Iti idañ ca thīnaṃ idañ ca middhaṃ santā honti samitā vūpasantā atthaṃgatā abbhatthaṃgatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati thīnamiddhaṃ pahāyāti.

Vigatathīnamiddho ti: tassa thīnamiddhassa cattattā vantattā muttattā pahīnattā paṭinissaṭṭhattā pahīnapaṭinissaṭṭhattā, tena vuccati vigatathīnamiddho ti.

Viharatīti . . . pe . . . tena vuccati viharatīti.

Ālokasaññī ti: tattha katamā saññā?

Yā saññā sañjānanā sañjānitattaṃ: ayaṃ vuccati saññā. Ayaṃ saññā ālokā hoti vivaṭā parisuddhā pariyodātā, tena vuccati ālokasaññī ti.

Sato sampajāno ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati.

Tattha katamaṃ sampajaññaṃ?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati sampajaññaṃ.

Iti imāya ca satiyā iminā ca sampajaññena upeto hoti . . . pe . . . samannāgato, tena vuccati sato sampajāno ti.

Thīnamiddhā parisodhetīti: atthi thīnaṃ, atthi middhaṃ.

Tattha katamaṃ thīnaṃ?

Yā cittassa akalyatā . . . pe . . . thīyitattaṃ cittassa: idaṃ vuccati thīnaṃ.

Tattha katamaṃ middhaṃ?

Yā kāyassa akalyatā . . . pe . . . supitattaṃ: idaṃ vuccati middhaṃ.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imamhā thīnamiddhā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati thīnamiddhā cittaṃ parisodhetīti.

Uddhaccakukkuccaṃ pahāyāti: atthi uddhaccaṃ, atthi kukkuccaṃ.

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[1] S^{d}: pacalāyikaṃ.

[2] S^{d}: suppaṃ. B: suppaṃ *both times;* suppanā suppitattaṃ.

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Tattha katamaṃ uddhaccaṃ?

Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa: idaṃ vuccati uddhaccaṃ.

Tattha katamaṃ kukkuccaṃ?

Akappiye kappiyasaññitā kappiye akappiyasaññitā, avajje vajjasaññitā vajje avajjasaññitā: yaṃ evarūpaṃ kukkuccaṃ kukkuccāyanā kukkuccāyitattaṃ cetaso vippaṭisāro manovilekho: idaṃ vuccati kukkuccaṃ.

Iti idañ ca uddhaccaṃ idañ ca kukkuccaṃ santā honti samitā vūpasantā atthaṃgatā abbhatthaṃgatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati uddhaccakukkuccaṃ[1] pahāyāti.

Anuddhato ti: tassa uddhaccakukkuccassa cattattā vantattā muttattā pahīnattā paṭinissaṭṭhattā pahīnapaṭinissaṭṭhattā, tena vuccati anuddhato ti.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Ajjhattan ti: yaṃ ajjhattaṃ paccattaṃ.

Vūpasantacitto ti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ ajjhattaṃ santaṃ hoti samitaṃ vūpasantaṃ, tena vuccati ajjhattaṃ vūpasantacitto ti.

Uddhaccakukkuccā cittaṃ parisodhetīti: atthi uddhaccaṃ.

Tattha katamaṃ uddhaccaṃ?

Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa: idaṃ vuccati uddhaccaṃ.

Tattha katamaṃ kukkuccaṃ?

Akappiye kappiyasaññitā . . . pe[2] . . . manovilekho: idaṃ vuccati kukkuccaṃ.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imamhā uddhaccakukkuccā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati uddhaccakukkuccā cittaṃ parisodhetīti.

Vicikicchaṃ pahāyāti: tattha katamā vicikicchā?

Yā kaṃkhā kaṃkhāyanā kaṃkhāyitattaṃ vimati vicikicchā dveḷhakaṃ dvedhāpatho saṃsayo anekaṃsagāho āsappanā parisappanā apariyogāhanā thambhitattaṃ cittassa manovilekho: ayaṃ vuccati vivikicchā. Ayaṃ

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[1] S[d]: kukkuccam. [2] S[d] *gives full text.*

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vicikicchā santā hoti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati vicikicchaṃ pahāyāti.

Tiṇṇavicikiccho ti: imaṃ vicikicchaṃ tiṇṇo hoti uttiṇṇo nittiṇṇo[1] pāragato pāramanuppatto, tena vuccati tiṇṇavicikiccho ti.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Akathaṅkathī kusalesu dhammesūti: vicikicchāya kusalesu dhammesu na kaṅkhati na vicikicchati akathaṅkathī hoti nikkathaṅkatho vigatakathaṅkatho,[2] tena vuccati akathaṅkathī kusalesu dhammesūti.

Vicikicchāya cittaṃ parisodhetīti: tattha katamā vicikicchā?

Yā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ . . . pe . . . thambhitattaṃ cittassa manovilekho: ayaṃ vuccati vicikicchā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññaṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya vicikicchāya sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati vicikicchāya cittaṃ parisodhetīti.

Ime pañca nīvaraṇe pahāyāti: ime pañca nīvaraṇā santā honti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati ime pañca nīvaraṇe pahāyāti.

Cetaso upakkilese ti: ime pañca nīvaraṇā cittassa upakkilesā.

Paññāya dubbalīkaraṇe ti: imehi pañcehi nīvaraṇehi anuppannā ceva paññā na uppajjati uppannā ca paññā nirujjhati, tena vuccati paññāya dubbalīkaraṇe ti.

Vivicc' eva kāmehi vivicca akusalehi dhammehīti: tattha katame kāmā?

Chando kāmo, rāgo kāmo, chandarāgo kāmo; saṅkappo kāmo, rāgo kāmo, saṅkapparāgo kāmo: ime vuccanti kāmā.

Tattha katame akusalā dhammā?

Kāmacchando vyāpādo thīnamiddhaṃ uddhaccakukkuccaṃ vicikicchā: ime vuccanti akusalā dhammā.

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[1] B: utiṇṇo nitiṇṇo.
[2] B: nikkathaṅkathī vikathaṅkatho.

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Iti imehi ca kāmehi imehi ca akusalehi dhammehi vivitto hoti, tena vuccati vivicc' eva kāmehi vivicca akusalehi dhammehīti.

Savitakkaṃ savicāran ti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā sammāsaṅkappo: ayaṃ vuccati vitakko.

Tattha katamo vicāro?

Yo cāro vicāro anuvicāro upavicāro cittassa anusandhanatā anupekkhanatā: ayaṃ vuccati vicāro.

Iti iminā ca vitakkena iminā ca vicārena upeto hoti . . . pe . . . samannāgato, tena vuccati savitakkaṃ savicāran ti.

Vivekajan ti: vitakko vicāro pītisukhaṃ cittassa ekaggatā: te imamhi viveke jātā honti sañjātā nibbattā abhinibbattā pātubhūtā, tena vuccati vivekajan ti.

Pītisukhan ti: atthi pīti, atthi sukhaṃ.

Tattha katamā pīti?

Yā pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odagyaṃ attamanatā cittassa: ayaṃ vuccati pīti.

Tattha katamaṃ sukhaṃ?

Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā: idaṃ vuccati sukhaṃ.

Idaṃ sukhaṃ imāya pītiyā sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ, tena vuccati pītisukhan ti.

Paṭhaman ti: gaṇanānupubbatā[1] paṭhamaṃ. Idaṃ pathamaṃ samāpajjatīti paṭhamaṃ.

Jhānan ti: vitakko vicāro pītisukhaṃ cittassa ekaggatā.

Upasampajjāti: yo paṭhamassa jhānassa lābho paṭilābho patti sampatti phusanā[2] sacchikiriyā upasampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Vitakka-vicārānaṃ vūpasamā ti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko vitakko . . . pe . . . sammāsaṅkappo: ayaṃ vuccati vitakko.

Tattha katamo vicāro?

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[1] K: °pubbato. [2] S^{d}: phassanā *always*.

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Yo cāro vicāro anuvicāro upavicāro cittassa anusandhanatā anupekkhanatā: ayaŋ vuccati vicāro.

Iti ayañ ca vitakko ayañ ca vicāro santā honti samitā vūpasantā atthaŋgatā abbhatthaŋgatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati vitakkavicārānaŋ vūpasamā ti.

Ajjhattan ti: yaŋ ajjhattaŋ paccattaŋ.

Sampasādanan ti: yā saddhā saddahanā okappanā abhippasādo.

Cetaso ekodibhāvan ti: yā cittassa ṭhiti . . . pe . . . sammāsamādhi.

Avitakkaŋ avicāran ti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko . . . pe . . . sammāsaŋkappo: ayaŋ vuccati vitakko.

Tattha katamo vicāro?

Yo cāro vicāro anuvicāro upavicāro cittassa anusandhanatā anupekkhanatā: ayaŋ vuccati vicāro.

Iti ayañ ca vitakko ayañ ca vicāro santā honti samitā vūpasantā atthaŋgatā abbhatthaŋgatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati avitakkaŋ avicāran ti.

Samādhijan ti: sampasādo pītisukhaŋ cittassa ekaggatā:[1] te imamhi samādhimhi jātā honti sañjātā nibbattā abhinibbattā pātubhūtā, tena vuccati samādhijan ti.

Pītisukhan ti: atthi pīti, atthi sukhaŋ.

Tattha katamā pīti?

Yā pīti pāmojjaŋ . . . pe . . . attamanatā cittassa: ayaŋ vuccati pīti.

Tattha katamaŋ sukhaŋ?

Yaŋ cetasikaŋ sātaŋ . . . pe . . . sukhā vedanā: idaŋ vuccati sukhaŋ.

Iti sukhaŋ imāya pītiyā sahagataŋ hoti sahajātaŋ saŋsaṭṭhaŋ sampayuttaŋ, tena vuccati pītisukhan ti.

Dutiyan ti: gaṇanānupubbatā[2] dutiyaŋ. Idaŋ dutiyaŋ samāpajjatīti dutiyaŋ.

Jhānan ti sampasādo pīti sukhaŋ cittassa ekaggatā.

Upasampajjāti: yo dutiyassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

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[1] S^d *omits* cittassa ekaggatā. [2] K: °pubbato.

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Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Pītiyā ca virāgā ti: tattha katamā pīti?

Yā pīti pāmojjaŋ āmodanā pamodanā hāso pahāso vitti odagyaŋ attamanatā cittassa: ayaŋ vuccati pīti. Ayaŋ pīti santā hoti samitā vūpasantā atthaŋgatā abbhatthaŋgatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati pītiyā ca virāgā ti.

Upekhako ti: tattha katamā upekhā?

Yā upekhā upekhanā ajjhupekkhanā majjhattatā cittassa: ayaŋ vuccati upekhā. Imāya upekhāya upeto hoti . . . pe . . . samannāgato, tena vuccati upekhako ti.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sato sampajāno ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaŋ vuccati sati.

Tattha katamaŋ sampajaññaŋ?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaŋ vuccati sampajaññaŋ.

Iti imāya ca satiyā iminā ca sampajaññena upeto hoti . . . pe . . . samannāgato, tena vuccati sato sampajāno ti.

Sukhañ ca kāyena paṭisaŋvedetīti: tattha katamaŋ sukhaŋ?

Yaŋ cetasikaŋ sātaŋ cetasikaŋ sukhaŋ cetosamphassajaŋ sātaŋ sukhaŋ vedayitaŋ cetosamphassajā sātā sukhā vedanā: idaŋ vuccati sukhaŋ.

Tattha katamo kāyo?

Saññākkhandho saŋkhārakkhandho viññāṇakkhandho: ayaŋ vuccati kāyo.

Idaŋ sukhaŋ iminā kāyena paṭisaŋvedeti, tena vuccati sukhañ ca kāyena paṭisaŋvedetīti.

Yan taŋ ariyā ācikkhantīti: tattha katame ariyā?

Ariyā vuccanti buddhā ca buddhasāvakā ca. Te imaŋ ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajjanti uttānīkaronti[1] pakāsenti, tena vuccati yan taŋ ariyā ācikkhantīti.

Upekhako satimā sukhavihārī ti. Tattha katama upekhā?

Yā upekhā upekhanā ajjhupekkhanā majjhattatā cittassa: ayaŋ vuccati upekhā.

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[1] S^d *and* B.: uttānikaronti.

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Tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaŋ vuccati sati.

Tattha katamaŋ sukhaŋ?

Yaŋ cetasikaŋ sātaŋ . . . pe[1] . . . sukhā vedanā: idaŋ vuccati sukhaŋ.

Iti imāya ca upekhāya imāya ca satiyā iminā ca sukhena samannāgato iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati upekhako satimā sukhavihārī ti.

Tatiyan ti: gaṇanānupubbatā[2] tatiyaŋ. Idaŋ tatiyaŋ samāpajjatīti tatiyaŋ.

Jhānan ti: upekhā sati sampajaññaŋ sukhaŋ cittassa ekaggatā.

Upasampajjāti: yo tatiyassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sukhassa ca pahānā dukkhassa ca pahānā ti: atthi sukhaŋ, atthi dukkhaŋ.

Tattha katamaŋ sukhaŋ? Yaŋ kāyikaŋ sātaŋ kāyikaŋ sukhaŋ kāyasamphassajaŋ sātaŋ sukhaŋ vedayitaŋ kāyasamphassajā sātā sukhā vedanā: idaŋ vuccati sukhaŋ. Tattha katamaŋ dukkhaŋ? Yaŋ kāyikaŋ asātaŋ kāyikaŋ dukkhaŋ kāyasamphassajaŋ asātaŋ dukkhaŋ vedayitaŋ kāyasamphassajā asātā dukkhā vedanā: idaŋ vuccati dukkhaŋ.

Iti idañ ca sukhaŋ idañ ca dukkhaŋ santā honti samitā vūpasantā atthaŋgatā abbhatthaŋgatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati sukhassa ca pahānā dukkhassa ca pahānā ti.

Pubbe va somanassadomanassānaŋ atthaŋgamā ti: atthi somanassaŋ, atthi domanassaŋ.

Tattha katamaŋ somanassaŋ? Yaŋ cetasikaŋ sātaŋ cetasikaŋ sukhaŋ cetosamphassajaŋ sātaŋ sukhaŋ vedayitaŋ cetosamphassajā sātā sukhā vedanā: idaŋ vuccati somanassaŋ.

Tattha katamaŋ domanassaŋ? Yaŋ cetasikaŋ asātaŋ cetasikaŋ dukkhaŋ cetosamphassajaŋ asātaŋ dukkhaŋ vedayitaŋ cetosamphassajā asātā dukkhā vedanā: idaŋ vuccati domanassaŋ.

Iti idañ ca somanassaŋ idañ ca domanassaŋ pubbe va

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[1] K. *gives full text. Cf. above, p.* 257. [2] K: °pubbato.

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santā honti samitā vūpasantā atthaṇgatā abbhatthaṇgatā appitā vyappitā sositā visositā vyantīkatā; tena vuccati pubbe 'va somanassadomanassānaṇ atthaṇgamā ti.

Adukkhamasukhan ti: yaṇ cetasikaṇ neva sātaṇ nāsātaṇ cetosamphassajaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassajā adukkhamasukhā vedanā, tena vuccati adukkhamasukhan ti.

Upekhāsatipārisuddhin ti: tattha katamā upekhā?

Yā upekhā upekhanā ajjhupekkhanā majjhattatā citassa: ayaṇ vuccati upekhā.

Tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṇ vuccati sati.

Ayaṇ sati imāya upekhāya vivaṭā hoti parisuddhā pariyodātā, tena vuccati upekhāsatipārisuddhin ti.

Catutthan ti: gaṇanānupubbatā[1] catutthaṇ. Idaṇ catutthaṇ samāpajjatīti catutthaṇ.

Jhānan ti: upekhā sati cittassa ekaggatā.

Upasampajjāti: yo catutthassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Viharatīti: iriyati . . . pe . . . viharatīti, tena vuccati viharatīti.

Sabbaso rūpasaññānaṇ samatikkamā ti: tattha katamā rūpasaññāyo?

Yā[2] rūpāvacarasamāpatti samāpannassa vā uppannassa vā diṭṭhadhammasukhavihārissa[3] vā saññā sañjānanā sañjānitattam: imā vuccanti rūpasaññāyo. Imā rūpasaññāyo atikkanto hoti vītikkanto[4] samatikkanto, tena vuccati sabbaso rūpasaññānaṇ samatikkamā ti.

Paṭighasaññānaṇ atthaṇgamā ti: tattha katamā paṭighasaññāyo?[5]

Rūpasaññā saddasaññā gandhasaññā rasasaññā phoṭṭhabbasaññā: imā vuccanti paṭighasaññāyo. Imā paṭighasaññāyo santā honti samitā vūpasantā atthaṇgatā abbhatthaṇgatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati paṭighasaññānaṇ atthaṇgamā ti.

Nānattasaññānaṇ amanasikārā ti: tattha katamā nānattasaññāyo?[6]

Yā[2] asamāpannassa manodhātu samaṇgissa vā mano-

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[1] K: °pubbato.
[2] S^d^ *and* B. *omit* yā.
[3] S^d^: diṭṭhadhamme, *&c.* S^d^ *and* B.: °saññā.
[4] B.: vitikkanto *always.*
[5] S^d^ *and* B.: °saññā.

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viññāṇadhātu samaṇgissa vā saññā sañjānanā sañjānitattaṇ: ima vuccanti nānattasaññāyo. Imā nānattasaññāyo na manasikaroti, tena vuccati nānattasaññānaṇ amanasikārā ti.

Ananto ākāso ti: tattha katamo ākāso?

Yō ākāso ākāsagataṇ aghaṇ aghagataṇ vivaro vivaragataṇ asamphuṭṭhaṇ catūhi mahābhūtehi: ayaṇ vuccati ākāso. Tasmiṇ ākāse cittaṇ ṭhapeti saṇṭhapeti anantaṇ pharati, tena vuccati ananto ākāso ti.

Ākāsānañcāyatanan ti: ākāsānañcāyatanaṇ samāpannassa vā uppannassa vā diṭṭhadhammasukhavihārissa[1] vā cittacetasikā dhammā.

Upasampajjāti: yo ākāsānañcāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sabbaso ākāsānañcāyatanaṇ samatikkammā ti: imaṇ[2] ākāsānañcāyatanaṇ atikkanto hoti vītikkanto samatikkanto, tena vuccati sabbaso ākāsānañcāyatanaṇ samatikkammā ti.

Anantaṇ viññāṇan ti: taṇ yeva ākāsaṇ viññāṇena phuṭṭhaṇ manasikaroti anantaṇ pharati, tena vuccati anantaṇ viññāṇan ti.

Viññāṇañcāyatanan ti: viññāṇañcāyatanaṇ samāpannassa vā uppannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā.

Upasampajjāti: yo viññāṇañcāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sabbaso viññāṇañcāyatanaṇ samatikkammāti: imaṇ viññāṇañcāyatanaṇ atikkanto hoti vītikkanto samatikkanto, tena vuccati sabbaso viññāṇañcāyatanaṇ samatikkammā ti.

Natthi kiñcīti: taṇ yeva viññāṇaṇ abhāveti vibhāveti antaradhāpeti natthi kiñcīti passati, tena vuccati natthi kiñcīti.

Ākiñcaññāyatanan ti: ākiṇcaññāyatanaṇ samāpannassa vā uppannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā.

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[1] *So* Sd. [2] Sd *omits.*

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Upasampajjāti: yo ākiñcaññāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sabbaso ākiñcaññāyatanaṇ samatikkammā ti; imaṇ ākiñcaññāyatanaṇ atikkanto hoti vītikkanto samatikkanto, tena vuccati sabbaso ākiñcaññāyatanaṇ samatikkammā ti.

Neva-saññī-nāsaññī ti: taṇ yeva ākiñcaññāyatanaṇ santato manasikaroti saṇkhārāvasesasamāpattiṇ bhāveti, tena vuccati neva-saññī-nāsaññī ti.

Neva-saññā-nāsaññāyatanan ti: neva-saññā-nāsaññāyatanaṇ samāpannassa vā uppannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā.

Upasampajjāti: yo neva-saññā-nāsaññāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

SUTTANTABHĀJANIYAṇ.[1]

Cattāri jhānāni: paṭhamaṇ jhānaṇ, dutiyaṇ jhānaṇ, tatiyaṇ jhānaṇ, catutthaṇ jhānaṇ.

Tattha katamaṇ paṭhamaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ, tasmiṇ samaye pañcaṇgikaṇ jhānaṇ hoti: vitakko vicāro pīti sukhaṇ cittassa ekaggatā. Idaṇ vuccati paṭhamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.[2]

Tattha katamaṇ dutiyaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ, tasmiṇ samaye tivaṇgikaṇ jhānaṇ hoti: pīti sukhaṇ cittassa ekaggatā. Idaṇ vuccati dutiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

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[1] K: °bhājanīyaṇ.

[2] K: NOTE. Imassa niddesassa uddeso mātikāyaṇ na nissati, tasmā ayaṇ vā niddeso anireko siyā, so vā uddeso ūno.

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Tattha katamaŋ tatiyaŋ jhānaŋ?

Idha bhikkhu yasmiŋ samaye rūpūpapattiyā maggaŋ bhāveti pītiyā ca virāgā . . . pe . . . tatiyaŋ jhānaŋ upasampajja viharati paṭhavīkasiṇaŋ, tasmiŋ samaye duvaŋgikaŋ jhānaŋ hoti: sukhaŋ cittassa ekaggatā. Idaŋ vuccati tatiyaŋ jhānaŋ. Avasesā dhammā jhānasampayuttā.

Tattha katamaŋ catutthaŋ jhānaŋ?

Idha bhikkhu yasmiŋ samaye rūpūpapattiyā maggaŋ bhāveti, sukhassa ca pahānā . . . pe . . . catutthaŋ jhānaŋ upasampajja viharati paṭhavīkasiṇaŋ; tasmiŋ samaye duvaŋgikaŋ jhānaŋ hoti: upekhā cittassa ekaggatā. Idaŋ vuccati catutthaŋ jhānaŋ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiŋ samaye rūpūpapattiyā maggaŋ bhāveti, vivicc' eva kāmehi . . pe . . . paṭhamaŋ jhānaŋ upasampajja viharati paṭhavīkasiṇaŋ; tasmiŋ samaye pañcaŋgikaŋ jhānaŋ hoti: vitakko vicāro pīti sukhaŋ cittassa ekaggatā. Idaŋ vuccati paṭhamaŋ jhānaŋ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiŋ samaye rūpūpapattiyā maggaŋ bhāveti, avitakkaŋ vicāramattaŋ vivekajaŋ pītisukhaŋ dutiyaŋ jhānaŋ upasampajja viharati paṭhavīkasiṇaŋ, tasmiŋ samaye caturaŋgikaŋ jhānaŋ hoti: vicāro piti sukhaŋ cittassa ekaggatā. Idaŋ vuccati dutiyaŋ jhānaŋ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiŋ samaye rūpūpapattiyā maggaŋ bhāveti, vitakkavicārānaŋ vūpasamā . . . pe . . . tatiyaŋ jhānaŋ hoti upasampajja viharati paṭhavīkasiṇaŋ, tasmiŋ samaye tivaŋgikaŋ jhānaŋ hoti: pīti sukhaŋ cittassa ekaggatā. Idaŋ vuccati tatiyaŋ jhānaŋ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiŋ samaye rūpūpapattiyā maggaŋ bhāveti, pītiyā ca virāgā . . . pe . . . catutthaŋ jhānaŋ upasampajja viharati paṭhavīkasiṇaŋ, tasmiŋ samaye duvaŋgikaŋ jhānaŋ hoti: sukhaŋ cittassa ekaggatā. Idaŋ vuccati catutthaŋ jhānaŋ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiŋ samaye rūpūpapattiyā maggaŋ bhāveti, sukhassa ca pahānā . . . pe . . . pañcamaŋ jhānaŋ upasampajja viharati paṭhavīkasiṇaŋ, tasmiŋ samaye duvaŋgikaŋ jhānaŋ hoti: upekhā cittassa ekaggatā. Idaŋ vuccati pañcamaŋ jhānaŋ. Avasesā dhammā jhānasampayuttā . . . pe . . .

Idha bhikkhu yasmiŋ samaye arūpūpapattiyā maggaŋ

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bhāveti, sabbaso ākiñcaññāyatanaṇ samatikkamma nevasaññā-nāsaññāyatanasaññāsahagataṇ, sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmiṇ samaye duvaṇgikaṇ jhānaṇ hoti: upekhā cittassa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ.

Cattāri jhānāni: paṭhamaṇ jhānaṇ, dutiyaṇ jhānaṇ, tatiyaṇ jhānaṇ, catutthaṇ jhānaṇ.

Tattha katamaṇ paṭhamaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye pañcaṇgikaṇ jhānaṇ hoti: vitakko vicāro pīti sukhaṇ cittassa ekaggatā. Idaṇ vuccati paṭhamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.[1]

Tattha katamaṇ dutiyaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye tivaṇgikaṇ jhānaṇ hoti: pīti sukhaṇ cittassa ekaggatā. Idaṇ vuccati dutiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṇ tatiyaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, pītiyā ca virāgā . . . pe . . . tatiyaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye duvaṇgikaṇ jhānaṇ hoti: sukhaṇ cittassa ekaggatā. Idaṇ vuccati tatiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṇ catutthaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye duvaṇgikaṇ jhānaṇ hoti: upekhā cittassa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikam apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭh-

[1] S^d *has* . . . pe . . . *down to* Cattāri jhānāni, *p.* 266.

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amāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe. . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye pañcaṇgikaṇ jhānaṇ hoti: vitakko vicāro pīti sukhaṇ cittassa ekaggatā. Idaṇ vuccati paṭhamaṇ jhanaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, avitakkaṇ vicāramattaṇ vivekajaṇ pītisukhaṇ dutiyaṇ jhānaṇ upasampajja viharati dukkhāpatipadaṇ dandhābhiññaṇ, tasmiṇ samaye caturaṇgikaṇ jhānaṇ hoti: vicāro pīti sukhaṇ cittassa ekaggatā. Idaṇ vuccati dutiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā vitakka-vicārānaṇ vūpasamā . . . pe . . . tatiyaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye tivaṇgikaṇ jhānaṇ hoti: pīti sukhaṇ cittassa ekaggatā. Idaṇ vuccati tatiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, pītiya virāgā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye duvaṇgikaṇ jhānaṇ hoti: sukhaṇ cittassa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, sukhassa ca pahānā . . . pe . . . pañcamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye duvāṇgikaṇ jhānaṇ hoti: upekhā cittassa ekaggatā. Idaṇ vuccati pañcamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Cattāri jhānāni: paṭhamaṇ jhānaṇ, dutiyaṇ jhānaṇ, tatiyaṇ jhānaṇ, catutthaṇ jhānaṇ.

Tattha katamaṇ pathamaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . pathamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ; tasmiṇ

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samaye pañcaṇgikaṇ jhānaṇ hoti: vitakko vicāro pīti sukhaṇ cittassa ekaggatā. Idaṇ vuccati paṭhamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṇ dutiyaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ[1] jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ . . . pe . . . tatiyaṇ jhānaṇ . . . pe . . . catutthaṇ jhānaṇ . . . pe . . . paṭhamaṇ jhānaṇ . . . pe . . . pañcamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ; tasmiṇ samaye duvaṇgikaṇ jhānaṇ hoti: upekhā cittassa ekaggatā. Idaṇ vuccati pañcamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā . . . pe . . .

Idha bhikkhu yasmiṇ samaye arūpūpapattiyā maggaṇ bhāveti . . .[2] sabbaso ākiñcaññāyatanaṇ samatikkamma nevasaññā-nāsaññāyatanasaññāsahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmiṇ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatanasaññāsahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati; tasmiṇ samaye duvaṇgikaṇ jhānaṇ hoti: upekhā cittassa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Cattāri[3] jhānāni: paṭhamaṇ jhānaṇ, dutiyaṇ jhānaṇ, tatiyaṇ jhānaṇ, catutthaṇ jhānaṇ.

Tattha katamaṇ paṭhamaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti . . . pe . . .

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[1] S^d^ *enumerates the other Jhānas here, not in the next sentence, substituting, after* vipākaṇ, sukhassa ca pahānā pañcamaṇ jhānaṇ, *&c.*

[2] S^d^ *has here* . . . pe . . . *repeating* arūpūpapattiyā maggaṇ bhāveti.

[3] S^d^ *commences this section at* Idha . . .

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avikkhepo hoti: ime dhammā kusalā. Tass' evā lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ suññataṇ; tasmiṇ samaye pañcaṇgikaṇ jhānaṇ hoti: vitakko vicāro pīti sukhaṇ cittassa ekaggatā. Idaṇ vuccati paṭhamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.[1]

Tattha katamaṇ dutiyaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vitakka-vicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṇ vitakka-vicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ . . . pe . . . tatiyaṇ jhānaṇ . . . pe . . . catutthaṇ jhānaṇ . . . pe . . . paṭhamaṇ jhānaṇ . . . pe . . . pañcamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ suññataṇ; tasmiṇ samaye duvaṇgikaṇ jhānaṇ hoti: upekhā cittassa ekaggatā. Idha vuccati pañcamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Cattāri jhānāni: paṭhamaṇ jhānaṇ, dutiyaṇ jhānaṇ, tatiyaṇ jhānaṇ, catutthaṇ jhānaṇ.

Tattha katamaṇ paṭhamaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye rūpāvacaraṇ jhānaṇ bhāveti[2] kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ diṭṭhadhammasukhavihāraṇ, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ, tasmiṇ samaye pañcaṅgikaṇ jhānaṇ hoti: vitakko vicāro pīti sukhaṇ cittassa ekaggatā. Idaṇ vuccati paṭhamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṇ dutiyaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye rūpāvacaraṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ diṭṭhadhammasukhavihāraṇ, vitakka-vicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ . . . pe . . . tatiyaṇ jhānaṇ . . . pe . . . catutthaṇ jhānaṇ . . . pe . . . paṭhamaṇ jhānaṇ . . . pe . . . pañcamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ, tasmiṇ samaye duvaṇgikaṇ jhānaṇ hoti: upekhā cittassa ekaggatā. Idaṇ vuccati

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[1] S^d *has* . . . pe . . . *down to* Cattāri jhānāni.

[2] S^d *has* . . . pe . . . *down to* arūpāvacaraṇ jhānaṇ (*on next page*).

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pañcamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā . . . pe . . .

Idha bhikkhu yasmiṇ samaye arūpāvacaraṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ diṭṭhadhammasukhavihāraṇ, sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatanasaññāsahagataṇ, sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmiṇ samaye duvaṇgikaṇ jhānaṇ hoti: upekhā cittassa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Abhidhammabhājaniyaṇ.[1]

Cattāri jhānāni:[2] idha bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakko savicāraṇ vivekajaṇ pītisukhaṇ paṭhamaṇ jhānaṇ upasampajja viharati; vitakka-vicārānaṇ vūpasamā ajjhattaṇ sampasādanaṇ cetaso ekodibhāvaṇ avitakkaṇ avicāraṇ samādhijaṇ pīti sukhaṇ dutiyaṇ jhānaṇ upasampajja viharati; pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisaṇvedeti, yan taṇ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṇ jhānaṇ upasampajja viharati; sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṇ atthaṇgamā adukkhamasukhaṇ upekhāsatipārisuddhiṇ catutthaṇ jhānaṇ upasampajja viharati.

Catunnaṇ jhānānaṇ kati kusalā kati akusalā kati avyākatā . . . pe . . . kati saraṇā kati araṇā?

Siyā kusalā siyā avyākatā.

Tīṇi[3] jhānā[4] etth' uppannaṇ, sukhaṇ vedanaṇ thapetvā, sukhāya vedanāya sampayuttā; catutthaṇ jhānaṇ etth' uppannaṇ adukkhamasukhaṇ vedanaṇ thapetvā, adukkhamasukhāya vedanāya sampayuttā.

Siyā vipākā siyā vipākadhammadhammā siyā nevavipāka-na-vipākadhammadhammā. Siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā. Siyā asaṇkiliṭṭha-saṇkilesikā siyā asaṇkiliṭṭha-asaṇkilesikā.

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[1] K: °bhājanīyaṇ.

[2] S[d] *has instead:* paṭhamaṇ jhānaṇ, *&c.* . . . catutthaṇ jhānaṇ. *Then*: Catunnaṇ jhānānaṇ kati kusalā, *&c.*

[3] S[d]: tīni *always.*

[4] B.: jhānāni *always after* tīṇi; S[d] *sometimes only.* K.: jhānā *always, except after* cattāri.

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Paṭhamaṃ jhānaṃ, etth' uppanne vitakka-vicāre thapetvā, savitakka-savicāraṃ; tīṇi jhānā avitakka-avicārā.

Dve jhānā,[1] etth' uppannaṃ pītiṃ thapetvā, pītisahagatā; tīṇi jhānā, etth' uppannaṃ sukhaṃ thapetvā, sukhasahagatā; catutthaṃ jhānaṃ, etth' uppannaṃ upekhaṃ thapetvā, upekhāsahagataṃ.

Neva dassanena na bhāvanāya pahātabbā; neva dassanena na bhāvanāya pahātabbahetukā.

Siyā ācayagāmino siyā apacayagāmino siyā neva ācayagāmino na apacayagāmino.

Siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Siyā mahaggatā siyā appamāṇā. Tīṇi jhānā na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi, siyā appamāṇārammaṇā siyā na vattabbā appamāṇārammaṇā ti;[2] catutthaṃ jhānaṃ siyā parittārammaṇaṃ siyā mahaggatārammaṇā siyā appamāṇārammaṇaṃ siyā na vattabbaṃ parittārammaṇan ti pi mahaggatārammaṇan ti pi appamāṇārammaṇan ti pi. Siyā majjhimā siyā paṇītā.

Siyā sammattaniyatā siyā aniyatā.

Tīṇi jhānā na maggārammaṇā siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggahetukā ti pi maggādhipatino ti pi; catutthaṃ jhānaṃ siyā maggārammaṇaṃ siyā maggahetukaṃ siyā maggādhipati siyā na vattabbaṃ maggārammaṇan ti pi maggahetukan ti pi maggādhipatī-ti pi.

Siyā uppannā siyā anuppannā siyā uppādino. Siyā atītā siyā anāgatā siyā paccuppannā. Tīṇi jhānā na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi; catutthaṃ jhānaṃ siyā atītārammaṇaṃ siyā anāgatārammaṇaṃ siyā paccuppannārammaṇaṃ siyā na vattabbaṃ atītārammaṇan ti pi anāgatārammaṇan ti pi paccuppannārammaṇan ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā. Tīṇi jhānā bahiddhārammaṇā: catutthaṃ jhānaṃ siyā ajjhattārammaṇaṃ siyā bahiddhārammaṇaṃ siyā ajjhattabahiddhārammaṇaṃ siyā na vattabbaṃ ajjhattārammaṇan ti pi bahiddhārammaṇan ti pi ajjhattabahiddhārammaṇan ti pi. Anidassana-appaṭighā.

Na hetū. Sahetukā. Hetusampayuttā. Na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū, na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū, na hetū sahetukā.

Sappaccayā; saṅkhatā. Anidassanā; appaṭighā; arūpā.

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[1] *So* S^{d}, K. *and* B. [2] K. *adds* pi.

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Siyā lokiyā siyā lokuttarā. Kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Siyā sāsavā siyā anāsavā. Āsavavippayuttā. Na vattabbā āsavā ceva sāsavā cāti, siyā sāsavā ceva no ca āsavā siyā na vattabbā sāsavā ceva no ca āsavā ti. Na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi. Siyā āsavavippayuttasāsavā siyā āsavavippayuttā-anāsavā.

No saṇyojanā . . . pe . . . . No ganthā . . . . No oghā . . . . No yogā . . . . No nīvaraṇā . . . . No parāmāsā . . . . Sārammaṇā.

No cittā. Cetasikā. Cittasampayuttā ; . . . cittasaṇsaṭṭhā ; cittasamuṭṭhānā ; cittasahabhuno ; cittānuparivattino ; cittasaṇsaṭṭha-samuṭṭhānā ; cittasaṇsaṭṭha-samuṭṭhānasahabhuno ; cittasaṇsaṭṭha-samuṭṭhānānuparivattino. Bāhirā ; no upādā ;[1] siyā upādiṇṇā siyā anupādiṇṇā.

No upādānā.[2] No kilesā.

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā.

Paṭhamaṇ jhānaṇ, etth' uppannaṇ vitakkaṇ ṭhapetvā, savitakkaṇ ; tīṇi jhānā avitakkā. Paṭhamaṇ jhānaṇ, etth' uppannaṇ vicāraṇ thapetvā, savicāraṇ ; tīṇi jhānā avicārā. Dve jhānā, etth' uppannaṇ pīti ṭhapetvā, sappītikā. Dve jhānā appītikā. Dve jhānā, etth' uppannaṇ pītiṇ ṭhapetvā, pītisahagatā ; dve jhānā na pītisahagatā.

Tīṇi jhānā, etth' uppannaṇ sukhaṇ ṭhapetvā, sukhasahagatā ; catutthaṇ jhānaṇ na sukhasahagataṇ. Catutthaṇ jhānaṇ, etth' uppannaṇ upekhaṇ ṭhapetvā, upekhāsahagataṇ ; tīṇi jhānā na upekhāsahagatā.

Na kāmāvacarā ; siyā rūpāvacarā ; siyā na rūpāvacarā ; tīṇi jhānā na arūpāvacarā ;[3] catutthaṇ jhānaṇ siyā arūpāvacaraṇ siyā na arūpāvacaraṇ. Siyā pariyāpannā siyā apariyāpannā.

Siyā niyyānikā siyā aniyyānikā. Siyā niyatā siyā aniyatā. Siyā sa-uttarā siyā anuttarā. Araṇā ti.

PAÑHĀPUCCHAKAṇ.

JHĀNAVIBHAṇGO SAMATTO DVĀDASAKO.[4]

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[1] K : nupādā. S^{d} : nopādā. [2] K : nupādānā.

[3] S^{d} *omits this phrase.*

[4] K. *and* B. *omit* dvādasako. S^{d} *omits* samatto. B. *substitutes* niṭṭhito.

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XIII.

Appamaññavibhaṇgo.

Cattasso appamaññāyo: idha bhikkhu mettāsahagatena cetasā ekaṇ disaṇ pharitvā viharati, tathā dutiyaṇ tathā tatiyaṇ tathā catutthaṇ, iti uddham adho tiriyaṇ sabbadhi sabbattatāya sabbāvantaṇ lokaṇ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati; karuṇāsahagatena cetasā ekaṇ disaṇ pharitvā viharati, tathā dutiyaṇ tathā tatiyaṇ tathā catutthaṇ, iti uddham adho tiriyaṇ sabbadhi sabbattatāya sabbāvantaṇ lokaṇ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati; muditāsahagatena cetasā ekaṇ disaṇ pharitvā viharati tathā dutiyaṇ tatha tatiyaṇ tathā catutthaṇ, iti uddham adho tiriyaṇ sabbadhi sabbattatāya sabbāvantaṇ lokaṇ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati; upekhāsahagatena cetasā ekaṇ disaṇ pharitvā viharati, tathā dutiyaṇ tathā tatiyaṇ tathā catutthaṇ, iti uddham adho tiriyaṇ sabbadhi sabbattatāya sabbāvantaṇ lokaṇ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati.

Kathañ ca bhikkhu mettāsahagatena cetasā ekaṇ disaṇ pharitvā viharati?

Seyyathā pi nāma ekaṇ puggalaṇ piyaṇ manāpaṇ disvā mettāyeyya, evam eva sabbe satte mettāya pharati.

Tattha katamā mettā?

Yā sattesu metti mettāyanā mettāyitattaṇ mettā cetovimutti: ayaṇ vuccati mettā.

Tattha katamaṇ cittaṇ?

Yaṇ cittaṇ mano mānasaṇ hadayaṇ[1] paṇḍaraṇ mano manāyatanaṇ manindriyaṇ viññāṇaṇ viññāṇakkhandho

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[1] S^d *condenses as before, cf. p.* 144 *passim.*

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tajjā manoviññāṇadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ imāya mettāya sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ, tena vuccati mettāsahagatena cetasā ti.

Ekaṃ disan ti: puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

Tathā dutiyan ti: yath' eva ekaṃ disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

Sabbadhi sabbattatāya sabbāvantaṃ lokan ti: sabbena sabbaṃ sabbathā[1] sabbaṃ asesaṃ nissesaṃ pariyādāya vacanam etaṃ sabbadhi sabbattatāya sabbāvantaṃ lokan ti.

Mettāsahagatena cetasā ti: tattha katamā mettā?

Yā sattesu metti mettāyanā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya mettāya sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ, tena vuccati mettāsahagatena cetasā ti.

Vipulenāti: yaṃ vipulaṃ taṃ mahaggataṃ. Yaṃ mahaggataṃ taṃ appamāṇaṃ. Yaṃ appamāṇaṃ so avero. Yo avero so avāpajjho.[1]

Pharitvā ti: pharitvā[2] adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Kathañ ca bhikkhu karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati?

Seyyathā pi nāma ekaṃ puggalaṃ duggataṃ durupetaṃ disvā karuṇāyeyya, evam eva sabbe satte karuṇāya pharati.

Tattha katamā karuṇā?

Yā sattesu karuṇā karuṇāyanā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā.

Tattha katamaṃ cittaṃ?

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[1] S[d]: sabbatthā. [2] B: abyāpajjo *always*.

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Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati cittaṇ.

Idaṇ cittaṇ imāya karuṇāya sahagataṇ hoti sahajātaṇ saṇsaṭṭhaṇ sampayuttaṇ, tena vuccati karuṇāsahagatena cetasā ti.

Ekaṇ disan ti: puratthimaṇ vā disaṇ pacchimaṇ vā disaṇ uttaraṇ vā disaṇ dakkhiṇaṇ vā disaṇ uddhaṇ vā adho vā tiriyaṇ vā vidisaṇ vā.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati . . . pe . . . tena vuccati viharatīti.

Tathā dutiyan ti: yath' eva ekaṇ disaṇ tathā dutiyaṇ disaṇ tathā tatiyaṇ disaṇ tathā catutthaṇ disaṇ tathā uddhaṇ tathā adho tathā tiriyaṇ tathā vidisaṇ.

Sabbadhi sabbattatāya sabbāvantaṇ lokan ti: sabbena sabbaṇ sabbathā[1] sabbaṇ asesaṇ nissesaṇ pariyādāya[2] vacanam etaṇ sabbadhi sabbattatāya sabbāvantaṇ lokan ti.

Karuṇāsahagatena cetasā ti: tattha katamā karuṇā?

Yā sattesu karuṇā karuṇāyanā karuṇāyitattaṇ karuṇācetovimutti: ayaṇ vuccati karuṇā.

Tatthā katamaṇ cittaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati cittaṇ.

Idaṇ cittaṇ imāya karuṇāya sahagataṇ hoti sahajātaṇ saṇsaṭṭhaṇ sampayuttaṇ, tena vuccati karuṇāsahagatena cetasā ti.

Vipulenāti: yaṇ vipulaṇ taṇ mahaggataṇ. Yaṇ mahaggataṇ taṇ appamāṇaṇ. Yaṇ appamāṇaṇ so avero. Yo avero so avyāpajjho.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati: tena vuccati viharatīti.

Kathañ ca bhikkhu muditāsahagatena cetasā ekaṇ disaṇ pharitvā viharati?

Seyyathā pi nāma ekaṇ puggalaṇ piyaṇ manāpaṇ disvā mudito assa, evam eva[3] sabbe satte muditāya pharati.

Tattha katamā muditā?

Yā sattesu muditā muditāyanā muditāyitattaṇ muditācetovimutti: ayaṇ vuccati muditā.

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[1] *So* S^d. [2] S^d: nissesapariyādāya. [3] S^d: evam evaṇ.

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Tattha katamaṇ cittaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhatu: idaṇ vuccati cittaṇ.

Idaṇ cittaṇ imāya muditāya sahagataṇ hoti sahajātaṇ saṇsaṭṭhaṇ sampayuttaṇ, tena vuccati muditāsahagatena cetasā ti.

Ekaṇ disan ti: puratthimaṇ vā disaṇ pacchimaṇ vā disaṇ uttaraṇ vā disaṇ dakkhiṇaṇ vā disaṇ uddhaṇ vā adho vā tiriyaṇ vā vidisaṇ vā.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Tathā dutiyan ti: yath' eva ekaṇ disaṇ tathā dutiyaṇ disaṇ tathā tatiyaṇ disaṇ tathā catutthaṇ disaṇ tathā uddhaṇ tathā adho tathā tiriyaṇ tathā vidisaṇ.

Sabbadhi sabbattatāya sabbāvantaṇ lokan ti: sabbena sabbaṇ sabbathā sabbaṇ asesaṇ nissesaṇ pariyādāya[1] vacanam etaṇ sabbadhi sabbattatāya sabbāvantaṇ lokan ti.

Muditāsahagatena cetasā ti: tattha katamā muditā?

Yā sattesu muditā muditāyanā muditāyitattaṇ muditācetovimutti: ayaṇ vuccati muditā.

Tattha katamaṇ cittaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā manoviññāṇadhātu: idaṇ vuccati cittaṇ.

Idaṇ cittaṇ imāya muditāya sahagataṇ hoti sahajātaṇ saṇsaṭṭhaṇ sampayuttaṇ, tena vuccati muditāsahagatena cetasā ti.

Vipulenāti: yaṇ vipulaṇ taṇ mahaggataṇ. Yaṇ mahaggataṇ taṇ appamāṇaṇ. Yaṇ appamāṇaṇ so avero. Yo avero so avyāpajjho.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Kathañ ca bhikkhu upekhāsahagatena cetasā ekaṇ disaṇ pharitvā viharati?

Seyyathā pi nāma ekaṇ puggalaṇ neva manāpaṇ na amanāpaṇ disvā upekhako assa, evam eva[2] sabbe satte upekhāya pharati.

Tattha katamā upekhā?

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[1] S^d: asesā nissesapariyādāna vacanam.

[2] S^d: evam evaṇ.

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Yā sattesu upekhā upekhāyanā upekhāyitattaṇ upekhā-cetovimutti: ayaṇ vuccati upekhā.

Tattha katamaṇ cittaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā mano-viññaṇadhātu: idaṇ vuccati cittaṇ.

Idaṇ cittaṇ imāya upekhāya sahagataṇ hoti sahajātaṇ saṇsaṭṭhaṇ sampayuttaṇ, tena vuccati upekhāsahagatena cetāsā ti.

Ekaṇ disan ti: puratthimaṇ vā disaṇ pacchimaṇ vā disaṇ uttaraṇ vā disaṇ dakkhiṇaṇ vā disaṇ uddhaṇ vā adho vā tiriyaṇ vā vidisaṇ vā.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Tathā dutiyan ti: yath' eva ekaṇ disaṇ tathā dutiyaṇ disaṇ tathā tatiyaṇ disaṇ tathā catutthaṇ disaṇ tathā uddhaṇ tathā adho tathā tiriyaṇ tathā vidisaṇ.

Sabbadhi sabbattatāya sabbāvantaṇ lokan ti: sabbena sabbaṇ sabbathā sabbaṇ asesaṇ nissesaṇ pariyādāya[1] vacanam etaṇ sabbadhi sabbattatāya sabbāvantaṇ lokan ti.

Upekhāsahagatena cetasā ti: tattha katamā upekhā?

Yā sattesu upekhā upekhāyanā upekhāyitattaṇ upekhā-cetovimutti: ayaṇ vuccati upekhā

Tattha katamaṇ cittaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tajjā mano-viññāṇadhātu: idaṇ vuccati cittaṇ.

Idaṇ cittaṇ imāya upekhāya sahagataṇ hoti sahajātaṇ saṇsaṭṭhaṇ saṇpayuttaṇ, tena vuccati upekhāsahagatena cetasā ti.

Vipulenāti: yaṇ vipulaṇ taṇ mahaggataṇ. Yaṇ mahaggataṇ taṇ appamāṇaṇ. Yaṇ appamāṇaṇ so avero. Yo avero so avyāpajjho.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

SUTTANTABHĀJANIYAṇ.[2]

Catasso appamaññāyo: mettā karuṇā muditā upekhā.

Tattha katamā mettā?

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[1] *See* p. 275, *n* 1. [2] K: °bhājanīyaṇ.

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Idha[1] bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati mettāsahagataṇ, yā tasmiṇ samaye metti mettāyanā mettāyitattaṇ mettā-cetovimutti: ayaṇ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ upasampajja viharati mettāsahagataṇ, yā tasmiṇ samaye metti mettāyanā mettayitāttaṇ mettā-cetovimutti: ayaṇ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tatthā katamā mettā?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, pītiyā ca virāgā . . . pe . . . tatiyaṇ jhānaṇ upasampajja viharati mettāsahagataṇ, yā tasmiṇ samaye metti mettāyanā mettāyitattaṇ mettā-cetovimutti: ayaṇ vuccati mettā, Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati mettāsahagataṇ, yā tasmiṇ samaye metti mettāyanā mettāyitattaṇ mettā-cetovimutti: ayaṇ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, avitakkaṇ vicāramattaṇ vivekajaṇ pītisukhaṇ dutiyaṇ jhānaṇ upasampajja viharati mettāsahagataṇ, yā tasmiṇ samaye metti mettāyanā mettāyitattaṇ mettā-cetovimutti: ayaṇ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vitakkavicārānaṇ vūpasamā . . . pe . . . tatiyaṇ jhānaṇ upasampajja viharati mettāsahagataṇ, yā tasmiṇ samaye metti mettāyanā mettāyitattaṇ mettā-cetovimutti: ayaṇ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, pītiyā ca virāgā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati mettāsahagataṇ, yā tasmiṇ samaye metti mettāyanā mettāyitattaṇ mettā-cetovimutti: ayaṇ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

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[1] *Cf.* Dh. S. §§ 251-62.

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Tattha katamā karuṇā?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati karuṇāsahagataṇ, yā tasmiṇ samaye karuṇā karuṇāyanā karuṇāyittaṇ karuṇā-cetovimutti: ayaṇ vuccati karuṇā. Avasesā dhammā karunāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ[1] jhānaṇ upasampajja viharati karuṇāsahagataṇ, yā tasmiṇ samaye karuṇā karuṇāyanā karuṇāyitattaṇ karuṇā-cetovimutti: ayaṇ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, pītiyā ca virāgā . . . pe . . . . tatiyaṇ jhānaṇ upasampajja viharati karuṇāsahagataṇ, yā tasmiṇ samaye karuṇā karuṇāyanā karuṇāyitattaṇ karuṇā-cetovimutti: ayaṇ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati karuṇāsahagataṇ, yā tasmiṇ samaye karuṇā karuṇāyanā karuṇāyitattaṇ karuṇā-cetovimutti: ayaṇ vuccati karuṇā. Avasesā dhammā karuṇā sampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, avitakkaṇ vicāramattaṇ vivekajaṇ pītisukhaṇ dutiyaṇ jhānaṇ upasampajja viharati karuṇāsahagataṇ, yā tasmiṇ samaye karuṇā karuṇāyanā karunāyitattaṇ karuṇā-cetovimutti: ayaṇ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vitakkavicārānaṇ vūpasamā . . . pe . . . tatiyaṇ jhānaṇ upasampajja viharati karuṇāsahagataṇ, yā tasmiṇ samaye karuṇā karuṇāyanā karuṇāyitattaṇ karuṇā-cetovimutti: ayaṇ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, pītiyā ca virāgā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati karuṇāsahagataṇ, yā tasmiṇ samaye

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[1] S^{d}. *here includes the following paragraphs by adding* : . . . tatiyaṇ jhānaṇ . . . paṭhamaṇ jhānaṇ . . . catutthaṇ jhānaṇ upasampajja, *&c.*

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karuṇā karuṇāyanā karuṇāyitattaṇ karuṇā-cetovimutti: ayaṇ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā muditā?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati muditāsahagataṇ, yā tasmiṇ samaye muditā muditāyanā muditāyitattaṇ muditā-cetovimutti: ayaṇ vuccati muditā. Avasesā dhammā muditāya sampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vitakkavicarānaṇ vūpasamā . . . pe . . . dutiyaṇ[1] jhānaṇ . . . tatiyaṇ jhānaṇ . . . paṭhamaṇ jhanaṇ . . . catutthaṇ jhānaṇ upasampajja viharati muditāsahagataṇ, yā tasmiṇ samaye muditā muditāyanā muditāyitattaṇ muditā-cetovimutti: ayaṇ vuccati muditā. Avasesā dhammā muditāya sampayuttā.

Tattha katamā upekhā?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati upekhāsahagataṇ, yā tasmiṇ samaye upekhā upekhāyanā upekhāyitattaṇ upekhā-cetovimutti: ayaṇ vuccati upekhā. Avasesā dhammā upekhāya sampayuttā.

Catasso appamaññāyo: mettā, karuṇā, muditā, upekhā.

Tattha katamā mettā?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati mettāsahagataṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati mettāsahagataṇ, yā tasmiṇ samaye metti mettāyanā mettāyitattaṇ mettā-cetovimutti: ayaṇ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ

[1] K: tatiyaṇ jhānaṇ upasampajja viharati, *&c. Then another paragraph for Fourth* jhāna.

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jhānaṇ . . . pe . . . tatiyaṇ jhānaṇ . . . pe . . . paṭhamaṇ jhānaṇ . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati mettāsahagataṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ pītiyā ca virāgā . . . pe . . . catutthaṇ[1] jhānaṇ upasampajja viharati mettāsahagtaṇ, yā tasmiṇ samaye metti mettāyanā mettāyitattaṇ mettā-cetovimutti: ayaṇ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati karuṇāsahagataṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati karuṇāsahagataṇ, yā tasmiṇ samaye karuṇā karuṇāyanā karuṇāyitattaṇ karuṇā - cetovimutti: ayaṇ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ . . . pe . . . tatiyaṇ jhānaṇ . . . pe . . . paṭhamaṇ jhānaṇ . . . pe . . . catutthaṇ[2] jhānaṇ upasampajja viharati karuṇāsahagataṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusala. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ pītiyā ca virāgā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati karuṇāsahagataṇ, yā tasmiṇ samaye karuṇā karuṇāyanā karuṇāyitattaṇ karuṇā-cetovimutti: ayaṇ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

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[1] *So* S[d]. K. *and* B. *arrange the condensation thus:* Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ upasampajja viharati mettāsahagataṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ . . . pe . . . tatiyaṇ jhānaṇ . . . pe . . . paṭhamaṇ jhānaṇ . . . pe . . . catutthaṇ, *&c.*

[2] *So* S[d]. K. *and* B. *condense as in the former paragraph.*

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Tattha katamā muditā?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati muditāsahagataṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati muditāsahagataṇ, yā tasmiṇ samaye muditā muditāyanā muditāyitattaṇ muditā-cetovimutti: ayaṇ vuccati muditā. Avasesā dhammā muditāya sampayuttā.

Tattha katamā muditā?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ . . . pe . . . tatiyaṇ jhānaṇ . . . pe . . . paṭhamaṇ jhānaṇ . . . pe . . . catutthaṇ[1] jhānaṇ upasampajja viharati muditāsahagataṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ pītiyā ca virāgā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati muditāsahagataṇ, yā tasmiṇ samaye muditā muditāyanā muditāyitattaṇ muditā-cetovimutti: ayaṇ vuccati muditā. Avasesā dhammā muditāya sampayuttā.

Tattha katamā upekhā?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati upekhāsahagataṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati upekhāsahagataṇ, yā tasmiṇ samaye upekhā upekhāyanā upekhāyitattaṇ upekhā-cetovimutti: ayaṇ vuccati upekhā. Avasesā dhammā upekhāya sampayuttā.

Catasso appamaññāyo: mettā karuṇā muditā upekhā.

Tattha katamā mettā?

Idha bhikkhu yasmiṇ samaye rūpāvacaraṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ diṭṭhadhammasukhavihāraṇ, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati mettāsahagataṇ:

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[1] K. *and* B. *condense as in foregoing paragraphs.*

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yā tasmiṇ samaye metti mettāyanā mettāyitattaṇ mettā-cetovimutti: ayaṇ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā?

Idha bhikkhu yasmiṇ samaye rūpāvacaraṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ diṭṭhadhammasukhavihāraṇ, vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ . . . pe . . . tatiyaṇ jhānaṇ . . . pe . . . paṭhamaṇ jhānaṇ . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati mettāsahagataṇ, yā tasmiṇ samaye metti mettāyanā mettāyitattaṇ mettā-cetovimutti: ayaṇ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā karuṇā . . . pe . . .

Tattha katamā muditā . . . pe . . .[1]

Tattha katamā upekhā?

Idha bhikkhu yasmiṇ samaye rūpāvacaraṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ diṭṭhadhammasukhavihāraṇ, sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati upekhāsahagataṇ, yā tasmiṇ samaye upekhā upekhāyanā upekhāyitattaṇ upekhā-cetovimutti: ayaṇ vuccati upekhā. Avasesā dhammā upekkhāya sampayuttā.

ABHIDHAMMABHĀJANIYAṆ.[2]

Catasso appamaññāyo: idha bhikkhu mettāsahagatena cetasā ekaṇ disaṇ pharitvā viharati tathā dutiyaṇ tathā tatiyaṇ tathā catutthaṇ: iti uddham adho tiriyaṇ sabbadhi sabbattatāya sabbāvantaṇ lokaṇ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena ayāpajjhena pharitvā viharati; karuṇāsahagatena cetasā . . . pe . . .[3] muditāsahagatena cetasā . . . pe . . . upekhāsahagatena cetasā ekaṇ disaṇ pharitvā viharati tathā dutiyaṇ tathā tatiyaṇ tathā catutthaṇ iti uddham adho tiriyaṇ sabbadhi sabbattatāya sabbāvantaṇ lokaṇ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena ayāpajjhena pharitvā viharati.

Catunnaṇ appamaññānaṇ kati kusalā kati akusalā kati avyākatā . . . pe . . . kati saraṇā kati araṇā?

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[1] S[d] *gives full text.* K. *omits all* . . . pe . . .

[2] K: °bhājanīyaṇ.

[3] *So* S[d]. B. *and* K. *give full text.*

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Siyā kusalā siyā avyākatā.

Tisso appamaññāyo[1] sukhāya vedanāya sampayuttā; upekhā adukkhamasukhāya vedanāya sampayuttā.

Siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā. Siyā upādiuṇṇpādāniyā siyā anupādiṇṇupādāniyā. Asaṇkiliṭṭha-saṇkilesikā.

Tisso appamaññāyo siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā; upekhā avitakka-avicārā.

Tisso appamaññāyo siyā pītisahagatā[2] siyā sukhasahagatā na upekhāsahagatā siyā na vattabbā pītisahagatā ti; upekhā upekhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā. Siyā ācayagāminiyo[3] siyā neva ācayagāminiyo na apacayagāminiyo[3] Neva sekhā nāsekhā.

Mahaggatā; na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi appamāṇārammaṇā ti pi. Majjhimā. Aniyatā. Na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi.

Siyā uppannā siyā anuppannā siyā uppādiniyo.[4] Siyā atītā siyā anāgatā siyā paccuppannā. Na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi[5] paccuppannārammaṇā ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā; bahiddhārammaṇā; anidassana-appaṭighā.

Mettā hetu; tisso appamaññāyo na hetū. Sahetukā; hetusampayuttā. Mettā hetu ceva sahetukā ca; tisso appamaññāyo na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Mettā hetu ceva hetusampayuttā ca; tisso appamaññāyo na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Tisso appamaññāyo na hetū sahetukā; mettā na vattabbā na hetu sahetukā ti pi na hetu ahetukā ti pi.

Sappaccayā, saṇkhatā. Anidassanā; appaṭighā; arūpā; lokiyā; kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Sāsavā; āsavavippayuttā; na vattabbā āsavā ceva sāsavā cāti, sāsavā ceva no ca āsavā, na vattabbā

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[1] K. *has here, and once below*, appamaññāño.

[2] S[d]: siyā pītisahagatā sukhassa ca sahagatā, na upekhāsahagatā, siyā na vattabbā pītisahagatā ti upekhāsahagatā.

[3] B. *and* K. °gāmino. [4] B. *and* K: uppādino.

[5] S[d] *omits*.

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āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi; āsavavippayuttasāsavā.

No saŋyojanā . . . pe . . . No ganthā . . . No oghā . . . No yogā . . . No nīvaraṇā . . . No parāmāsā . . . Sārammaṇā.

No cittā. Cetasikā; cittasampayuttā; cittasaŋsaṭṭhā; cittasamuṭṭhānā; cittasahabhuno; cittānuparivattiniyo;[1] cittasaŋsaṭṭha - samuṭṭhānā; cittasaŋsaṭṭha - samuṭṭhāna-sahabhuno; cittasaŋsaṭṭha-samuṭṭhānānuparivattiniyo.

Bāhirā. No upādā[2] Siyā upādiṇṇā siyā anupādiṇṇā.

No upādānā . . . pe . . .[3]

No kilesā . . . pe . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā; na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā.

Tisso appamaññāyo siyā savitakkā siyā avitakkā; upekhā avitakkā. Tisso appamaññāyo siyā savicārā siyā avicārā; upekhā avicārā. Tisso appamaññāyo siyā sappītikā siyā appītikā; upekhā appītikā. Tisso appamaññāyo siyā pītisahagatā siyā na na pītisahagatā; upekhā na pītisahagatā. Tisso appamaññāyo sukhasahagatā; upekhā na sukhasahagatā. Upekhā upekhāsahagatā; tisso appamaññāyo na upekhāsahagatā.

Na kāmāvacarā;[4] rūpāvacarā; na arūpāvacarā; pariyāpannā.

Aniyyānikā; aniyatā. Sa-uttarā; araṇā ti.

PAÑHĀPUCCHAKAŋ.

APPAMAÑÑĀVIBHAŋGO SAMATTO TERASAMO.[5]

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[1] K *and* B: °parivattino. [2] K: nupādā.

[3] K: nupādānā. B. *alone gives* . . . pe . . .

[4] S[d] *inserts* na.

[5] K. *omits* terasamo; S[d] *omits* samatto. *Neither has* niṭṭhito.

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XIV.

Sikkhāpadavibhaṅgo.

Pañca sikkhāpadāni: pāṇātipātā veramaṇī sikkhāpadaṅ, adinnādānā veramaṇī sikkhāpadaṅ, kāmesu micchācārā veramaṇī sikkhāpadaṅ, musāvādā veramaṇī sikkhāpadaṅ, surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṅ.

(*a*) Tattha katamaṅ pāṇātipātā veramaṇī sikkhāpadaṅ?

Yasmiṅ samaye kāmāvacaraṅ kusalaṅ cittaṅ uppannaṅ hoti somanassasahagataṅ ñāṇasampayuttaṅ, pāṇātipātā viramantassa yā tasmiṅ samaye pāṇātipātā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṅ anajjhāpatti velāanatikkamo setughāto: idaṅ vuccati pāṇātipātā veramaṇī sikkhāpadaṅ. Avasesā dhammā veramaṇiyā sampayuttā.

(*b*) Tattha katamaṅ pāṇātipatā veramaṇī sikkhāpadaṅ?

Yasmiṅ samaye kāmāvacaraṅ kusalaṅ cittaṅ uppannaṅ hoti somanassasahagataṅ ñāṇasampayuttaṅ, pāṇātipātā viramantassa yā tasmiṅ samaye cetanā sañcetanā sañcetayitattaṅ: idaṅ vuccati pāṇātipātā veramaṇī sikkhāpadaṅ. Avasesā dhammā cetanāya sampayuttā.

(*c*) Tattha katamaṅ pāṇātipatā veramaṇī sikkhāpadaṅ?

Yasmiṅ samaye kāmāvacaraṅ kusalaṅ cittaṅ uppannaṅ hoti somanassasahagataṅ ñāṇasampayuttaṅ, pāṇātipātā viramantassa phasso vedanā . . .[1] paggāho avikkhepo: idaṅ vuccati pānātipātā veramaṇī sikkhāpadaṅ.

(*a**) Tattha[2] katamaṅ pāṇātipātā veramaṇī sikkhāpadaṅ?

Yasmiṅ samaye kāmāvacaraṅ kusalaṅ cittaṅ uppannaṅ hoti somanassasahagataṅ ñāṇasampayuttaṅ sasaṅkhārena . . . pe[3] . . . somanassasahagataṅ ñāṇavippayuttaṅ . . .

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[1] *Only* B. *indicates any hiatus here. Cf. above* passim *and* Dh. S. § 1, passim. K. *and* B. *omit* vedanā *throughout.*

[2] S[d] *gives this paragraph* on p. 287, *and omits* (*b**) *and* (*c**).

[3] K. *omits* . . . pe . . .

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pe[1] . . . somanassasahagataṃ ñāṇavippayuttaṃ sasaṃkhārena . . . pe . . . upekhāsahagataṃ ñāṇasampayuttaṃ . . . pe . . . upekhāsahagataṃ ñāṇasampayuttaṃ sasaṃkhārena . . . pe . . . upekhāsahagataṃ ñāṇavippayuttaṃ . . . pe . . . upekhāsahagataṃ ñāṇavippayuttaṃ sasaṃkhārena, pāṇātipātā viramantassa yā tasmiṃ samaye pāṇātipātā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velā-anatikkamo setughāto: idaṃ vuccati pāṇātipātā veramaṇī sikkhāpadaṃ. Avasesā dhammā veramaṇiyā sampayuttā.

(*b**) Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekhāsahagataṃ ñāṇavippayuttaṃ sasaṃkhārena, pāṇātipātā viramantassa yā tasmiṃ samaye cetanā sañcetanā sañcetayitattaṃ: idaṃ vuccati pāṇātipātā veramaṇī sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(*c**) Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekhāsahagataṃ ñāṇasampayuttaṃ sasaṃkhārena, pāṇātipātā viramantassa phasso vedanā . . . paggāho avikkhepo: idaṃ vuccati pāṇātipātā veramaṇī sikkhāpadaṃ.

Tattha katamaṃ adinnādānā veramaṇī sikkhāpadaṃ? . . . pe[2] . . .

kāmesu micchācārā veramaṇ īsikkhāpadaṃ? . . . pe . . .

musāvādā veramaṇī sikkhāpadaṃ? . . . pe . . .

(*a*) surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ, surāmerayamajjapamādaṭṭhānā viramantassa yā tasmiṃ samaye surāmerayamajjapamādaṭṭhānā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velā-anatikkamo setughāto: idaṃ vuccati surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ. Avasesā dhammā veramaṇiyā sampayuttā.

(*b*) Tattha katamaṃ surāmerayamajjapamādaṭṭhānaṃ veramaṇi sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ

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[1] K. *omits remaining* . . . pe' . . . *s.*

[2] S[d] *gives in full the three paragraphs corresponding to* (*a*), (*b*) *and* (*c*) *only, in the case of this and the next two* sikkhāpadāni.

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hoti somanassasahagataṇ ñāṇasāmpayuttaṇ, surāmerayamajjapamādaṭṭhānā viramantassa yā tasmiṇ samaye cetanā sañcetanā sañcetayitattaṇ: idaṇ vuccati surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ. Avasesā dhammā cetanāya sampayuttā.

(*c*) Tattha katamaṇ surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ, surāmerayamajjapamādaṭṭhānā viramantassa phasso vedanā . . . paggāho avikkhepo: idaṇ vuccati surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ.

(*a**) Tattha[1] katamaṇ surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ sasaṇkhārena . . . somanassasahagataṇ ñāṇavippayuttaṇ . . . somanassasahagataṇ ñāṇavippayuttaṇ sasaṇkhārena . . . upekhāsahagataṇ ñāṇasampayuttaṇ, . . . upekhāsahagataṇ ñāṇasampayuttaṇ sasaṇkhārena . . . upekhāsahagataṇ ñāṇavippayuttaṇ . . . upekhāsahagataṇ ñāṇavippayuttaṇ sasaṇkhārena, surāmerayamajjapamādaṭṭhānā viramantassa yā tasmiṇ samaye surāmerayamajjapamādaṭṭhānā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṇ anajjhāpatti velāanatikkamo setughāto: idaṇ vuccati surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ. Avasesā dhammā veramaṇiyā sampayuttā.

(*b**) Tattha katamaṇ surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti upekhāsahagataṇ ñāṇavippayuttaṇ sasaṇkhārena, surāmerayamajjapamādaṭṭhānā viramantassa yā tasmiṇ samaye cetanā sañcetanā sañcetayitattaṇ: idaṇ vuccati surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ. Avasesā dhammā cetanāya sampayuttā.

(*c**) Tattha katamaṇ surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti upekhāsahagataṇ ñāṇavippayuttaṇ sasaṇkhārena. surāmerayamajjapamādaṭṭhā nā viramantassa phasso ve-

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[1] S^d^ *inserts here the paragraph* (*a**), *p.* 285, *down to* upekhāsahagataṇ ñāṇavippayuttaṇ sasaṇkhārena, *and then continues* surāmerayamajjapamādaṭṭhānā *as above.*

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danā . . . paggāho avikkhepo: idaṇ vuccati surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ.

Pañca sikkhāpadāni: pāṇātipātā veramaṇī sikkhāpadaṇ, adinnādānā veramaṇī sikkhāpadaṇ, kāmesu micchācārā veramaṇī sikkhāpadaṇ, musāvādā veramaṇi sikkhāpadaṇ, surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ.

(*a*) Tattha katamaṇ pāṇātipātā veramaṇī sikkhāpadaṇ? Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ

hīnaṇ . . . pe[1] . . .
majjhimaṇ . . . pe . . .
paṇītaṇ . . . pe . . .
chandādhipateyyaṇ . . . pe . . .
viriyādhipateyyaṇ . . . pe . . .
cittādhipateyyaṇ . . . pe . . .
vīmaṇsādhipateyyaṇ . . .

chandādhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ . . . viriyādhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ . . . cittādhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ . . . vīmaṇsādhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ,[2] pāṇātipātā viramantassa yā tasmiṇ samaye pāṇātipātā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṇ anajjhāpatti velā-anatikkamo setughāto: idaṇ vuccati pāṇātipātā veramaṇī sikkhāpadaṇ. Avasesā dhammā veramaṇiyā sampayuttā.

(*b*) Tattha katamaṇ pāṇātipātā veramaṇī sikkhāpadaṇ? Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ, chandādhipateyyaṇ . . . viriyādhipateyyaṇ . . . cittādhipateyyaṇ . . . vīmaṇsādhipateyyaṇ . . . chandādhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ . . . viriyādhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ . . . cittādhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ . . . vīmaṇsādhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ, pāṇātipātā viramantassa yā tasmiṇ samaye cetanā sañcetanā sañcetayitattaṇ: idaṇ vuccati pāṇātipātā veramaṇī sikkhāpadaṇ. Avasesā dhammā cetanāya sampayuttā.

(*c*) Tattha katamaṇ pāṇātipātā veramaṇī sikkhāpadaṇ?

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[1] K. *omits all* . . . pe . . . *See* Dh. S. § 269.

[2] S[d] *here omits the following, ending as under paragraph* (*c*), p. 287, *then reverting to* (*b*) *above, contracts the next* 5 *replies into one paragraph.*

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Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . . chandādhipateyyaṃ . . . viriyādhipateyyaṃ . . . cittādhipateyyaṃ . . . vīmaṃsādhipateyyaṃ . . . chandādhipateyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . . viriyādhipateyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . . cittādhipateyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . . vīmamsādhipateyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ, pāṇātipātā viramantassa phasso vedanā . . . paggāho avikkhepo: idaṃ vuccati pāṇātipātā veramaṇī sikkhāpadaṃ.

(*a**—*c**) Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṃkhārena . . . somanassasahagataṃ ñāṇavippayuttaṃ . . . somanassasahagataṃ ñāṇavipayuttaṃ sasaṃkhārena . . . upekhāsahagataṃ ñāṇasampayuttaṃ . . . upekhāsahagataṃ ñāṇasampayuttaṃ sasaṃkhārena . . . upekhāsahagataṃ ñāṇavippayuttaṃ . . . upekhāsahagataṃ ñāṇavippayuttaṃ sasaṃkhārena hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . . chandādhipateyyaṃ . . . viriyādhipateyyaṃ . . . cittādhipateyyaṃ . . .[1] chandādhipateyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . . viriyādhipateyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ, cittādhipateyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ, pāṇātipātā viramantassa yā tasmiṃ samaye pāṇātipātā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velā-anatikkamo setughāto: idaṃ vuccati pāṇātipātā veramaṇī sikkhāpadaṃ. Avasesā dhammā veramaṇiyā sampayuttā . . . pe . . . Avasesā dhammā cetanāya sampayuttā . . . pe . . . phasso vedanā . . . paggāho avikkhepo: idaṃ vuccati pāṇātipātā veramaṇī sikkhāpadaṃ.

(*a*) Tattha katamaṃ adinnādānā veramaṇī sikkhāpadaṃ . . . kāmesu micchācārā veramaṇī sikkhāpadaṃ . . . musāvādā veramaṇī sikkhāpadaṃ . . . surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . . chandādhipateyyaṃ . . . viriyādhipateyyaṃ . . . cittādhipateyyaṃ . . . vīmaṃsādhipateyyaṃ . . . chandādhipateyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . .

[1] *All texts omit* vīmaṃsādhipateyyaṃ (*in conjunction with consciousness which is* ñāṇavippayuttaṃ).

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viriyādhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ . . . cittādhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ . . . vīmaṇsādhipateyyaṇ hīnaṇ . . . . majjhimaṇ . . . paṇītaṇ, surāmerayamajjapamādaṭṭhānā viramantassa yā tasmiṇ samaye surāmerayamajjapamādaṭṭhānā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṇ anajjhāpatti velā-anatikkamo setughāto: idaṇ vuccati surāmerayamajjapamādaṭṭhānā veramaṇi sikkhāpadaṇ. Avasesā dhammā veramaṇiyā sampayuttā . . . pe . . . (*b*) avasesā dhammā cetanāya sampayuttā . . . pe . . . (*c*) phasso vedanā . . . paggāho avikkhepo: idaṇ vuccati surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ.

(*a**) Tattha katamaṇ surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ sasaṅkhārena . . . somanassasahagataṇ ñāṇavipayuttaṇ . . . somanassasahagataṇ ñāṇavippayuttaṇ sasaṅkhārena . . . upekhāsahagataṇ ñāṇasampayuttaṇ . . . upekhāsahagataṇ ñāṇasampayuttaṇ sasaṇkhārena . . . upekhāsahagataṇ ñāṇavippayuttaṇ . . . upekhāsahagataṇ ñāṇavippayuttaṇ sasaṇkhārena hīnaṇ . . . majjhimaṇ . . . paṇītaṇ . . . chandhādhipateyyaṇ . . . viriyādhipateyyaṇ . . . cittādhipateyyaṇ . . . chandhādhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ . . . viriyādhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ . . . cittādhipateyyaṇ hīnaṇ . . . majjhimaṇ . . . paṇītaṇ, surāmerayamajjapamādaṭṭhānā viramantassa yā tasmiṇ samaye surāmerayamajjapamādaṭṭhānā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṇ anajjhāpaṭṭi velā-anatikkamo setughāto: idaṇ vuccati surāmerayamajjapamādaṭṭhānā veramaṇi sikkhāpadaṇ. Avasesā dhammā veramaṇiyā sampayuttā . . . pe (*b**) . . . Avasesā dhammā cetanāya sampayuttā . . . pe (*c**) . . . phasso vedanā . . . paggāho avikkhepo: idaṇ vuccati surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṇ.

Katame dhammā sikkhā?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye phasso[1] hoti . . . pe . . . avikkhepo hoti: ime dhammā sikkhā.

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[1] S^d^ *adds* vedanā *and omits* pe.

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Katame dhammā sikkhā?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṃkhārena . . . somanassasahagataṃ ñāṇavippayuttaṃ . . . somanassasahagataṃ ñāṇavippayuttaṃ sasaṃkhārena . . . upekhāsahagataṃ ñāṇasampayuttaṃ . . . upekhāsahagataṃ ñāṇasampayuttaṃ sasaṃkhārena . . . upekhāsahagataṃ ñāṇavippayuttaṃ . . . upekhāsahagataṃ ñāṇavippayuttaṃ sasaṃkhārena, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā, yaṃ yaṃ vā pan' ārabbha; tasmiṃ samaye phasso hoti[1] . . . pe . . . avikkhepo hoti; ime dhammā sikkhā.

Katame dhammā sikkhā?

Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti[2] . . . pe . . . arūpūpapattiyā maggaṃ bhaveti . . . pe . . .[3] lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā sikkhā.

ABHIDHAMMABHĀJANIYAṂ.[4]

Pañca sikkhāpadāni: pāṇātipātā veramaṇī sikkhāpadaṃ, adinnādānā veramaṇī sikkhāpadaṃ, kāmesu micchācārā veramaṇī sikkhāpadaṃ, musāvādā veramaṇī sikkhāpadaṃ, surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ. Pañcannaṃ sikkhāpadānaṃ[5] kati kusalā kati akusalā kati avyākatā . . . pe . . . kati saraṇā kati araṇā?

Kusalā yeva. Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Vipākadhammadhammā. Anupādiṇṇupādāniyā. Asaṃkiliṭṭha-saṃkilesikā.

Savitakka-savicārā. Siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā, neva dassanena bhāvanāya pahātabbahetukā.

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[1] *So* Sᵈ.

[2] Sᵈ *gives nearly full text: the* jhānas, *and the* arūpajhānaṃ: sabbaso ākiñcaññāyatanaṃ samatikkamma, *&c., both ending as in preceding paragraph.*

[3] K. *omits* pe.

[4] K. °bhājanīyaṃ.

[5] Sᵈ: pañcasikkhāpadānaṃ.

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Ācayagāmino. Neva sekhā nāsekhā. Parittā; parittārammaṇā; majjhimā. Aniyatā. Na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi. Siyā uppannā siyā anuppannā, na vattabbā uppādino ti.

Siyā atītā siyā anāgatā siyā paccuppannā. Paccuppannārammaṇā.

Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā. Bahiddharammaṇā; anidassana-appaṭighā.

Na hetū; sahetukā; hetusampayuttā; na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetu, na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū; na hetū sahetukā. Sappaccayā; saṅkhatā; anidassanā; appaṭighā; arūpā; lokiyā; kenaci viññeyyā, kenaci na viññeyyā.

No āsavā; sāsavā; āsavavippayuttā, na vattabbā āsavā ceva sāsavā cāti, sāsavā ceva no ca āsavā; na vattabbā āsavā ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavā ti pi; āsavavippayutta-sāsavā.

No saṅyojanā. . . . No ganthā. . . . No oghā . . . No yogā. . . . No nīvaraṇā. . . . No parāmāsā. . . . Sārammaṇā.

No cittā; cetasikā; cittasampayuttā; cittasaṅsaṭṭhā; cittasamuṭṭhānā; cittasahabhuno; cittānuparivattino; cittasaṅsaṭṭha - samuṭṭhānā; cittasaṅsaṭṭha - samuṭṭhānasahabhuno; cittasaṅsaṭṭha-samuṭṭhānānuparivattino.

Bahirā; no upādā;[1] anupādiṇṇā.

No upādānā.[2] . . . No kilesā. . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā.

Savitakka-savicārā. Siyā sappītikā siyā appītikā. Siyā pītisahagatā siyā na pītisahagatā. Siyā sukhasahagatā siyā na sukhasahagatā. Siyā upekhāsahagatā siyā na upekhāsahagatā.

Kāmāvacarā; na rūpāvacarā; na[3] arūpāvacarā; pariyāpannā. Aniyyānikā; aniyatā. Sa-uttarā. Araṇā ti.

PAÑHĀPUCCHAKAṄ.

SIKKHĀPADAVIBHAṄGO SAMATTO CUDDASAMO.[4]

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[1] K: nupādā. S[d]: no' pādā.

[2] K: nupādānā. S[d]: no'pādānā. [3] S[d] *omits* na.

[4] S[d] *omits* Pañhāpucchakaṅ *and* samatto. K. *omits* cuddasamo. B. *has* niṭṭhito.

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XV.

Paṭisambhidāvibhaṅgo.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Atthe ñāṇaṅ atthapaṭisambhidā. Dhamme ñāṇaṅ dhammapaṭisambhidā. Tatra[1] dhammaniruttābhilāpe ñāṇaṅ niruttipaṭisambhidā. Ñāṇesu ñāṇaṅ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Dukkhe ñāṇaṅ atthapaṭisambhidā. Dukkhasamudaye ñāṇaṅ dhammapaṭisambhidā. Dukkhanirodhe ñāṇaṅ atthapaṭisambhidā. Dukkhanirodhagāminiyā paṭipadāya ñāṇaṅ dhammapaṭisambhidā. Tatra[1] dhammaniruttābhilāpe ñāṇaṅ niruttipaṭisambhidā. Ñāṇesu ñāṇaṅ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā. Atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Hetumhi ñāṇaṅ dhammapaṭisambhidā. Hetuphale ñāṇaṅ atthapaṭisambhidā. Tatra[2] dhammaniruttābhilāpe ñāṇaṅ niruttipaṭisambhidā. Ñāṇesu ñāṇaṅ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapatisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Ye dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, imesu dhammesu ñāṇaṅ atthapaṭisambhidā. Yehi dhammehi te dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, tesu dhammesu ñāṇaṅ dhammapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṅ niruttipaṭisambhidā. Ñāṇesu ñāṇaṅ paṭibhāṇapaṭisambhidā.

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[1] Sd: tattha, *and always.*
[2] Sd: yamhā dhammā.

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Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Jarāmaraṇe ñāṇaṇ atthapatisambhidā. Jarāmaraṇasamudaye ñāṇaṇ dhammapaṭisambhidā. Jarāmaraṇanirodhe ñāṇaṇ atthapaṭisambhidā. Jarāmaraṇanirodhagāminiyā paṭipadāya ñāṇaṇ dhammapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Jātiyā ñāṇaṇ,[1] bhave ñāṇaṇ, upādāne ñāṇaṇ, taṇhāya ñāṇaṇ, vedanāya ñāṇaṇ, phasse ñāṇaṇ, saḷāyatane ñāṇaṇ, nāmarūpe ñāṇaṇ, viññāṇe ñāṇaṇ,[1] saṇkhāresu ñāṇaṇ atthapaṭisambhidā. Saṇkhārasamudaye ñāṇaṇ dhammapaṭisambhidā. Saṇkhāranirodhe ñāṇaṇ atthapaṭisambhidā. Saṇkhāranirodhagāminiyā paṭipadāya ñāṇaṇ dhammapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisamphidā.

Tattha katamā dhammapaṭisambhidā?

Idha bhikkhu dhammaṇ jānāti suttaṇ geyyaṇ veyyākaraṇaṇ gāthaṇ[2] udānaṇ itivuttakaṇ jātakaṇ abbhutadhammaṇ vedallaṇ:[3] ayaṇ vuccati dhammapaṭisambhidā. So tassa tass' eva bhāsitassa atthaṇ jānāti: ayaṇ imassa bhāsitassa attho, ayaṇ imassa bhāsitassa attho ti: ayaṇ vuccati atthapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

SUTTANTABHĀJANIYAṇ.[4]

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā

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[1] S^d *inserts* . . . pe . . .

[2] S^d: gāthā.

[3] *The* 'Navaṇgaṇ Buddhavacanaṇ.' See Vin. III., 8; M., I., 133; A. II., 7, 103, 108; P.P., 43, 62.

[4] *Both* K. *and* S^d: °bhājanīyaṇ.

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pan' ārabbha, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti; ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṅkhārena . . . somanassasahagataṃ ñāṇavippayuttaṃ . . . somanassasahagataṃ ñāṇavippayuttaṃ sasaṅkhārena . . . upekhāsahagataṃ ñāṇasampayuttaṃ . . . upekhāsahagataṃ ñāṇasampayuttaṃ sasaṅkhārena . . . upekhāsahagataṃ ñāṇavippayuttaṃ . . . upekhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā pan' ārabbha, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidhā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṃ samaye rūpūpapattiya maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati paṭhavīkasiṇaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā . . . pe[1] . . .

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[1] B. *and* K. *omit* . . . pe . . S[d] *here repeats the formula giving the second-fourth, with first-fifth Jhānas in one and the same reply.*

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Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṇ samaye arūpūpapattiyā maggaṇ bhāveti sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatanasaññāsahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñāṇaṇ dhammapaṭisambhidā. Tesaṇ vipāke ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesaṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena bhāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapatisambhidā.

Katame dhammā kusalā?

Yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñāṇaṇ dhammapaṭisambhidā. Tesaṇ vipāke ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesaṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñānaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā . . . pe . . .[1]

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā akusalā?

Yasmiṇ samaye akusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ diṭṭhigatasampayuttaṇ, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā akusalā. Imesu dhammesu ñāṇaṇ dhammapaṭisambhidā. Tesaṇ vipāke ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesaṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, nāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

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[1] B. *and* K. *omit* . . . pe . . .

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Cattasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā akusalā?

Yasmiṇ samaye akusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ diṭṭhigatasampayuttaṇ sasaṇkhārena . . . somanassasahagataṇ diṭṭhigatavippayuttaṇ . . . somanassasahagataṇ diṭṭhigatavippayuttaṇ sasaṇkhārena . . . upekhāsahagataṇ diṭṭhigatasampayuttaṇ . . . upekhāsahagataṇ diṭṭhigatavippayuttaṇ sasaṇkhārena . . . upekhāsahagataṇ diṭṭhigatavippayuttaṇ . . . upekhāsahagataṇ diṭṭhigatavippayuttaṇ sasaṇkhārena . . . domanassasahagataṇ paṭighasampayuttaṇ . . . domanassasahagataṇ paṭighasampayuttaṇ sasaṇkhārena . . . upekhāsahagataṇ vicikicchāsampayuttaṇ . . . upekhāsahagataṇ uddhaccasampayuttaṇ, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā akusalā. Imesu dhammesu ñāṇaṇ dhammapaṭisambhidā. Tesaṇ vipāke ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesaṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ cakkhuviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ rūpārammaṇaṇ, tasmiṇ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṇ hoti upekhā hoti, cittassa ekaggatā hoti, manindriyaṇ hoti, upekhindriyaṇ hoti, jīvitindriyaṇ hoti ye vā pana tasmiṇ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā: ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesaṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ sotaviññāṇaṇ uppannaṇ hoti

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upekhāsahagataṇ saddārammaṇaṇ . . . ghānaviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ gandhārammaṇaṇ . . . jivhāviññāṇaṇ uppaññaṇ hoti upekhāsahagataṇ rasārammaṇaṇ . . . kāyaviññāṇaṇ uppannaṇ hoti sukhasahagataṇ phoṭṭhabbārammaṇaṇ, tasmiṇ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṇ hoti, sukhaṇ hoti, cittassa ekaggatā hoti, manindriyaṇ hoti, sukhindriyaṇ hoti, jīvitindriyaṇ hoti ye vā pana tasmiṇ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā: ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesaṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā[1] vipākā manodhātu[2] uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṇ hoti, vitakko hoti, vicāro hoti, upekhā hoti, cittassa ekaggatā hoti, manindriyaṇ hoti, upekhindriyaṇ hoti, jīvitindriyaṇ hoti ye vā pana tasmiṇ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā: ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesaṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñānesu ñānaṇ paṭibhānapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye kāmāvacarassa kusalassa . . . vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā . . . dhammārammaṇā vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṇ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṇ hoti, cittassa ekaggatā hoti, manindriyaṇ hoti, somanassindriyaṇ hoti, jīvitindriyaṇ hoti ye vā pana tasmiṇ samaye aññe pi atthi paṭiccasamuppannā arūpino

[1] S[d] *omits this word here only.* [2] *Cf.* Dh. S. §§ 445 *foll.*

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dhammā: ime dhammā avyākatā. Imesu dhammesu . . . pe . . . ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye kāmāvacarassa kusalassa . . . vipākā manoviññāṇadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . tasmiṇ samaye phasso hoti . . . upekhindriyaṇ hoti ye vā . . . arūpino dhammā: ime dhammā avyākatā. Imesu dhammesu . . . pe . . . ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā ñāṇasampayuttā . . . somanassasahagatā ñāṇasampayuttā sasaṇkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā sasaṇkhārena . . . upekhāsahagatā ñāṇasampayuttā . . . upekhāsahagatā ñāṇasampayuttā sasaṇkhārena . . . upekhāsahagatā ñāṇavippayuttā . . . upekhāsahagatā ñāṇavippayuttā sasaṇkhārena, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesaṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ; tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesaṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena

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ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.[1]

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatanasaññāsahagataṃ, sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati; tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññataṃ; tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.[2]

Tisso patisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

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[1] *There is no sign in any of the texts that the remaining Jhānas are here to be taken as read.*

[2] S[d] *adds* . . . pe . . .

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Katame dhammā avyākatā?

Yasmiṇ samaye akusalassa kammassa katattā upacitattā vipākaṇ cakkhuviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ rūpārammaṇaṇ . . . pe[1] . . . sotaviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ saddārammaṇaṇ . . . pe . . . ghānaviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ gandhārammaṇaṇ; . . . pe . . . jivhāviññāṇaṇ uppannaṇ hoti upekhāsahagataṇ rasārammaṇaṇ . . . pe . . . kāyaviññāṇaṇ uppannaṇ hoti dukkhasahagataṇ phoṭṭhabbārammaṇaṇ, tasmiṇ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṇ hoti, dukkhaṇ hoti, cittassa ekaggatā hoti, manindriyaṇ hoti, dukkhindriyaṇ hoti, jīvitindriyaṇ hoti, ye vā pana tasmiṇ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā: ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesaṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye akusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā . . . pe . . . manoviññāṇadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṇ hoti, vitakko hoti, vicāro hoti, upekhā hoti, cittassa ekaggatā hoti, manindriyaṇ hoti, upekhindriyaṇ hoti, jīvitindriyaṇ hoti ye vā pana tasmiṇ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā: ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesaṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye manodhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā upekhāsahagatā

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[1] K. *omits* pe. S[d] *has it here only.*

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rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā . . . pe[1] . . . manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā somanassasahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā . . . pe . . . manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā upekhāsahagatā rūpārammaṇā vā . . . pe . . dhammārammaṇā vā yaṇ yaṇ vā pan' ārabbha, tasmiṇ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṇ hoti, vitakko hoti, vicāro hoti, upekhā hoti, cittassa ekaggatā hoti, viriyindriyaṇ hoti, samādhindriyaṇ hoti, manindriyaṇ hoti, upekhindriyaṇ hoti, jīvitindriyaṇ hoti ye va pana tasmiṇ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā: ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesaṇ dhammānaṇ paññatti hoti; tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākatā?

Yasmiṇ samaye manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā somanassasahagatā ñāṇasampayuttā . . . pe . . . somanassasahagatā ñāṇasampayuttā sasaṇkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā sasaṇkhārena . . , upekhāsahagatā ñāṇasampayuttā . . . upekhāsahagatā ñāṇasampayuttā sasaṇkhārena . . . upekhāsahagatā ñāṇavippayuttā . . . upekhāsahagatā ñāṇavippayuttā sasaṇkhārena . . . rūpāvacaraṇ jhānaṇ bhāveti[3] kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ diṭṭhadhammasukhavihāraṇ, vivicc' eva kāmehi . . . paṭhamaṇ . . . dutiyaṇ . . . tatiyaṇ . . . catutthaṇ . . . paṭhamaṇ . . . pañcamaṇ jhānaṇ upasampajja viharati paṭhavīkasiṇaṇ . . . arūpāvacaraṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ diṭṭhadhammasukhavihāraṇ, sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatanasaññāsahagataṇ, sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati; tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākatā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya nirut-

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[1] K *and* B. *give this answer in full.*

[2] S[d] *omits the next six lines, continuing at* sabbaso, &c.

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tiyā tesaṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇasambhidā.

Tisso paṭisambhidā kāmāvacarakusalato[1] catūsu ñāṇasampayuttesu cittuppādesu, kiriyato catūsu ñāṇasampayuttesu cittuppādesu uppajjanti. Atthapaṭisambhidā etesu ceva uppajjati catūsu ca maggesu catūsu ca phalesu uppajjati.

ABHIDHAMMABHĀJANIYAṂ.[2]

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā. Catunnaṃ paṭisambhidānaṃ kati kusalā kati akusalā kati avyākatā . . . pe . . . kati saraṇā kati araṇā?

Siyā kusalā siyā avyākatā.

Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā.

Tisso paṭisambhidā siyā vipākadhammadhammā siyā nevavipāka-na-vipākadhammadhammā; atthapaṭisambhidā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā. Tisso paṭisambhidā anupādiṇṇupādāniyā; atthapaṭisambhidā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Tisso paṭisambhidā asaṅkiliṭṭha-sankilesikā;[3] atthapaṭisambhidā siyā asaṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-asaṅkilesikā.

Tisso paṭisambhidā savitakka-savicārā, atthapaṭisambhidā siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbahetukā.

Tisso paṭisambhidā siyā ācayagāminiyo[4] siyā neva ācayagāminiyo na apacayagāminiyo; atthapaṭisambhidā

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[1] S[d]: kāmāvacaraṃ kusalato. [2] K: °bhājanīyaṃ.

[3] S[d] *adds* asaṅkilittha-asaṅkilesikā, *omitting the rest of the sentence.*

[4] B. *and* K. *have the masculine plural throughout:* °gāmino.

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siyā ācayagāminī siyā apacayagāminī siyā neva ācayagāminī na apacayagāminī. Tisso paṭisambhidā neva sekhā[1] nāsekhā, atthapaṭisambhidā siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Tisso paṭisambhidā parittā; atthapaṭisambhidā siyā parittā siyā appamāṇā. Niruttipaṭisambhidā parittārammaṇā; tisso paṭisambhidā siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇā. Tisso paṭisambhidā majjhimā, atthapaṭisambhidā siyā majjhimā, siyā paṇītā. Tisso paṭisambhidā aniyatā; atthapaṭisambhidā siyā sammattaniyatā siyā aniyatā.

Niruttipaṭisambhidā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatinī[2] ti pi; atthapaṭisambhidā na maggārammaṇā, siyā maggahetukā siyā maggādhipatinī[3] siyā na vattabbā maggahetukā ti pi maggādhipatinī ti pi; dve paṭisambhidā siyā maggārammaṇā, na maggahetukā siyā maggādhipatiniyo[4] siyā na vattabbā maggārammaṇā ti pi maggādhipatiniyo[4] ti pi.

Tisso paṭisambhidā siyā uppannā siyā anuppannā na vattabbā uppādiniyo[5] ti; atthapaṭisambhidā siyā uppannā siyā anuppannā siyā uppādinī.

Siyā atītā siyā anāgatā siyā paccuppannā. Niruttipaṭisambhidā paccuppannārammaṇā; dve paṭisambhidā siyā atītārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā; atthapaṭisambhidā siyā atītārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā. Niruttipaṭisambhidā bahiddhārammaṇā; tisso paṭisambhidā siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhattabahiddhārammaṇā. Anidassana-appaṭighā.

Hetū, sahetukā, hetusampayuttā, hetū ceva sahetukā ca, hetū ceva hetusampayuttā ca, na vattabbā na hetū sahetukā ti pi na hetū ahetukā ti pi. Sappaccayā; saṅkhatā; anidassanā; appaṭighā; arūpā. Tisso paṭisambhidā lokiyā; atthapaṭisambhidā siyā lokiyā siyā lokuttarā. Kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Tisso paṭisambhidā sāsavā; atthapaṭisambhidā siyā sāsavā siyā anāsavā. Āsavavippayuttā. Tisso

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[1] B., K. *and* S^d *have this plural.*
[2] K: °patino. [3] *So* S^d *and* K. [4] B. *and* K.: °patino.
[5] B. *and* K.: uppādino.

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paṭisambhidā na vattabbā āsavā ceva sāsavā cāti, sāsavā ceva no ca āsavā; atthapaṭisambhidā na vattabbā āsavā ceva sāsavā cāti, siyā sāsavā ceva no ca āsavā, siyā na vattabbā sāsavā ceva no ca āsavā ti. Na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi. Tisso paṭisambhidā āsavavippayutta-sāsavā; atthapaṭisambhidā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā.[1]

No saṃyojanā. . . . No ganthā. . . . No oghā. . . . No yogā. . . . No nīvaraṇā. . . . No parāmāsā. . . . Sārammaṇā.

No cittā; cetasikā; cittasampayuttā; cittasaṃsaṭṭhā; cittasamuṭṭhānā; cittasahabhuno; cittānuparivattino; cittasaṃsaṭṭha-samuṭṭhānā; cittasaṃsaṭṭha-samuṭṭhānasahabhuno, cittasaṃsaṭṭha-samuṭṭhānānuparivattino. Bāhirā; no upādā[2]; anupādiṇṇā.

No upādānā.[3] . . .

No kilesā. . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā; na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā.

Tisso paṭisambhidā savitakkā; atthapaṭisambhidā siyā savitakkā siyā avitakkā. Tisso paṭisambhidā savicārā; atthapaṭisambhidā siyā savicārā siyā avicārā. Siyā sappītikā siyā appītikā. Siyā pītisahagatā siyā na pītisahagatā. Siyā sukhasahagatā siyā na sukhasahagatā. Siyā upekhāsahagatā,[4] siyā na upekhāsahagatā.

Tisso paṭisambhidā kāmāvacarā; atthapaṭisambhidā siyā kāmāvacarā siyā na kāmāvacarā. Na rūpāvacarā. Na arūpāvacarā. Tisso paṭisambhidā pariyāpannā; atthapaṭisambhidā siyā pariyāpannā siyā apariyāpannā. Tisso paṭisambhidā aniyyānikā: atthapaṭisambhidā siyā niyyānikā siyā aniyyānikā. Tisso paṭisambhidā aniyatā; atthapaṭisambhidā siyā niyatā siyā aniyatā. Tisso paṭisambhidā sa-uttarā; atthapaṭisambhidā siyā sa-uttarā siyā anuttarā. Araṇā ti.

PAÑHĀPUCCHAKAṂ.[5]

PAṬISAMBHIDĀVIBHAṄGO SAMMATTO PANNARASAMO.[6]

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[1] S^d^ *has* . . . pe . . . *here.*
[2] K. *and* Sp: nupādā.
[3] K. *and* S^d^: nupādānā.
[4] S^d^ *omits these two words.*
[5] S^d^ *omits.*
[6] K. *omits* pannarasamo. S^d^ *omits* samatto. B. *substitutes* niṭṭhito.

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XVI.

Ñāṇavibhaṅgo.

(Mātikā.)

Ekavidhena ñāṇavatthu :

Pañcaviññāṇā
na hetu
ahetukā
hetuvippayuttā
sappaccayā
saṅkhatā
arūpā
lokiyā
sāsavā
saṅyojaniyā
ganthaniyā
oghaniyā
yoganiyā
nīvaraṇiyā
parāmaṭṭhā
upādāniyā
saṅkilesikā
avyākatā
sārammaṇā
acetasikā
vipākā
upādiṇṇ' upādāniyā
asaṅkilittha-saṅkilesikā
na savitakka-savicārā
na avitakka-vicāramattā
avitakka-avicārā
na pītisahagatā
neva dassanena na bhāvanāya pahātabbā
neva dassanena na bhāvanāya pahātabbahetukā
neva ācayagāmino na apacayagāmino

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neva sekhā nāsekhā
parittā
kāmāvacarā
na rūpāvacarā
na arūpāvacarā
pariyāpannā
no apariyāpannā
aniyatā[1]
aniyyānikā
uppannamanoviññāṇa-viññeyyā[2]
aniccā
jarābhibhūtā.

Pañca viññāṇā
uppannavatthukā uppannārammaṇā
pure-jātavatthukā pure-jātārammaṇā
ajjhattikavatthukā bāhirārammaṇā
asambhinnavatthukā asambhinnārammaṇā
nānāvatthukā nānārammaṇā
na[3] aññamaññassa gocaravisayaṃ paccanubhonti
na asamannāhārā uppajjanti
na amanasikārā uppajjanti
na abbokiṇṇā uppajjanti
na apubbaṃ acarimaṃ uppajjanti
na aññamaññassa samanantarā uppajjanti.

Pañca viññāṇā anābhogā.

Pañcahi viññāṇehi na kañci[4] dhammaṃ paṭivijānāti aññatra abhinipātamattā.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kañci dhammaṃ paṭivijānāti.

Pañcahi viññāṇehi na kañci[5] iriyāpathaṃ kappeti.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kañci[5] iriyāpathaṃ kappeti.

Pañcahi viññāṇehi na kāyakammaṃ na vacīkammaṃ paṭṭhapeti.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kāyakammaṃ na vacīkammaṃ paṭṭhapeti.

Pañcahi viññāṇehi na kusalākusalaṃ dhammaṃ samādiyati.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kusalākusalaṃ dhammaṃ samādiyati.

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[1] S^d *omits.* [2] B. uppannāmanoviññāṇa°.
[3] S^d *omits* na.
[4] *So* S^d, *but* kiñci *in next sentence.* B: kiñci.
[5] S^d *and* B: kiñci.

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Pañcahi viññāṇehi na samāpajjati na vuṭṭhāti.
Pañcannaṃ viññāṇānaṃ samanantarā pi na samāpajjati na vuṭṭhāti.
Pañcahi viññāṇehi na cavati na upapajjati.
Pañcannaṃ viññāṇānaṃ samanantarā pi na cavati na upapajjati.
Pañcahi viññāṇehi na supati na paṭibujjhati na supinaṃ passati.
Pañcannaṃ viññāṇānaṃ samanantarā pi na supati na paṭibujjhati na supinaṃ passati.
Yāthāvakavatthuvibhāvanā[1] paññā.
Evaṃ ekavidhena ñāṇavatthu.

Duvidhena ñāṇavatthu :

lokiyā, lokuttarā } paññā,
kenaci viññeyyā, kenaci na viññeyyā } paññā,
sāsava, anāsava } paññā,
āsavavippayutta-sāsavā, āsavavippayutta-anāsavā } paññā,
saṃyojaniyā, asaṃyojaniyā } paññā,[2]
saṃyojanavippayutta-saṃyojaniyā, saṃyojanavippayutta-asaṃyojaniyā } paññā,
ganthaniyā, aganthaniyā } paññā,[2]
ganthavippayutta-ganthaniyā, ganthavippayutta-aganthaniyā } paññā,
oghaniyā, anoghaniyā } paññā,
oghavippayutta-oghaniyā, oghavippayutta-anoghaniyā } paññā,
yoganiyā, ayoganiyā } paññā,[3]
yogavippayutta-yoganiyā, yogavippayutta-ayoganiyā } paññā,
nīvaraṇiyā, anīvaraṇiyā } paññā,[3]
nīvaraṇavippayutta-nīvaraṇiyā, nīvaraṇavippayutta-anīvaraṇiyā } paññā,

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[1] S[d]: yāvāthākavatthu°, *but cf.* p. 322. K: yāthāvatthavibhāvanā.
[2] S[d] *omits this alternative.* [3] *So also* S[d].

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parāmaṭṭhā } paññā,[1]
aparāmaṭṭhā }
parāmāsavippayutta-parāmaṭṭhā } paññā,
parāmāsavippayutta-aparāmaṭṭhā }
upādiṇṇā } paññā,
anupādiṇṇā }
upādāniyā } paññā,
anupādāniyā }
upādānavippayutta-upādāniyā } paññā,
upādānavippayutta-anupādāniyā }
saṇkilesikā } paññā,
asaṇkilesikā }
kilesavippayutta-saṇkilesikā } paññā,
kilesavippayutta-asaṇkilesikā }
savitakkā } paññā,
avitakkā }
savicārā } paññā,
avicārā }
sappītikā } paññā,
appītikā }
pītisahagatā } paññā,[1]
na pītisahagatā }
sukhasahagatā } paññā,
na sukhasahagatā }
upekhāsahagatā } paññā,
na upekhāsahagatā }
kāmāvacarā } paññā,
na kāmāvacarā }
rūpāvacarā } paññā,
na rūpāvacarā }
arūpāvacarā } paññā,
na arūpāvacarā }
pariyāpannā } paññā,
apariyāpannā }
niyyānikā } paññā,
aniyyānikā }
niyatā } paññā,
aniyatā }
sa-uttarā } paññā,
anuttarā }
atthajāpikā } paññā,
jāpitatthā }

Evaṇ duvidhena ñāṇavatthu.

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[1] S[d] *omits this alternative.*

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Tividhena ñāṇavatthu :

cintāmayā[1]
sutamayā } paññā,
bhāvanāmayā

dānamayā
sīlamayā } paññā,
bhāvanāmayā

adhisīle
adhicitte[2] } paññā,
adhipaññāya

āyakosallaṃ
apāyakosallaṃ }
upāyakosallaṃ,

vipākā
vipākadhammadhammā } paññā,
neva-vipāka-na-vipākadhammadhammā

upādiṇṇupādāniyā
anupādiṇṇupādāniyā } paññā,
anupādiṇṇā-anupādāniyā

savitakka-savicarā
avitakka-vicaramattā } paññā,
avitakka-avicārā

pītisahagatā
sukhasahagatā } paññā,
upekhāsahagatā

ācayagāminī
apacayagāminī } paññā,
neva ācayagāminī na apacayagāminī

sekhā
asekhā } paññā,
neva sekhā nāsekhā

parittā
mahaggatā } paññā,
appamāṇā

parittārammaṇā
mahaggatārammaṇā } paññā,
appamāṇārammaṇā

maggārammaṇā
maggahetukā } paññā,
maggādhipatinī

uppaññā
anuppannā } paññā,
uppādinī

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[1] S[d] : cittāmayā. [2] S° : adhicittena.

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atītā
anāgatā } paññā,
paccuppaññā

atītārammaṇa
anāgatārammaṇā } paññā,
paccuppannārammaṇā

ajjhattā
bahiddhā } paññā,
ajjhattabahiddhā

ajjhattārammaṇā
bahiddhārammaṇā } paññā.
ajjhattabahiddhārammaṇā

Savitakka-savicārā paññā:

atthi { vipākā
vipākadhammadhammā
neva-vipāka-na-vipākadhammadhammā.

atthi { upādiṇṇupādāniyā
anupādiṇṇupādāniyā
anupādiṇṇa-anupādāniyā,

atthi { pītisahagatā
sukhasahagatā
upekhāsahagatā,

atthi { ācayagāminī
apacayagāminī
neva ācayagāminī na apacayagāminī,

atthi { sekhā
asekhā
neva sekhā nāsekhā,

atthi { parittā
mahaggatā
appamāṇā,

atthi { parittārammaṇā
mahaggatārammaṇā
appamāṇārammaṇā,

atthi { maggārammaṇā
maggahetukā
maggādhipatinī,

atthi { uppannā
anuppannā
uppādinī,

atthi { atītā
anāgatā
paccuppannā,

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atthi { atītārammaṇā
anāgatārammaṇā
paccuppannārammaṇā,

atthi { ajjhattā
bahiddhā
ajjhattabahiddhā,

atthi { ajjhattārammaṇā
bahiddhārammaṇā
ajjhattabahiddhārammaṇā.

Avitakka-vicāramattā paññā:

atthi { vipākā
vipākadhammadhammā
neva-vipāka-na-vipākadhammadhammā,

atthi { upādiṇṇupādāniyā
anupādiṇṇupādāniyā
anupādiṇṇa-anupādāniyā,

atthi { ācayagāminī
apacayagāminī
neva ācayagāminī na apacayagāminī,

atthi { sekhā
asekhā
neva sekhā nāsekhā,

atthi { uppannā
anuppannā
uppādinī,

atthi { atītā
anāgatā
paccuppannā,

atthi { ajjhattā
bahiddhā
ajjhattabahiddhā.

Avitakka-avicārā paññā:

atthi { vipākā
vipākadhammadhammā
neva-vipāka-na-vipākadhammadhammā,

atthi { upādiṇṇupādāniyā
anupādiṇṇupādāniyā
anupādiṇṇa-anupādāniyā,

atthi { pītisahagatā
sukhasahagatā
upekhāsahagatā,

atthi { ācayagāminī
apacayagāminī
neva ācayagāminī na apacayagāminī,

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atthi { sekhā
asekhā
neva sekhā nāsekhā,

atthi { parittārammaṇā
mahaggatārammaṇā
appamānārammaṇā,

atthi { maggārammaṇā
maggahetukā
maggādhipatinī,

atthi { uppannā
anuppannā
uppādinī,

atthi { atītā
anāgatā
paccuppannā,

atthi { atītārammaṇā
anāgatārammaṇā
paccuppannārammaṇā,

atthi { ajjhattā
bahiddhā
ajjhattabahiddhā,

atthi { ajjhattārammaṇā
bahiddhārammaṇā
ajjhattabahiddhārammaṇā.

Pītisahagatā paññā . . . pe[1] . . . sukhasahagatā paññā :

atthi { vipākā
vipākadhammadhammā
neva vipāka-na-vipākadhammadhammā,

atthi { upādiṇṇupādāniyā
anupādiṇṇupādāniyā
anupādiṇṇa-anupādāniyā,

atthi { savitakka-savicārā
avitakka-vicāramattā
avitakka-avicārā,

atthi { ācayagāminī
apacayagāminī
neva ācayagāminī na apacayagāminī,

atthi { sekhā
asekhā
neva sekhā nāsekhā,

atthi { parittā
mahaggatā
appamāṇā,

[1] B. *and* K. *omit* . . . pe . . .

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atthi { parittārammaṇā
mahaggatārammaṇā
appamāṇārammaṇā,

atthi { maggārammaṇā
maggahetukā
maggādhipatinī,

atthi { uppannā
anuppannā
uppādinī,

atthi { atītā
anāgatā
paccuppannā,

atthi { atītārammaṇā
anāgatārammaṇā
paccuppannā,

atthi { ajjhattā
bahiddhā
ajjhattabahiddhā,

atthi { ajjhattārammaṇā
bahiddhārammaṇā
ajjhattabahiddhārammaṇā.

Upekhāsahagatā paññā :

atthi { vipākā
vipākadhammadhammā
neva-vipāka-na-vipākadhammadhammā,

atthi { upādiṇṇupādāniyā
anupādiṇṇupādāniyā
anupādiṇṇa-anupādāniyā,

atthi { ācayagāminī
apacayagāminī
neva ācayagāminī na apacayagāminī,

atthi { sekhā
asekhā
neva sekhā nāsekhā,

atthi { parittā
mahaggatā
appamāṇā,

atthi { parittārammaṇā
mahaggatārammaṇā
appamānārammaṇā,

atthi { maggārammaṇā
maggahetukā
maggādhipatinī,

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atthi { uppannā
anuppannā
uppādinī,

atthi { atītā
anāgatā
paccuppannā,

atthi { atītārammaṇā
anāgatārammaṇā
paccuppannārammaṇā,

atthi { ajjhattā
bahiddhā
ajjhattabahiddhā,

atthi { ajjhattārammaṇā
bahiddhārammaṇā
ajjhattabahiddhārammaṇā.

Evaṇ tividhena ñāṇavatthu.

Catubbidhena ñāṇavatthu:

kammassakataṇ
saccānulomikaṇ
maggasamaṇgissa
phalasamaṇgissa } ñāṇaṇ,

dukkhe
dukkhasamudaye
dukkhanirodhe
dukkhanirodhagāminiyā paṭipadāya } ñāṇaṇ,

kāmāvacarā
rūpāvacarā
arūpāvacarā
apariyāpannā } paññā,

dhamme
anvaye
paricce
sammati } ñāṇaṇ.

Atthi paññā:

{ ācayāya no apacayāya
apacayāya no ācayāya
ācayāya ceva apacayāya ca
neva ācayāya no apacayāya;

{ nibbidāya no paṭivedhāya
paṭivedhāya no nibbidāya
nibbidāya ceva paṭivedhāya ca
neva nibbidāya no paṭivedhāya;

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hānabhāginī
ṭhitibhāginī
visesabhāginī } paññā,
nibbedhabhāginī
catasso paṭisambhidā,
catasso paṭipadā,[1]
cattāri ārammaṇāni,
jarāmaraṇe
jarāmaraṇasamudaye
jarāmaraṇanirodhe } ñāṇaṇ,[2]
jarāmaraṇanirodhagāminiyā paṭipadāya
jātiyā ñāṇaṇ . . . pe[3] . . .
bhave ñāṇaṇ . . . pe . . .
upādāne ñāṇaṇ . . . pe . . .
taṇhāya ñāṇaṇ . . . pe . . .
vedanāya ñāṇaṇ . . . pe . . .
phasse ñāṇaṇ . . . pe . . .
saḷāyatane ñāṇaṇ . . . pe . . .
nāmarūpe nāṇaṇ . . . pe . . .
viññāṇe ñāṇaṇ . . . pe . . .
saṇkhāresu
saṇkhārasamudaye
saṇkhāranirodhe } ñānaṇ.
saṇkhāranirodhagāminiyā paṭipadāya

Evaṇ catubbidhena ñāṇavatthu.

Pañcavidhena ñāṇavatthu:
pañcaṇgiko sammāsamādhi
pañcaṇāṇiko sammāsamādhi.[4]
Evaṇ pañcavidhena ñāṇavatthu.

Chabbidhena ñāṇavatthu:
chasu abhiññāsu paññā.[5]
Evaṇ chabbidhena ñāṇavatthu.

Sattavidhena ñāṇavatthu:
satta sattari[6] ñāṇavatthūni.
Evaṇ sattavidhena ñāṇavatthu.

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[1] S[d] *omits these.* [2] *Cf.* S. II, 56-59.
[3] K. *omits* pe *throughout.*
[4] S[d] *inverts the order of these two groups, but not below* (p. 334). [5] K. *omits* paññā.
[6] B: sattati. *Cf.* S. II, 59, 60.

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Aṭṭhavidhena ñāṇavatthu:
catūsu[1] maggesu, catūsu[1] phalesu paññā.
Evaṃ aṭṭhavidhena ñāṇavatthu.

Navavidhena ñāṇavatthu:
navasu anupubbavihārasamāpattīsu paññā.
Evaṃ navidhena ñāṇavatthu.

Dasavidhena ñāṇavatthu:
dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Katamāni dasa?
Idha Tathāgato ṭhānañ ca ṭhānato atthānañ ca aṭṭhānato yathābhūtaṃ pajānāti, yam pi Tathāgato ṭhānañ ca ṭhānato aṭṭhānañ ca aṭṭhānato yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.
Puna ca paraṃ Tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.
Puna ca paraṃ Tathāgato sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ patijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.
Puna ca paraṃ Tathāgato anekadhātuṃ nānādhātuṃ lokaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato anekadhātuṃ nānādhātuṃ lokaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.
Puna ca paraṃ Tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti, yam pi Tathāgato sattānaṃ nanā-

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[1] S^d: catusu.

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dhimuttikataṃ yathābhūtaṃ pajānati, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti: idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato jhānavimokhasamādhisamāpattīnaṃ[1] saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato jhānavimokhasamādhisamāpattīnaṃ saṃkilesaṃ[2] vodānaṃ vuṭṭhānaṃ[3] yathābhūtaṃ pajānāti; idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sihanādāṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato pubbenivāsānussatiṃ yathābhūtaṃ pajānāti, yam pi Tathāgato pubbenivāsānussatiṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato āsavānaṃ khayaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato āsavānaṃ khayaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Imāni dasa tathāgatassa tathagatabalāni, yehi balehi samannāgato Tathāgato āsabhaṭṭhānaṃ paṭijanāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Evaṃ dasavidhena ñāṇavatthu.

MĀTIKĀ.[4]

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[1] B. *and* K: °vimokkha°.
[2] S^d: °pattinasaṃkilesaṃ.
[3] S^d: uṭṭhānaṃ.
[4] S^d: mātikaṃ.

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Pañcaviññāṇaṃ na hetum eva, ahetukam eva, hetuvippayuttam eva, sappaccayam eva, saṃkhatam eva, arūpam eva, lokiyam eva, sāsavam eva, saṃyojaniyam eva, ganthaniyam eva, oghaniyam eva, yoganiyam eva, nīvaraṇiyam eva, parāmaṭṭham eva, upādāniyam eva, saṃkilesikam eva, avyākatam eva, sārammaṇam eva, acetasikam eva, vipākam eva, upādiṇṇ' upādāniyam eva, asaṃkiliṭṭha-saṃkilesikam eva, na savitakka-savicāram eva, na avitakkavicāramattam eva, avitakka-avicāram eva, na pītisahagatam eva, neva dassanena na bhāvanāya pahātabbam eva, neva dassanena na bhāvanāya pahātabbahetukam eva, neva ācayagāmiṃ na apacayagāmiṃ eva, neva sekhaṃ nāsekham eva; parittam eva, kāmāvacaram eva, na rūpāvacaram eva, na arūpāvacaram eva, pariyāpannam eva, no apariyāpannam, eva aniyatam eva, aniyyānikam eva, uppannamanoviññāṇaviññeyyam eva, aniccam eva, jarābhibhūtam eva.

Pañca viññāṇā uppannavatthukā uppannārammaṇā ti: uppannasmiṃ vatthusmiṃ uppanne ārammaṇe uppajjanti.

Purejātavatthukā purejātārammaṇā ti: pure jātasmiṃ vatthusmiṃ pure jāte ārāmmaṇe uppajjanti.

Ajjhattikavatthukā bāhirārammaṇā ti: pañcannaṃ viññāṇānaṃ vatthū ajjhattikā, ārāmmaṇā bāhirā.

Asambhinnavatthukā asambhinnārammaṇā ti: asambhinnasmiṃ vatthusmiṃ asambhinne ārammaṇe uppajjanti.

Nānāvatthukā nānārammaṇā ti: aññaṃ cakkhuviññānassa vatthu ca ārammaṇañ ca, aññaṃ sotaviññāṇassa vatthu ca ārammaṇañ ca, aññaṃ ghānaviññāṇassa vatthu ca ārammaṇañ ca, aññaṃ jivhāviññāṇassa vatthu ca ārammaṇañ ca, aññaṃ kāyaviññāṇassa vatthu ca ārammaṇañ ca.

Na aññamaññassa gocaravisayaṃ paccanubhontīti: cakkhuviññāṇassa gocaravisayaṃ sotaviññāṇaṃ na paccanubhoti, sotaviññāṇassa gocaravisayam pi[1] cakkhuviññāṇaṃ na paccanubhoti; cakkhuviññāṇassa gocaravisayaṃ ghānaviññāṇaṃ na paccanubhoti, ghānaviññāṇassa gocaravisayam pi cakkhuviññāṇaṃ na paccanubhoti; cakkhuviññāṇassa gocaravisayaṃ jivhāviññāṇaṃ

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[1] B. *and* K: °visayaṃ pi *throughout.*

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na paccanubhoti, jivhāviññāṇassa gocaravisayam pi cakkhuviññāṇaṇ na paccanubhoti; cakkhuviññāṇassa gocaravisayaṇ kāyaviññāṇaṇ na paccanubhoti, kāyaviññāṇassa gocaravisayam pi cakkhuviññāṇaṇ na paccanubhoti; sotaviññāṇassa . . . pe[1] . . . ghānaviññāṇassa . . . pe . . . jivhāviññāṇassa . . . pe . . . kāyaviññāṇassa gocaravisayaṇ cakkhuviññāṇaṇ na paccanubhoti, cakkhuviññāṇassa gocaravisayam pi kāyaviññāṇaṇ na paccanubhoti. Kāyaviññāṇassa gocaravisayaṇ sotaviññāṇaṇ na paccanubhoti, sotaviññāṇassa gocaravisayam pi kāyaviññāṇaṇ na paccanubhoti; kāyaviññāṇassa gocaravisayaṇ ghānaviññāṇaṇ na paccanubhoti, ghānaviññāṇassa gocaravisayam pi kāyaviññāṇaṇ na paccanubhoti; kāyaviññāṇassa gocaravisayaṇ jivhāviññāṇaṇ na paccanubhoti, jivhāviññāṇassa gocaravisayam pi kāyaviññāṇaṇ na paccanubhoti.

Na asamannāhārā[2] uppajjantīti: samannāharantassa uppajjanti.

Na amanasikārā uppajjantīti: manasikarontassa uppajjanti.

Na abbokiṇṇā uppajjantīti: na paṭipāṭiyā uppajjanti.

Na apubbaṇ acarimaṇ uppajjantīti: na ekakkhaṇe uppajjanti.

Na aññamaññassa samanantarā uppajjantīti: cakkhuviññāṇassa uppannasamanantarā sotaviññāṇaṇ na uppajjati, sotaviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṇ na uppajjati; cakkhuviññāṇassa uppannasamanantarā ghānaviññāṇaṇ na uppajjati, ghānaviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṇ na uppajjati; cakkhuviññāṇassa uppannasamanantarā jivhāviññāṇaṇ na uppajjati, jivhāviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṇ na uppajjati; cakkhuviññāṇassa uppannasamanantarā kāyaviññāṇaṇ na uppajjati, kāyaviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṇ na uppajjati. Sotaviññāṇassa . . . pe[3] . . . ghānaviññāṇassa . . . jivhāviññāṇassa . . . kāyaviññāṇassa uppannasamanantarā cakkhuviññāṇaṇ na uppajjati, cakkhuviññāṇassa uppannasamanantarā pi kāyaviññāṇaṇ na uppajjati; kāyaviññāṇassa uppannasamanantarā sotaviññāṇaṇ na uppajjati, sotaviññāṇassa uppannasamanantarā pi kāyaviññāṇaṇ na uppajjati; kāyaviññāṇassa uppannasamanantarā ghānaviññāṇaṇ na uppajjati, ghānaviñ-

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[1] K. *omits.* [2] S[d]: samannā°. [3] K. *and* S[d] *omit.*

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ñāṇassa uppannasamanantarā pi kāyaviññāṇaṃ na uppajjati; kāyaviññāṇassa uppannasamanantarā jivhāviññāṇaṃ na uppajjati, jivhāviññāṇassa uppannasamanantarā pi kāyaviññāṇaṃ na uppajjati.

Pañca viññāṇā anābhogā[1] ti: pañcannaṃ viññāṇānaṃ natthi āvajjanā vā ābhogo vā samannāhāro vā manasikāro vā.

Pañcahi viññāṇehi na kañci[2] dhammaṃ paṭivijānātīti: pañcahi viññāṇehi na kañci[2] dhammaṃ paṭivijānāti. Aññatra abhinipātamattā ti: aññatra āpāthamattā.

Pañcaññaṃ viññāṇānaṃ samanantarā pi na kañci[2] dhammañ paṭivijānātīti: pañcannaṃ viññāṇānaṃ samanantarā manodhātuyā pi na kañci[2] dhammaṃ paṭivijānāti.

Pañcahi viññāṇehi na kañci[2] iriyāpathaṃ kappetīti: pañcahi viññāṇehi na kañci[2] iriyāpathaṃ kappeti gamanaṃ vā ṭhānaṃ vā nisajjaṃ vā seyyaṃ vā.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kañci[2] iriyāpathaṃ kappetīti: pañcannaṃ viññāṇānaṃ samanantarā manodhātuyā pi na kañci[2] iriyāpathaṃ kappeti gamanaṃ vā ṭhānaṃ vā nisajjaṃ vā seyyaṃ vā.

Pañcahi viññāṇehi na kāyakammaṃ na vacīkammaṃ paṭṭhapetīti: pañcahi viññāṇehi na kāyakammaṃ na vacīkammaṃ paṭṭhapeti.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kāyakammaṃ na vacīkammaṃ paṭṭhapetīti: pañcannaṃ viññāṇānaṃ samanantarā manodhātuyā pi na kāyakammaṃ na vacīkammaṃ paṭṭhapeti.

Pañcahi viññāṇehi na kusalākusalaṃ dhammaṃ samādiyatīti: pañcāhi viññāṇehi na kusalākusalaṃ dhammaṃ samādiyati.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kusalākusalaṃ dhammaṃ samādiyatīti: pañcannaṃ viññāṇānaṃ samanantarā manodhātuyā pi na kusalākusalaṃ dhammaṃ samādiyati.

Pañcahi viññāṇehi na samāpajjati na vuṭṭhātīti: pañcahi viññāṇehi na samāpajjati na vuṭṭhāti.

Pañcannaṃ viññāṇānaṃ samanantarā pi na samāpajjati na vuṭṭhātīti: pañcannaṃ

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[1] S^d: abhogo. [2] S^d *and* B: kiñci.

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viññāñāṇaṇ samanantarā manodhātuyā pi na samāpajjati na vuṭṭhāti.

Pañcahi viññāṇehi na cavati na upajjatīti: pañcahi viññāṇehi na cavati na uppajjati.

Pañcannaṇ viññāṇānaṇ samanantarā pi na cavati na uppajjatīti: pañcannaṇ viññāṇānaṇ samanantarā manodhātuyā pi na cavati na uppajjati.

Pañcahi viññāṇehi na supati na paṭibujjhati na supinaṇ passatīti: pañcahi viññāṇehi na supati na paṭibujjhati na supinaṇ passati.

Pañcannaṇ viññāṇānaṇ samanantarā pi na supati na paṭibujjhati na supinaṇ passatīti: pañcannaṇ viññāṇānaṇ samantarā manodhātuyā pi na supati na paṭibujjhati na supinaṇ passati.

Evaṇ yathāvatthavibhāvanā[1] paññā.

Evaṇ ekavidhena ñāṇavatthu.

EKAKAṆ.[2]

Tīsu bhūmīsu kusalāvyākate paññā lokiyā paññā; catūsu maggesu catūsu phalesu paññā lokuttarā paññā.

Sabbā 'va paññā kenaci viññeyyā, kenaci na viññeyyā.

Tīsu bhūmīsu kusalāvyākate paññā sāsavā paññā; catūsu maggesu catūsu phalesu paññā anāsavā paññā.[3]

Tīsu bhūmīsu kusalāvyākate paññā āsavavippayutta-sāsavā paññā; catūsu maggesu catūsu phalesu paññā āsavavippayutta-anāsavā paññā.

Tīsu bhūmīsu kusalāvyākate paññā saṇyojaniyā paññā; catūsu maggesu catūsu phalesu paññā asaṇyojaniyā paññā.

Tīsu bhūmīsu kusalāvyākate[4] paññā saṇyojanavippayutta-saṇyojaniyā paññā; catūsu maggesu catūsu phalesu paññā saṇyojanavippayutta-asaṇyojaniyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā ganthaniyā paññā; catūsu maggesu catūsu phalesu paññā aganthaniyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā ganthavippayutta-ganthaniyā paññā; catūsu maggesu catūsu phalesu paññā ganthavippayutta-aganthaniyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā oghaniyā paññā; catūsu maggesu catūsu phalesu paññā anoghaniyā paññā.

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[1] Sd: yathāvakāvatthuvibhāvanā. B: yāthāvakā°.
[2] K. *omits*. [3] Sd *omits* paññā.
[4] Sd kusalāvyākatesu.

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Tīsu bhūmīsu kusalāvyākate paññā oghavippayutta-oghaniyā paññā; catūsu maggesu catūsu phalesu paññā oghavippayutta-anoghaniyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā yoganiyā paññā; catūsu maggesu catūsu phalesu paññā ayoganiyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā yogavippayutta-yoganiyā paññā; catūsu maggesu catūsu phalesu paññā yogavippayutta-ayoganiyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā nīvaraṇiyā paññā; catūsu maggesu catūsu maggesu paññā anīvaraṇiyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā nīvaraṇavippayutta-nīvaraṇiyā paññā; catūsu maggesu catūsu phalesu paññā nīvaraṇavippayutta-anīvaraṇiyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā parāmaṭṭhā paññā; catūsu maggesu catūsu phalesu paññā aparāmaṭṭhā paññā.

Tīsu bhūmīsu kusalāvyākate paññā parāmāsavippayutta-parāmaṭṭhā paññā; catūsu maggesu catūsu phalesu paññā parāmāsavippayutta-aparāmaṭṭhā paññā.

Tīsu bhūmīsu vipāke paññā upādiṇṇā paññā; tīsu bhūmīsu kusale[1] tīsu bhūmīsu kiriyāvyākate catūsu maggesu catūsu phalesu paññā anupādiṇṇā paññā.

Tīsu bhūmīsu kusalāvyākate paññā upādāniyā paññā; catūsu maggesu catūsu phalesu paññā anupādāniyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā upādānavippayutta-upādāniyā paññā; catūsu maggesu catūsu phalesu paññā upādānavippayutta-anupādāniyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā saŋkilesikā paññā; catūsu maggesu catūsu phalesu paññā asaŋkilesikā paññā.

Tīsu bhūmīsu kusalāvyākate paññā kilesavippayutta-saŋkilesikā paññā; catūsu maggesu catūsu phalesu paññā kilesavippayutta-asaŋkilesikā paññā.

Vitakkasampayuttā paññā savitakkā paññā; vitakkavippayuttā paññā avitakkā paññā.

Vicārasampayuttā paññā savicārā paññā; vicāravippayuttā paññā avicārā paññā.

Pītisampayuttā paññā sappītikā paññā; pītivippayuttā paññā appītikā paññā.

Pītisampayuttā paññā pītisahagatā paññā; pītivippayuttā paññā na pītisahagatā paññā.

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[1] S^{d}: kusalesu.

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Sukhasampayuttā paññā sukhasahagatā paññā; sukhavippayuttā paññā na sukhasahagatā paññā.

Upekhāsampayuttā paññā upekhāsahagatā paññā; upekhāvippayuttā paññā na upekhāsahagatā paññā.

Kāmāvacarakusalāvyākate paññā kāmāvacarā paññā; rūpāvacarā[1] arūpāvacarā[1] apariyāpannā paññā na kāmāvacarā paññā.

Rūpāvacarakusalāvyākate paññā rūpāvacarā paññā; kāmāvacarā,[2] arūpāvacarā,[2] apariyāpannā paññā na rūpāvacarā paññā.

Arūpāvacarakusalāvyākate paññā arūpāvacarā paññā; kāmāvacarā rūpāvacarā apariyāpannā paññā na arūpāvacarā paññā.

Tīsu bhūmīsu kusalāvyākate paññā pariyāpannā paññā; catūsu maggesu catūsu phalesu paññā apariyāpannā paññā.

Catūsu maggesu catūsu phalesu[3] paññā niyyānikā paññā; tīsu bhūmīsu kusale[4] catūsu bhūmīsu vipāke tīsu bhūmīsu kiriyāvyākate paññā aniyyānikā paññā.

Catūsu maggesu paññā niyatā paññā, tīsu bhūmīsu kusale[5] catūsu bhūmīsu vipāke tīsu bhūmīsu kiriyāvyākate paññā aniyatā paññā.

Tīsu bhūmīsu kusalāvyākate paññā sa-uttarā paññā; catūsu maggesu catūsu phalesu paññā anuttarā paññā.

Tattha katamā atthajāpikā paññā?

Catūsu bhūmīsu kusale arahato abhiññaṇ uppādentassa samāpattiṇ uppādentassa kiriyāvyākate paññā atthajāpikā paññā; catūsu bhūmīsu vipāke arahato uppannāya abhiññāya uppannāya samāpattiyā kiriyāvyākate paññā jāpitatthā paññā.

Evaṇ duvidhena ñāṇavatthu.

Dukaṇ.[6]

Tattha katamā cintāmayā[7] paññā?

Yogavihitesu vā kammāyatanesu yogavihitesu vā sippāyatanesu yogavihitesu vā vijjaṭṭhānesu kammassakataṇ vā saccānulomikaṇ vā rūpaṇ aniccan ti vā vedanā aniccan ti vā saññā aniccā ti vā saṇkhārā aniccā ti vā

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[1] S^d *repeats* paññā. [2] *So* S^d.
[3] S^d *omits* catūsu phalesu. [4] S^d: kusalesu.
[5] S^d: kusalesu. [6] K. *omits*. [7] *So* S^d. *Cf.* p. 310.

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viññāṇaŋ aniccan ti vā, yaŋ evarūpiŋ anulomikaŋ khantiŋ diṭṭhiŋ ruciŋ mutiŋ pekkhaŋ dhammanijjhānakhantiŋ parato assutvā paṭilabhati: ayaŋ vuccati cintāmayā paññā.

Tattha katamā sutamayā paññā?

Yogavihitesu vā kammāyatanesu yogavihitesu vā sippāyatanesu yogavihitesu vā vijjaṭṭhānesu kammassakataŋ vā saccānulomikaŋ vā: rūpaŋ aniccan ti vā: vedanā aniccā ti vā: saññā aniccā ti vā: saŋkhārā aniccā ti vā: viññāṇaŋ aniccan ti vā, yaŋ evarūpiŋ anulomikaŋ khantiŋ diṭṭhiŋ ruciŋ mutiŋ pekkhaŋ dhammanijjhānakhantiŋ parato sutvā paṭilabhati: ayaŋ vuccati sutamayā paññā.

Sabbā pi samāpannassa paññā bhāvanāmayā paññā.

Tattha katamā dānamavā paññā?

Dānaŋ ārabbha dānādhigaccha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaŋ vuccati dānamayā paññā.

Tattha katamā sīlamayā paññā?

Sīlaŋ ārabbha sīlādhigaccha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaŋ vuccati sīlamayā paññā.

Sabbā pi samāpannassa paññā bhāvanāmayā paññā.

Tattha katamā adhisīle paññā?

Pāṭimokkhasaŋvarasaŋvutassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaŋ vuccati adhisīle paññā.

Tattha katamā adhicitte paññā?

Rūpāvacara-arūpāvacarasamāpattiŋ samāpajjantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaŋ vuccati adhicitte paññā.

Tattha katamā adhipaññāya paññā? Catūsu maggesu catūsu phalesu paññā: ayaŋ vuccati adhipaññāya paññā.

Tattha katamaŋ āyakosallaŋ?

Ime dhamme manasikaroto anuppannā ceva akusalā dhammā na uppajjanti, uppannā ca akusalā dhammā pahīyanti; ime vā pana ime[1] dhamme manasikaroto anuppannā ceva kusalā dhammā uppajjanti, uppannā ca kusalā dhammā bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saŋvattantīti: yā tattha paññā pajānanā . . . pe . . .

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[1] *So* S^{d}., B. *and* K. *have:* ime vā pana me dhamme, *but in the Corrigenda* K. *has* me (ime).

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amoho dhammavicayo sammādiṭṭhi: idaṃ[1] vuccati āyakosallaṃ.

Tattha katamaṃ apāyakosallaṃ?

Ime dhamme manasikaroto anuppannā ceva kusalā dhammā na uppajjanti, uppannā ca kusalā dhammā nirujjhanti; ime vā pana dhamme manasikaroto anuppannā ceva akusalā dhammā uppajjanti, uppannā ca akusalā dhammā bhiyyobhāvāya vepullāya saṃvattantīti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati apāyakosallaṃ.

Sabbā pi tatr' upāyā paññā upāyakosallaṃ.

Catūsu bhūmīsu vipāke paññā vipākā paññā. Catūsu bhūmīsu kusale paññā vipākadhammadhammā paññā. Tīsu bhūmīsu kiriyāvyākate paññā neva-vipāka-na-vipākadhammadhammā paññā.

Tīsu bhūmīsu vipāke paññā upādiṇṇupādāniyā paññā. Tīsu bhūmīsu kusale,[2] tīsu bhūmīsu kiriyāvyākate paññā anupādiṇṇ' upādāniyā paññā. Catūsu maggesu catūsu phalesu paññā anupādiṇṇa-anupādāniyā paññā.

Vitakkavicārasampayuttā paññā savitakka - savicārā paññā. Vitakkavippayuttā vicārasampayuttā paññā avitakka-vicāramattā paññā. Vitakkavicāravippayuttā paññā avitakka-avicārā paññā.

Pītisampayuttā paññā pītisahagatā paññā. Sukhasampayuttā paññā sukhasahagatā paññā. Upekhāsampayuttā paññā upekhāsahagatā paññā.

Tīsu bhūmīsu kusale paññā ācayagāminī paññā. Catūsu bhūmīsu paññā apacayagāminī paññā. Tīsu bhūmīsu kiriyāvyākate paññā neva ācayagāminī na apacayagāminī paññā.

Catūsu maggesu tīsu phalesu paññā sekhā paññā. Upariṭṭhime arahattaphale paññā asekhā paññā. Tīsu bhūmīsu kusale, tīsu bhūmīsu vipāke,[3] tīsu bhūmīsu kiriyāvyākate paññā neva sekhā nāsekhā paññā.

Kāmāvacarakusalāvyākate paññā parittā paññā. Rūpāvacara - arūpāvacarakusalāvyākate[4] paññā mahaggatā paññā. Catūsu maggesu catūsu phalesu paññā appamāṇā paññā.

Tattha katamā parittārammaṇā paññā?

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[1] Sᵈ: ayaṃ. [2] Sᵈ: kusalesu.

[3] *So* Sᵈ. *and* B. K. *omits these last three words.*

[4] K *and* B: rūpāvacarārūpāvacara°.

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Paritte dhamme ārabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaŋ vuccati parittārammaṇā paññā.

Tattha katamā mahaggatārammaṇā paññā?

Mahaggate dhamme ārabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaŋ vuccati mahaggatārammaṇā paññā.

Tattha katamā appamāṇārammaṇā paññā?

Appamāṇe dhamme ārabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaŋ vuccati appamāṇārammaṇā paññā.

Tattha katamā maggārammaṇā paññā?

Ariyamaggaŋ ārabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi: ayaŋ vuccati maggārammaṇā paññā.

Catūsu maggesu paññā maggahetukā paññā.

Tattha katamā maggādhipatinī paññā?

Ariyamaggaŋ adhipatiŋ karitvā yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaŋ vuccati maggādhipatinī paññā.

Catūsu bhūmīsu vipāke paññā siyā uppannā siyā uppādinī, na vattabbā anuppannā ti. Catūsu bhūmīsu kusale, tīsu bhūmīsu kiriyāvyākate paññā siyā uppannā siyā anuppannā, na vattabbā uppādinī ti.

Sabbā va paññā siyā atītā siyā anāgatā siyā paccuppannā.

Tattha katamā atītārammaṇā paññā?

Atīte dhamme ārabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaŋ vuccati atītārammaṇā paññā.

Tattha katamā anāgatārammaṇā paññā?

Anāgate dhamme arabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaŋ vuccati anāgatārammaṇā paññā.

Tattha katamā paccuppannārammaṇā paññā?

Paccuppanne dhamme ārabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaŋ vuccati paccuppannārammaṇā paññā.

Sabbā va paññā siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā.

Tattha katamā ajjhattārammaṇā paññā?

Ajjhatte dhamme ārabbha yā uppajjati paññā pajānanā

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. . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati ajjhattārammaṇā paññā.

Tattha katamā bahiddhārammaṇā paññā?

Bahiddhā dhamme ārabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi: ayaṃ vuccati bahiddhārammaṇā paññā.

Tattha katamā ajjhattabahiddhārammaṇā paññā?

Ajjhattabahiddhā dhamme ārabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati ajjhattabahiddhārammaṇā paññā.

Evaṃ tividhena ñāṇavatthu.

Tikaṃ.[1]

Tattha katamaṃ kammassakataṃ ñāṇaṃ?

Atthi dinnaṃ, atthi yiṭṭhaṃ, atthi hutaṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalavipāko, atthi ayaṃ loko, atthi paro loko,[2] atthi mātā, atthi pitā. atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ ca lokaṃ paraṅ ca lokaṃ sayaṃ abhiññā sacchikatvā pavedentīti: yā evarūpā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ[3] vuccati kammassakataṃ ñāṇaṃ. Ṭhapetvā saccānulomikaṃ ñāṇaṃ sabbā pi sāsavā kusalā paññā kammassakataṃ ñāṇaṃ.

Tattha katamaṃ saccānulomikaṃ ñāṇaṃ?

Rūpaṃ aniccan ti vā vedanā aniccā ti vā saññā aniccā ti vā saṃkhārā aniccā ti vā viññāṇaṃ aniccan ti vā yā evarūpā anulomikā khanti[4] diṭṭhi ruci muti pekkhā dhammanijjhānakhanti: idaṃ vuccati saccānulomikaṃ ñāṇaṃ.

Catūsu maggesu paññā maggasamaṃgissa ñāṇaṃ.

Catūsu phalesu paññā phalasamaṃgissa ñāṇaṃ.

Maggasamaṃgissa ñāṇaṃ dukkhe p' etaṃ ñāṇaṃ dukkhasamudaye p' etaṃ ñāṇaṃ dukkhanirodhe p' etaṃ ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya p' etaṃ ñāṇaṃ.

Tattha katamaṃ dukkhe ñāṇaṃ?

Dukkhaṃ ārabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati dukkhe ñāṇaṃ. Dukkhasamudayaṃ ārabbha . . . pe . . . dukkhanirodhaṃ ārabbha . . . pe . . . dukkhanirodhagā-

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[1] K. *omits.* [2] S[d] *and* B: paraloko. [3] S[d]: ayaṃ.
[4] B: evarūpī. S[d]: anulomikaṃ khantiṃ diṭṭhiṃ, *&c.*

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miniṇ paṭipadaṇ[1] arabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati dukkhanirodhagāminiyā paṭipadāya ñāṇaṇ.

Kāmāvacarakusalāvyākate paññā kāmāvacarā paññā. Rūpāvacarakusalāvyākate paññā rūpāvacarā paññā. Arūpāvacarakusalāvyākate paññā arūpāvacarā paññā. Catūsu maggesu catūsu phalesu paññā apariyāpannā paññā.

Tattha katamaṇ dhamme ñāṇaṇ?

Catūsu maggesu catūsu phalesu paññā dhamme ñāṇaṇ.

So iminā dhammena ñātena diṭṭhena pattena viditena pariyogāḷhena atītānāgate nayaṇ neti[2] ye hi keci atītam addhānaṇ samaṇā vā brāhmaṇā vā dukkhaṇ abbhaññiṇsu dukkhasamudayaṇ abbhaññiṇsu dukkhanirodhaṇ abbhañ ñiṇsu dukkhanirodhagāminiṇ paṭipadaṇ abbhaññiṇsu, imaṇ yeva te dukkhaṇ abbhaññiṇsu, imaṇ yeva te dukkhasamudayaṇ abbhaññiṇsu, imaṇ yeva te dukkhanirodhaṇ abbhaññiṇsu, imaṇ yeva te dukkhanirodhagāminiṇ paṭipadaṇ abbhaññiṇsu. Ye hi pi keci anāgatam addhānaṇ samaṇā vā brāhmaṇā vā dukkhaṇ abhijānissanti dukkhasamudayaṇ abhijānissanti dukkhanirodhaṇ abhijānissanti dukkhanirodhagāminiṇ paṭipadaṇ abhijānissanti, imaṇ yeva te dukkhaṇ abhijānissanti, imaṇ yeva te dukkhasamudayaṇ abhijānissanti, imaṇ yeva te dukkhanirodhaṇ abhijānissanti, imaṇ yeva te dukkhanirodhagāminiṇ paṭipadaṇ abhijānissantīti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati anvaye ñāṇaṇ.

Tattha katamaṇ paricce ñāṇaṇ?

Idha bhikkhu parasattānaṇ parapuggalānaṇ cetasā ceto paricca pajānāti: sarāgaṇ vā cittaṇ: sarāgaṇ cittan ti pajānāti, vītarāgaṇ vā cittaṇ: vītarāgaṇ cittan ti pajānāti: sadosaṇ vā cittaṇ: sadosaṇ cittan ti pajānāti, vītadosaṇ vā cittaṇ . . . pe . . . samohaṇ vā cittaṇ . . . vītamohaṇ vā cittaṇ . . . saṇkhittaṇ vā cittaṇ . . . vikkhittaṇ vā cittaṇ . . . mahaggataṇ vā cittaṇ . . . amahaggataṇ vā cittaṇ . . . sā-uttaraṇ vā cittaṇ . . . anuttaraṇ vā cittaṇ . . . samāhitaṇ vā cittaṇ . . . asamāhitaṇ vā cittaṇ . . . vimuttaṇ vā cittaṇ: vimuttaṇ cittan ti pajānāti, avimuttaṇ vā cittaṇ: avimuttaṇ cittan ti pajānātīti: yā tattha

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[1] S°: °gāminipaṭipadaṇ.

[2] S[d]: atītānāgate naye iti: ye hi, *&c.*

[3] K. *and* B. *omit* pi.

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paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati paricce ñāṇaṃ.

Ṭhapetvā dhamme ñāṇaṃ,[1] anvaye ñāṇaṃ, paricce ñāṇaṃ, avasesā paññā sammatiñāṇaṃ.

Tattha katamā paññā ācayāya no apacayāya?

Kāmāvacarakusale paññā ācayāya no apacayāya. Catūsu maggesu paññā apacayāya no ācayāya. Rūpāvacara-arūpāvacarakusale[2] paññā ācayāya ceva apacayāya ca. Avasesā paññā neva ācayāya no apacayāya.

Tattha katamā paññā nibbidāya no paṭivedhāya?

Yāya paññāya kāmesu vītarāgo hoti, na ca abhiññāyo paṭivijjhati na ca saccāni: ayaṃ vuccati paññā nibbidāya no paṭivedhāya.

Sveva paññāya kāmesu vītarāgo samāno abhiññāyo paṭivijjhati, na ca saccāni: ayaṃ vuccati paññā paṭivedhāya no nibbidāya.

Catūsu maggesu paññā nibbidāya ceva paṭivedhāya ca. Avasesā paññā neva nibbidāya no paṭivedhāya.

Tattha katamā hānabhāginī paññā?

Paṭhamassa jhānassa lābhiṃ[3] kāmasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Avitakkasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā[4] saññāmanasikārā samudācaranti virāgūpasaṃhitā[5] nibbedhabhāginī paññā.

Dutiyassa jhānassa lābhiṃ vitakkasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Upekhāsahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasaṃhitā[4] paññā.

Tatiyassa jhānassa lābhiṃ pītisahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Adukkhamasukhasahagatā saññāmanasikārā samudācaranti visesa-

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[1] S^d *repeats* thapetvā *in all three clauses.*
[2] K: rūpāvacarārūpāvacara°.
[3] B: lābhī *throughout.* S^d: lābhi *throughout.*
[4] S^d: nibbidāya sahagatā *throughout.*
[5] K: °saṅhitā, *and* B: °saññitā, *throughout.*

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bhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasaṇhitā nibbedhabhāginī paññā.

Catutthassa jhānassa lābhiṇ sukhasahagatā[1] saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasaṇhitā nibbedhabhāginī paññā.

Akāsānañcāyatanassa lābhiṇ rūpasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti viragūpasaṇhitā nibbedhabhāginī paññā.

Viññāṇañcāyatanassa lābhiṇ ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasaṇhitā nibbedhabhāginī paññā.

Ākiñcaññāyatanassa lābhiṇ viññāṇancāyatanasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Neva-saññā-nāsaññāyatanasahagatā saññāmanasikārā samudācaranti visesābhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasaṇhitā nibbedhabhāginī paññā.

Tattha katamā catasso paṭisambhidā?

Atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā. Atthe ñāṇaṇ atthapaṭisambhidā. Dhamme ñāṇaṇ dhammapaṭisambhidā. Tatra[2] dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā. Imā catasso paṭisambhidā.

Tattha katamā catasso paṭipadā?

Dukkhā paṭipadā dandhābhiññā paññā, dukkhā paṭipadā khippābhiññā paññā, sukhā paṭipadā dandhābhiññā paññā, sukhā paṭipadā khippābhiññā paññā.

Tattha katamā dukkhā paṭipadā dandhābhiññā paññā?

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[1] S^{d}: upekhā sukhasahagatā. B: upekkhāsahagatā.
[2] S^{d}: tattha.

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Kicchena kasirena samādhiṃ uppādentassa dandhaṃ taṇṭhānaṃ[1] abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati dukkhā paṭipadā dandhābhiññā paññā.

Tattha katamā dukkhā paṭipadā khippābhiññā paññā?

Kicchena kasirena samādhiṃ uppādentassa khippaṃ taṇṭhānaṃ[2] abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati dukkhā paṭipadā khippābhiññā paññā.

Tattha katamā sukhā paṭipadā dandhābhiññā paññā?

Akicchena akasirena samādhiṃ uppādentassa dandhaṃ taṇṭhānaṃ[1] abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati sukhā paṭipadā dandhābhiññā paññā.

Tattha katamā sukhā paṭipadā khippābhiññā paññā?

Akicchena akasirena samādhiṃ uppādentassa khippaṃ taṇṭhānaṃ[1] abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati sukhā paṭipadā dandhābhiññā paññā.

Tattha katamāni cattāri ārammaṇāni?

Parittā parittārammaṇā paññā, parittā appamāṇārammaṇā paññā, appamāṇā parittārammaṇā paññā, appamāṇā appamāṇārammaṇā paññā.

Tattha katamā parittā parittārammaṇā paññā?

Samādhissa na[3] nikāmalābhissa ārammaṇaṃ thokaṃ pharantassa[4] yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati parittā parittārammaṇā paññā.

Tattha katamā parittā appamāṇārammaṇā paññā?

Samādhissa na nikāmalābhissa ārammaṇaṃ vipulaṃ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati parittā appamāṇārammaṇā paññā.

Tattha katamā appammāṇā parittārammaṇā paññā?

Samādhissa nikāmalābhissa ārammaṇaṃ thokaṃ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati appamāṇā parittārammaṇā paññā.

Tattha katamā appamāṇā appamāṇārammaṇā paññā?

Samādhissa nikāmalābhissa ārammaṇaṃ vipulaṃ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho

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[1] Sᵈ: taṇṭhānaṃ.
[2] *So* Sᵈ.
[3] Sᵈ *omits* na *here only.*
[4] Sᵈ *has* parantassa *always.*

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dhammavicayo sammādiṭṭhi: ayaṇ vuccati appamāṇā appamāṇārammaṇā paññā.

Imāni cattāri ārammaṇāni.

Maggasamaṇgissa ñāṇaṇ jarāmaraṇe p' etaṇ ñāṇaṇ jarāmaraṇasamudaye p' etaṇ ñāṇaṇ jarāmaraṇanirodhe p' etaṇ ñāṇaṇ jarāmaraṇanirodhagāminiyā paṭipadāya p' etaṇ ñāṇaṇ.

Tattha katamaṇ jarāmaraṇe ñāṇaṇ?

Jarāmaraṇaṇ ārabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati jarāmaraṇe ñāṇaṇ. Jarāmaraṇasamudayaṇ ārabbha . . . pe[1] . . . jarāmaraṇanirodhaṇ ārabbha . . . pe . . . jarāmaraṇanirodhagāminiṇ paṭipadaṇ ārabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati jarāmaraṇanirodhagāminiyā paṭipadāya ñāṇaṇ.

Maggasamaṇgissa ñāṇaṇ jātiyā p' etaṇ ñāṇaṇ . . . pe[1] . . .

bhave p' etaṇ ñāṇaṇ . . . pe . . .
upādāne p' etaṇ ñāṇaṇ . . . pe . . .
taṇhāya p' etaṇ ñāṇaṇ . . . pe . . .
vedanāya p' etaṇ ñāṇaṇ . . . pe . . .
phasse p' etaṇ ñāṇaṇ . . . pe . . .
saḷāyatane p' etaṇ ñāṇaṇ . . . pe . . .
nāmarūpe p' etaṇ ñāṇaṇ . . . pe . . .
viññāṇe p' etaṇ ñāṇaṇ . . pe . . .

Saṇkhāre p' etaṇ ñāṇaṇ, saṇkhārasamudaye p'etaṇ ñāṇaṇ, saṇkhāranirodhe p'etaṇ ñāṇaṇ, saṇkhāranirodhagāminiyā paṭipadāya p'etaṇ ñāṇaṇ.

Tattha katamaṇ saṇkhāresu ñāṇaṇ?

Saṇkhāre ārabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati saṇkhāresu ñāṇaṇ. Saṇkhārasamudayaṇ ārabbha . . . pe . . . saṇkhāranirodhaṇ ārabbha. . . pe . . . saṇkhāranirodhagāminiṇ paṭipadaṇ ārabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati saṇkhāranirodhagāminiyā paṭipadāya ñāṇaṇ.

Evaṇ catubbidhena ñāṇavatthu.

CATUKKAṇ.[2]

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[1] K. *omits all* 'pe's. [2] K. *and* B. *omit.*

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Tattha katamo pañcaṅgiko sammāsamādhi?

Pītipharaṇatā sukhapharaṇatā cetopharaṇatā ālokapharaṇatā paccavekkhaṇānimittaṅ.

Dvīsu jhānesu paññā pītipharaṇatā. Tīsu jhānesu paññā sukhapharaṇatā. Paracitte ñāṇaṅ cetopharaṇatā. Dibbacakkhu ālokapharaṇatā. Tamhā tamhā samādhimhā vuṭṭhitassa paccavekkhaṇāñāṇaṅ paccavekkhaṇānimittaṅ. Ayaṅ vuccati paṇcaṅgiko sammāsamādhi.

Tattha katamo pañcañāṇiko sammāsamādhi?

Ayaṅ samādhi paccuppannasukho ceva āyatiñ ca sukhavipāko ti: paccattaṅ yeva ñāṇaṅ uppajjati. Ayaṅ samādhi ariyo[1] nirāmiso ti: paccattaṅ yeva ñāṇaṅ uppajjati. Ayaṅ samādhi akāpurisasevito[2] ti: paccattaṅ yeva ñāṇaṅ uppajjati. Ayaṅ samādhi santo paṇīto paṭippassaddhiladdho ekodibhāvādhigato na ca sasaṅkhāraniggayhavāritavato[3] ti: paccattaṅ yeva ñāṇaṅ uppajjati. So kho panāhaṅ imaṅ samādhiṅ sato 'va samāpajjāmi sato 'va vuṭṭhahāmīti:[4] paccattaṅ yeva ñāṇaṅ uppajjati. Ayaṅ pañcañāṇiko sammāsamādhi.

Evaṅ pañcavidhena ñāṇavatthu.

Tattha katamā chasu abhiññāsu paññā?

Iddhividhe ñāṇaṅ, sotadhātuvisuddhiyā ñāṇaṅ, paracitte ñāṇaṅ, pubbenivāsānussatiñāṇaṅ, sattānaṅ cutūpapāte ñāṇaṅ, āsavānaṅ khaye ñāṇaṅ. Imā[5] chasu abhiññāsu paññā.

Evaṅ chabbidhena ñāṇavatthu.

Tattha katamāni sattasattari[6] ñāṇa vatthūni?

Jātipaccayā jarāmaraṇan ti ñāṇaṅ, asati jātiyā natthi jarāmaraṇan ti ñāṇaṅ, atītam[7] pi addhānaṅ jātipaccayā jarāmaraṇan ti ñāṇaṅ, asati jātiyā natthi jarāmaraṇan ti ñāṇaṅ, anāgatam[7] pi addhānaṅ jātipaccayā jarāmaraṇan ti ñāṇaṅ, asati jātiyā natthi jarāmaraṇan ti ñāṇaṅ, yam[8] p' issa taṅ dhammaṭṭhitiñāṇaṅ tam[8] pi khayadhammaṅ vayadhammaṅ virāgadhammaṅ nirodhadhamman ti ñāṇaṅ.

Bhavapaccayā jātīti ñāṇaṅ . . . pe[9] . . .

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[1] S^d: aparāpariyo. [2] B: mahāpurisa°.

[3] B: na sasaṅkhāraniggayhavaritagato. K: °nigayha°. S^d: sasaṅkhaniggayha°. [4] S^d: uṭṭhahāmīti.

[5] S^d: imāsu. [6] S^d *and* B: sattasattati.

[7] K. *and* B: atītaṅ. [8] *So* K. B: yaṅ.

[9] S^d: . . . pe . . . *here only*; B., *throughout*. K. *does not indicate hiatus at all.*

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Upādānapaccayā bhavo ti ñāṇaṇ . . . pe . . .
Taṇhāpaccayā[1] upādānan ti ñāṇaṇ . . . pe . . .
Vedanāpaccayā[2] taṇhā ti ñāṇaṇ . . . pe . . .
Phassapaccayā vedanā ti ñāṇaṇ . . pe . . .
Saḷāyatanapaccayā phasso ti ñāṇaṇ . . . pe . . .
Nāmarūpapaccayā saḷāyatanan ti ñāṇaṇ . . . pe . . .
Viññāṇapaccayā nāmarūpan ti ñāṇaṇ . . . pe . . .
Saṇkhārapaccayā viññāṇan ti ñāṇaṇ . . . pe . . .
Avijjāpaccayā saṇkhārā ti ñāṇaṇ, asati avijjāya natthi saṇkhārā ti ñāṇaṇ, atītam[3] pi addhānaṇ avijjāpaccayā saṇkhārā ti ñāṇaṇ, asati avijjāya natthi saṇkhārā ti ñāṇaṇ, anāgatam[3] pi addhānaṇ avijjāpaccayā saṇkhārā ti ñāṇaṇ, asati avijjāya natthi saṇkhārā ti ñāṇaṇ, yam[3] p' issa taṇ dhammaṭṭhitiñāṇaṇ tam[3] pi khayadhammaṇ vayadhammaṇ virāgadhammaṇ nirodhadhamman ti ñāṇaṇ. Imāni sattasattari[4] ñāṇavatthūni.

Evaṇ sattavidhena ñāṇavatthu.

Tattha katamā catūsu maggesu catūsu phalesu paññā?

Sotāpattimagge paññā sotāpattiphale paññā; sakadāgāmimagge paññā, sakadāgāmiphale paññā; anāgāmimagge paññā, anāgāmiphale paññā; arahattamagge paññā, arahattaphale paññā; imā catūsu maggesu catūsu phalesu paññā.

Evaṇ aṭṭhavidhena ñāṇavatthu.

Tattha katamā navasu anupubbavihārasamāpattīsu paññā?

Paṭhamajjhāmasamāpattiyā paññā, dutiyajjhānasamāpattiyā paññā, tatiyajjhānasamāpattiyā paññā, catutthajjhānasamāpattiyā paññā; ākāsānañcāyatanasamāpattiyā paññā, viññāṇañcāyatanasamāpattiyā paññā, ākiñcaññāyatana-samāpattiyā paññā, neva-saññā-nāsaññāyatanasamāpattiyā paññā; saññāvedayitanirodhasamāpattiyā vuṭṭhitassa paccavekkhaṇāñāṇaṇ. Imā[5] navasu anupubbavihārasamāpattīsu paññā.

Evaṇ navavidhena ñāṇavatthu.

Tattha katamaṇ tathāgatassa ṭhānañ ca thānato aṭṭhānañ ca aṭṭhānato yathābhūtaṇ ñāṇaṇ?

Idha tathāgato: aṭṭhānam etaṇ anavakāso yaṇ diṭṭhisampanno puggalo[6] kañci[7] saṇkhāraṇ niccato upagaccheyya,

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[1] Sᵈ: taṇhāya paccayā.
[2] *So also* Sᵈ.
[3] *So too* K. B. *as above.*
[4] Sᵈ *and* B: °sattati.
[5] *So also* Sᵈ.
[6] Sᵈ: sampannapuggalo.
[7] B: kiñci *throughout.*

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n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ puthujjano kañci saṇkhāraṇ niccato upagaccheyya, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ diṭṭhisampanno puggalo kañci saṇkhāraṇ sukhato[1] upagaccheyya, n' etaṇ ṭhānaṇ vijjatīti pajānati; ṭhānañ ca kho etaṇ vijjati yaṇ puthujjano kañci saṇkhāraṇ sukhato upagaccheyya, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ diṭṭhisampanno puggalo kañci dhammaṇ attato upagaccheyya, n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ puthujjano kañci dhammaṇ attato upagaccheyya, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ diṭṭhisampanno puggalo mātaraṇ jīvitā voropeyya,[2] n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ puthujjano mātaraṇ jīvitā voropeyya, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ diṭṭhisampanno puggalo pitaraṇ jīvitā voropeyya . . . pe[3] . . . arahantaṇ jīvitā voropeyya . . . duṭṭhena cittena tathāgatassa lohitaṇ uppādeyya . . . saṇghaṇ bhindeyya . . . aññaṇ satthāraṇ uddiseyya . . . aṭṭhamaṇ bhavaṇ nibbatteyya, n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhanañ kho etaṇ vijjati yaṇ puthujjano aṭṭhamaṇ bhavaṇ nibbatteyya, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṇ acarimaṇ uppajjeyyuṇ, n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ ekissā lokadhātuyā eko arahaṇ sammāsambuddho uppajjeyya, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ ekissā lokadhātuyā dve rājāno cakkavattino apubbaṇ acarimaṇ uppajjeyyuṇ, n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ ekissā lokadhātuyā eko rājā cakkavatti uppajjeyya, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ itthi[4] arahaṇ assa sammāsambuddho, n' etaṇ thānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ puriso arahaṇ assa sammāsambuddho, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ itthi rājā assa cakkavatti, n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ puriso rājā assa cakkavatti, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ itthi[4] Sakkattaṇ kāreyya,[5]

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[1] S[d]: saṇkhārasukhato.

[2] S[d] *has* . . . pe . . . *down to* pitaraṇ.

[3] K. *omits* pe.

[4] K. *and* B: itthī.

[5] S[d]: Sakatatkareyya, *then* Marattaṇ kāreyya, *&c.* B. *and* K: kareyya *always.*

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Mārattaṇ kāreyya, Brahmattaṇ kāreyya, n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ puriso Brahmattaṇ kāreyya,[1] ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ kāyaduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ vacīduccaritassa . . . yaṇ manoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ manoduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ kāyasucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ vacīsucaritassa . . . yaṇ mano-sucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, n' etaṇ ṭhānaṇ vijjatīti pajānāti; thānañ ca kho etaṇ vijjati yaṇ manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ kāyaduccaritasamaṇgī[2] taṇ-nidānā[3] tappaccayā kāyassa bhedā param[4] maraṇā sugatiṇ saggaṇ lokaṇ uppajjeyya, n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ kāyaduccaritasamaṇgī taṇ-nidānā[5] tappaccayā kāyassa bhedā param maraṇā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppajjeyya, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ vacīduccaritasamaṇgī . . . yaṇ manoduccaritasamaṇgī taṇ-nidānā tappaccayā kāyassa bhedā param maraṇā sugatiṇ saggaṇ lokaṇ uppajjeyya, n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ manoduccaritasamaṇgī taṇ - nidānā[6] tappaccayā kāyassa bhedā param maraṇā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppajjeyya, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ kāyasucaritasamaṇgī taṇ-nidānā tappaccayā kāyassa bhedā param maraṇā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppajjeyya, n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ kāyasucaritasamaṇgī taṇ-nidānā[6] tappaccayā kāyassa bhedā param maraṇā sugatiṇ

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[1] S[d]: brahmattakāreyya. [2] S[d]: samaṇgi *always*.
[3] B. *and* K: taṇ-nidānaṇ *always*.
[4] K: paraṇ *always*. [5] S[d]: taṇ-nidānatappaccayā.
[6] S[d]: tannidānā.

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saggaṇ lokaṇ uppajjeyya, ṭhānam etaṇ vijjatīti pajānāti; aṭṭhānam etaṇ anavakāso yaṇ vacīsucaritasamaṇgī taṇ-nidānā tappaccayā kāyassa bhedā param maraṇā apāyaṇ duggatiṇ vinipātaṇ niriyaṇ uppajjeyya, n' etaṇ ṭhānaṇ vijjatīti pajānāti; ṭhānañ ca kho etaṇ vijjati yaṇ vacīsucaritasamaṇgī . . .[1] yaṇ[2] manosucaritasamaṇgī taṇ-nidānā[3] tappaccayā kāyassa bhedā param maraṇā sugatiṇ saggaṇ lokaṇ uppajjeyya,[4] ṭhānam etaṇ vijjatīti[5] pajānāti. Ye ye dhammā yesaṇ yesaṇ dhammānaṇ hetū paccayā uppādāya,[6] taṇ taṇ ṭhānaṇ; ye ye dhammā yesaṇ yesaṇ dhammānaṇ na hetū na paccayā[7] uppādāya,[6] taṇ taṇ aṭṭhānan ti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ tathāgatassa ṭhānañ ca ṭhānato aṭṭhānañ ca aṭṭhānato yathābhūtaṇ ñāṇaṇ.

Tattha katamā tathāgatassa atītānāgatapaccuppannānaṇ kammasamādānānaṇ ṭhānaso hetuso vipākaṇ yathābhūtaṇ ñāṇaṇ?

Idha tathāgato pajānāti: atth' ekaccāni pāpakāni kammasamādānāni gatisampattipaṭibāḷhāni na vipacanti, atth' ekaccāni pāpakāni kammasamādānāni upadhisampattipaṭibāḷhāni na vipacanti, atth' ekaccāni pāpakāni kammasamādānāni kālasampattipaṭibāḷhāni na vipacanti, atth' ekaccāni pāpakāni kammasamādānāni[8] payogasampattipaṭibāḷhāni na vipacanti, atth' ekaccāni papakāni kammasamādānāni gativipattiṇ āgamma vipacanti, atth' ekaccāni pāpakāni kammasamādānāni upadhivipattiṇ āgamma vipacanti, atth' ekaccāni pāpakāni kammasamādānāni kālavipattiṇ āgamma vipacanti, atth' ekaccāni pāpakāni kammasamādānāni payogavipattiṇ āgamma vipacanti; atth' ekaccāni kalyāṇāni kammasamādānāni gativipattipaṭibāḷhāni na vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni upadhivipattipaṭibāḷhāni na vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni kālavipattipaṭibāḷhāni na vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni payogavipattipaṭibāḷhāni na vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni gatisampattiṇ āgamma vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni upadhisampattiṇ āgamma vipacanti,

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[1] Sᵈ *omits* yaṇ vacīsucaritasamaṇgī. K. *and* B. *have no hiatus.*

[2] Sᵈ: yam. [3] Sᵈ: tannidānā. [4] Sᵈ: uppajjati.

[5] Sᵈ: uppajjatīti. [6] B: upādāya.

[7] B: apaccayā. Sᵈ: nappaccayā.

[8] Sᵈ *leaps from here to* kālavipattiṇ *without* pe.

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atth' ekaccāni kalyāṇāni kammasamādānāni kālasampattiṇ āgamma vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni payogasampattiṇ āgamma vipacantīti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ tathāgatassa atītānāgatapaccuppannānaṇ kammasamādānānaṇ ṭhānaso hetuso vipākaṇ yathābhūtaṇ ñāṇaṇ.

Tattha katamaṇ tathāgatassa sabbatthagāminiṇ paṭipadaṇ yathābhūtaṇ ñāṇaṇ?

Idha tathāgato: ayaṇ maggo ayaṇ paṭipadā nirayagāminī[1] ti pajānāti, ayaṇ maggo ayaṇ paṭipadā tiracchānagāminī[2] ti pajānāti, ayaṇ maggo ayaṇ paṭipadā pittivisayagāminī[3] ti pajānāti, ayaṇ maggo ayaṇ paṭipadā manussalokagāminī ti pajānāti, ayaṇ maggo ayaṇ paṭipadā devalokagāminī ti pajānāti, ayaṇ maggo ayaṇ paṭipadā nibbānagāminī ti pajānāti . . . yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ tathāgatassa sabbatthagāminiṇ paṭipadaṇ yathābhūtaṇ ñāṇaṇ.

Tattha katamaṇ tathāgatassa anekadhātuṇ nānādhatuṇ[4] lokaṇ yathābhūtaṇ ñāṇaṇ?

Idha tathāgatho khandhanānattaṇ pajānāti, dhātunānattaṇ pajānāti, āyatananānattaṇ pajānāti, anekadhātuṇ nānādhātuṇ[4] lokanānattaṇ[5] pajānāti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ tathāgatassa anekadhātuṇ nānādhātuṇ[4] lokaṇ yathābhūtaṇ ñāṇaṇ.

Tattha katamaṇ tathāgatassa sattānaṇ nānādhimuttikataṇ yathābhūtaṇ ñāṇaṇ?

Idha tathāgato pajānāti:[6] santi sattā hīnādhimuttikā, santi sattā paṇītādhimuttikā; hīnādhimuttikā sattā hīnādhimuttike satte sevanti bhajanti payirupāsanti,[7] paṇītādhimuttikā sattā paṇītādhimuttike satte sevanti bhajanti payirupāsanti;[8] atītam pi addhānaṇ hīnādhimuttikā sattā hīnādhimuttike satte seviṇsu bhajiṇsu payirupāsiṇsu, paṇītādhimuttikā sattā paṇitādhimuttike satte seviṇsu bhajiṇsu payirupāsiṇsu; anāgatam pi addhānaṇ hīnādhimuttikā sattā hīnādhimuttike satte sevissanti bhajissanti payirupāsissanti, paṇītādhimuttikā sattā paṇītādhimuttike

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[1] B: °gāmī *throughout.*
[2] S^d: tiracchānayonigāminī. *So* B. *with* °gāmī.
[3] S^d: petti°. [4] S^d *and* B: anekadhātunānādhātulokaṇ.
[5] K: lokaṇ. [6] *Cf.* S. II. 154.
[7] B: payirūpāsaṇti *always.* [8] S^d: payirupasenti.

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satte sevissanti bhajissanti payirupāsissantīti: yā tattha paññā pajānānā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ tathāgatassa sattānaṃ nānādhimuttikataṃ yathābhūtaṃ ñāṇaṃ. . . . .

Tattha katamaṃ tathāgatassa parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ ñāṇaṃ?

Idha tathāgato sattānaṃ āsayaṃ pajānāti, anusayaṃ pajānāti, caritaṃ pajānāti, adhimuttiṃ pajānāti, apparajakkhe mahārajakkhe[1] tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye[2] bhabbābhabbe[3] satte pajānāti.[4]

Katamo ca[5] sattānaṃ āsayo?

Sassato loko ti vā asassato loko ti vā antavā loko ti vā anantavā loko ti vā taṃ jīvaṃ taṃ sarīran ti vā aññaṃ jīvaṃ aññaṃ sarīran ti vā hoti tathāgato param[6] maraṇā ti vā na hoti tathāgato param maraṇā ti vā hoti ca na ca hoti tathāgato param maraṇā ti vā neva hoti na na hoti tathāgato param maraṇā ti vā: iti bhavadiṭṭhisannissitā vā sattā honti vibhavadiṭṭhisannissitā vā, ete vā pana ubho anto anupagamma idappaccayatā-paṭiccasamuppannesu dhammesu anulomikā khanti[7] paṭiladdhā hoti, yathābhūtaṃ vā ñāṇaṃ: ayaṃ sattānaṃ āsayo.

Katamo ca[8] sattānaṃ anusayo?

Sattānusayā: kāmarāgānusayo paṭighānusayo mānānusayo diṭṭhānusayo vicikicchānusayo bhavarāgānusayo avijjānusayo. Yaṃ loke piyarūpaṃ sātarūpaṃ ettha sattānaṃ rāgānusayo anuseti; yaṃ loke appiyarūpaṃ asātarūpaṃ ettha sattānaṃ paṭighānusayo anuseti: iti imesu dvīsu dhammesu avijjā anupatitā, tadekaṭṭho māno ca diṭṭhi ca vicikicchā ca daṭṭhabbā: ayaṃ sattānaṃ anusayo.

Katamañ ca[8] sattānaṃ caritaṃ?

Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro[9] parittabhūmako vā mahābhūmako vā: idaṃ sattānaṃ caritaṃ.

Katamaṃ ca sattānaṃ adhimutti?

Santi sattā hīnādhimuttikā, santi sattā paṇītādhimuttikā; hīnādhimuttikā sattā[10] hīnādhimuttike satte sevanti bha-

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[1] Sᵈ: maha°. [2] K.: dūviñ°.

[3] B., K. *and* S. *invert order of these five pairs in the analysis following.*

[4] *Except this last instance* Sᵈ *has* jānāti *throughout this sentence.* [5] Sᵈ *omits.*

[6] *So* K. *throughout.* [7] Sᵈ: anulomiyā khantiyā.

[8] *So* Sᵈ. [9] Sᵈ āṇaṃñabhisaṃkhāro. [10] Sᵈ *omits.*

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janti payirupā santi, paṇītādhimuttikatā sattā[1] paṇītādhimuttike satte sevanti bhajanti payirupāsanti; atītam pi addhānaṇ hīnādhimuttikā[2] sattā hīnādhimuttike satte seviṇsu bhajiṇsu payirupāsiṇsu, paṇītādhimuttikā sattā paṇītādhimuttike satte seviṇsu bhajiṇsu payirupāsiṇsu; anāgatam pi addhānaṇ hīnādhimuttikā sattā hīnādhimuttike satte sevissanti bhajissanti payirupāsissanti, paṇītādhimuttikā sattā panītādhimuttike satte sevissanti bhajissanti payirupāsissanti: ayaṇ sattānaṇ adhimutti.

Katame te sattā mahārajakkhā?

Dasa[3] kilesavatthūni: lobho doso moho māno diṭṭhi vicikicchā thīnaṇ uddhaccaṇ ahirikaṇ anottappaṇ. Yesaṇ sattānaṇ imāni dasa kilesavatthūni āsevitāni bhāvitāni bahulīkatāni ussadagatāni: ime te sattā mahārajakkhā.

Katame te sattā apparajakkhā?

Yesaṇ sattānaṇ imāni dasa kilesavatthūni anāsevitāni abhāvitāni abahulīkatāni anussadagatāni: ime te sattā apparajakkhā.

Katame te sattā mudindriyā?

Pañcindriyāni: saddhindriyaṇ viriyindriyaṇ satindriyaṇ samādhindriyaṇ paññindriyaṇ. Yesaṇ sattānaṇ imāni pañcindriyāni anāsevitāni abhāvitāni abahulīkatāni anussadagatāni: ime te sattā mudindriyā.

Katame te sattā tikkhindriyā?

Yesaṇ sattānaṇ imāni pañcindriyāni āsevitāni bhāvitāni bahulīkatāni ussadagatāni: ime te sattā tikkhindriyā.

Katame te sattā dvākārā?

Ye te sattā pāpāsayā pāpānusayā pāpacaritā pāpādhimuttikā mahārajakkhā mudindriyā: ime te sattā dvākārā.

Katame te sattā svākārā?

Ye te sattā kalyāṇāsayā kalyāṇacaritā kalyāṇādhimuttikā apparajakkhā tikkhindriyā: ime te sattā svākārā.

Katame te sattā duviññāpayā?[4]

Ye va te sattā dvākārā te va te sattā duviññāpayā. Yeva te sattā svākārā te va te sattā suviññāpayā.

Katame te sattā abhabbā?

Ye te sattā kammāvaraṇena samannāgatā kilesāvaraṇena samannāgatā vipākāvaraṇena samannāgatā assaddhā acchandikā duppaññā abhabbā niyāmaṇ okkamituṇ kusalesu dhammesu sammattaṇ: ime te sattā abhabbā.

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[1] S^d *omits.* [2] S^d *omits down to* anāgatam pi.

[3] S^d: Yesaṇ sattānaṇ imāni dasa, *&c., repeating on next line.* [4] K: dūviññāpayā.

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Katame te sattā bhabbā?

Ye te sattā na kammāvaraṇena samannāgatā na kilesāvaraṇena samannāgatā na vipākāvaraṇena samannāgatā saddhā chandikā paññavanto bhabbā niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ: ime te sattā bhabbā ti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ tathāgatassa parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ ñāṇaṃ.

Tattha katamaṃ tathāgatassa jhānavimokhasamādhisamāpattīnaṃ[1] saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇaṃ?

Jhāyīti: cattāro jhāyī: atth' ekacco jhāyī sampattiṃ yeva samānaṃ vipattīti pacccti, atth' ekacco jhāyī vipattiṃ yeva samānaṃ sampattīti pacceti, atth' ekacco jhāyī sampattiṃ yeva samānaṃ sampattīti pacceti, atth' ekacco jhāvī vipattiṃ yeva samānaṃ vipattīti pacceti. Ime cattāro jhāyī.

Apare pi cattāro jhāyī: atth' ekacco jhāyī dandhaṃ samāpajjati khippaṃ vuṭṭhāti, atth' ekacco jhāyī khippaṃ samāpajjati dandhaṃ vuṭṭhāti, atth' ekacco jhāyī dandhaṃ samāpajjati dandhaṃ vutthāti, atth' ekacco jhāyī khippaṃ samāpajjati khippaṃ vuṭṭhāti. Ime cattāro jhāyī.

Apare pi cattāro jhāyī: atth' ekacco jhāyī samādhismiṃ samādhikusalo hoti na samādhismiṃ samāpattikusalo; atth' ekaccco jhāyī samādhismiṃ samāpattikusalo hoti na samādhismiṃ samādhikusalo; atth' ekacco jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ samāpattikusalo ca; atth' ekacco jhāyī neva samādhismiṃ samādhikusalo hoti na samādhismiṃ samāpattikusalo. Ime cattāro jhāyī.

Jhānan ti: cattāri jhānāni: paṭhamaṃ jhānaṃ dutiyaṃ jhānaṃ tatiyaṃ jhānaṃ catutthaṃ jhānaṃ.

Vimokho ti: aṭṭha vimokhā: rūpi rūpāni passati: ayaṃ paṭhamo vimokho. Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati: ayaṃ dutiyo vimokho. Subhan tveva[2] adhimutto hoti: ayaṃ tatiyo vimokho. Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṃgamā[3] nānattasaññānaṃ amanasikārā: ananto ākāso ti ākāsānañcāyatanaṃ upasampajja viharati: ayaṃ catuttho vimokho. Sabbaso ākāsānañcāyatanaṃ samatikkamma: anantaṃ viññāṇan ti viññāṇañcāyatanaṃ upasampajja viharati: ayaṃ pañcamo vimokho. Sabbaso viññāṇañcāyatanaṃ

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[1] B. *and* K: °vimokkha° *throughout.*

[2] S[d]: subhan ti. B: subhan teva.

[3] S[d]: atthagamā.

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samatikkamma: natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati: ayaṃ chaṭṭho vimokho. Sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatanaṃ upasampajja viharati: ayaṃ sattamo vimokho. Sabbaso neva-saññā-nāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati: ayaṃ aṭṭhamo vimokho.

Samādhīti: tayo samādhī: savitakka-savicāro samādhi, avitakka-vicāramatto samādhi, avitakka-avicāro samādhi.

Samāpattīti: nava anupubbavihārasamāpattiyo: paṭhamajjhānasamāpatti dutiyajjhānasamāpatti tatiyajjhānasamāpatti catutthajjhānasamāpatti ākāsānañcāyatanasamāpatti viññāṇañcāyatanasamāpatti ākiñcaññāyatanasamāpatti neva-saññā-nāsaññāyatanasamāpatti saññāvedayitanirodhasamāpatti.

Saṃkilesan ti: hānabhāgiyo dhammo.

Vodānan ti: visesabhāgiyo dhammo.

Vuṭṭhānan ti: vodānam pi vuṭṭhānaṃ/

Tamhā tamhā samādhimhā vuṭṭhānam pi vuṭṭhānan ti. yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ tathāgatassa jhānavimokhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇaṃ.

Tattha katamaṃ tathāgatassa pubbe nivāsānussatiṃ yathābhūtaṃ ñāṇaṃ?

Idha tathāgato anekavihitaṃ pubbe nivāsaṃ anussarati, seyyathīdaṃ: Ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo[1] catasso pi jātiyo pañca pi jātiyo, dasam pi jātiyo, vīsam pi[2] jātiyo tiṃsam pi[3] jātiyo cattāḷīsam pi jātiyo paññāsam pi jātiyo, jātisatam pi jātisahassam pi jātisatasahassam pi, aneke pi saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe: Amutr' āsiṃ evaṃ nāmo evaṃ gotto evaṃ vaṇṇo evam āhāro evaṃ sukhadukkhapaṭisaṃvedī evam āyupariyanto, so tayo cuto amutra udapādiṃ, tatrapāsiṃ[4] evaṃ nāmo evaṃ gotto evaṃ vaṇṇo evam āhāro evaṃ sukhadukkhapaṭisaṃvedī evam āyupariyanto, so tato cuto idhūpapanno[5] ti: iti sākāraṃ sa-uddesaṃ anekavehitaṃ pubbenivāsaṃ anussarati:[6] yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ tathāgatassa pubbenivāsānussatiṃ yathābhūtaṃ ñāṇaṃ.

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[1] S[d] *cuts the formula short, down to* iti.
[2] B *and* K: vīsaṃpi.
[3] K: tiṃsaṃpi, *and so on.*
[4] K: tatrāpāsiṃ.
[5] K: idhupa°.
[6] B: anussaratīti.

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Tattha katamaṇ tathāgatassa sattānaṇ cutūpapātaṇ yathābhūtaṇ ñāṇaṇ?

Idha tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne uppajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate[1] yathākammupage satte pajānāti: ime vata bhonto sattā bhāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṇ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā param maraṇā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṇ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā param maraṇā sugatiṇ saggaṇ lokaṇ uppannā ti; iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne uppajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammupage satte pajānāti:[2] yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ tathāgatassa sattānaṇ cutūpapātaṇ[3] yathābhūtaṇ ñāṇaṇ.

Tattha katamaṇ tathāgatassa āsavānaṇ khaye yathābhūtaṇ ñāṇaṇ?

Idha tathāgato āsavānaṇ khayā anāsavaṇ cetovimuttiṇ[4] paññāvimuttiṇ diṭṭh' eva dhamme sayaṇ abhiññā sacchikatvā upasampajja viharati:[5] yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ tathāgatassa āsavānaṇ khaye[6] yathābhūtaṇ ñāṇan ti.[7]

Imāni dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṭṭhānaṇ paṭijānāti parisāsu sīhanadaṇ nadati brahmacakkaṇ pavatteti.

Evaṇ dasavidhena ñāṇavatthu.

ÑĀṆAVIBHAṆGO SAMATTO SOLASAMO.[8]

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[1] S[d] *has here* . . . pe . . . *down to* yathākammupage *below.*

[2] B. *and* S[d] pajānātīti.

[3] S[d]: cutupapātaṇ.

[4] K: cetovimuttaṇ.

[5] B. *and* S[d]: viharatīti.

[6] K: khayaṇ.

[7] S[d] *omits* ti. K. *and* B. *end this* Vibhaṇga *here.* S[d] *gives the concluding* appanā.

[8] K. *omits* solasamo. S[d] *omits* samatto. B. *substitutes* niṭṭhito.

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XVII.

Khuddakavatthuvibhaŋgo.

(Mātikā.)

Jātimado	rattaññumado
gottamado	piṇḍapātikamado
ārogyamado	anavaññattimado[1]
yobbanamado	iriyāpathamado
jīvitamado	iddhimado
lābhamado	yasamado[2]
sakkāramado	sīlamado
garukāramado	jhānamado
purekkhāramado	sippamado
parivāramado	ārohamado
bhogamado	pariṇāhamado
vaṇṇamado	saṇṭhānamado
sutamado	pāripūrimado
paṭibhāṇamado	mado[3]

pamādo;

thambho	arati
sārambho	tandī[5]
aticchatā	vijambhikā[6]
mahicchatā	bhattasammado
pāpicchatā	cetaso līnattaŋ[7]
siŋgaŋ	kuhanā
tintiṇaŋ	lapanā
cāpalyaŋ[4]	nemittikatā[8]
asabhāgavutti	nippesikatā

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[1] S^d: anavattaññimado. B: anavasaññātamado (*Cf.* It., *p.* 72).
[2] S^d *omits.* [3] S^d *omits.*
[4] S^d: cāpallaŋ. [5] K. *and* S^d: tandi.
[6] B: °bhitā. [7] S^d: olīnattaŋ. B: cetaso caliṇattaŋ.
[8] S^d: nemittikā.

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lābhena lābhaṇ jigiṇsanatā[1]
seyyo' ham asmīti māno,
sadiso 'ham asmīti mano,
hīno 'ham asmīti māno;
seyyassa seyyo 'ham asmīti māno,
seyyassa sadiso 'ham asmīti māno,
seyyassa hīno 'ham asmīti māno;
sadisassa seyyo 'ham asmīti māno,
sadisassa sadiso 'ham asmīti māno,
sadisassa hīno 'ham asmīti māno;
hīnassa seyyo 'ham asmīti māno,
hīnassa sadiso 'ham asmīti māno,
hīnassa hīno 'ham asmīti māno,

māno[2] omāno
atimāno adhimāno
mānātimāno asmimāno
micchāmāno;

ñātivitakko
janapadavitakko
amaravitakko[3]
parānuddayatāpaṭisaṇyutto[4] vitakko
lābhasakkārasilokapaṭisaṇyutto vitakko
anavaññattipaṭisaṇyutto vitakko.

EKAKAṇ.[5]

Kodho ca upanāho ca,
makkho[6] ca palāso ca,[7]
issā ca macchariyañ ca,
māyā ca sāṭheyyañ ca,
avijjā ca bhavataṇhā ca
bhavadiṭṭhi ca vibhavadiṭṭhi ca,
sassatadiṭṭhi ca ucchedadiṭṭhi ca,
antavādiṭṭhi ca anantavādiṭṭhi ca,
pubbantānudiṭṭhi ca aparantānudiṭṭhi ca,
ahirikañ ca anottappañ ca,
dovacassatā ca pāpamittatā ca,
anajjavo[8] ca amaddavo ca,
akkhanti ca asoraccañ ca,
asākhalyañ ca appaṭisanthāro ca,

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[1] S^d: nijigiṇsanatā. B: nijigīsanatā. [2] S^d *omits.*
[3] S^d: amarā. [4] K: °udayatā°.
[5] K. *and* S^d *omit.* [6] S^d: makko.
[7] B: paḷāso. [8] K: anājjavo.

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indriyesu aguttadvāratā ca bhojane amattaññutā ca,
muṭṭhasaccañ ca asampajaññañ ca,
sīlavipatti ca diṭṭhivipatti ca,
ajjhattaŋ saŋyojanañ ca bahiddhā saŋyojanañ ca.

DUKAŋ.

Tīṇi akusalamūlāni
tayo akusalavitakkā
tisso akusalasaññā
tisso akusaladhātuyo
tīṇi duccaritāni
tayo āsavā
tīṇi saŋyojanāni
tisso taṇhā
aparā pi tisso taṇhā
aparā pi tisso taṇhā
aparā pi tisso taṇhā
tisso esanā
tisso vidhā
tīṇi tamāni[1]
tīṇi bhayāni
tīṇi titthāyatanāni
tayo kiñcanā
tīṇi aŋgaṇāni
tīṇi malāni
tīṇi visamāni
aparāni pi tīṇi visamāni
tayo aggī
tayo kasāvā
apare pi tayo kasāvā
assādadiṭṭhi attānudiṭṭhi micchādiṭṭhi
arati vihesā adhammacariyā
dovacassatā pāpamittatā nānattasaññā
uddhaccaŋ kosajjaŋ pamādo
asantuṭṭhitā[2] asampajaññatā mahicchatā
ahirikaŋ anottappaŋ pamādo
anādariyaŋ dovacassatā pāpamittatā
assaddhiyaŋ avadaññutā kosajjaŋ
uddhaccaṇ asaŋvaro dussīlyaŋ
ariyānaŋ adassanakamyatā[3] saddhammaŋ asotukamyatā[3] upārambhacittatā
muṭṭhasaccaŋ asampajaññaŋ cetaso vikkhepo

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[1] S[d] *inverts order of this and next term.*
[2] K: asantuṭṭhatā. [3] S[d]: °kammatā.

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ayoniso manasikāro kummaggasevanā cetaso līnattaṇ.[1]

TIKAṆ.

Cattāro āsavā
cattāro khandhā
cattāro oghā
cattāro yogā
cattāri upādānāni
cattāro taṇhuppādā
cattāri agatigamanāni
cattāro vipariyesā
cattāro anariyavohārā
apare pi cattāro anariyavohārā[2]
cattāri duccaritāni
aparāni pi cattāri duccaritāni
cattāri bhayāni
aparāni pi cattāri bhayāni
aparāni pi cattāri bhayāni
aparāni pi cattāri bhayāni[3]
catasso diṭṭhiyo.

CATUKKAṆ.

Pañcorambhāgiyāni saṇyojanāni
pañcuddhambhāgiyāni saṇyojanāni
pañca macchariyāni
pañca saṇgā
pañca sallā
pañca cetokhilā
pañca cetaso vinibandhā
pañca nīvaraṇāni
pañca kammāni anantarakāni[4]
pañca diṭṭhiyo
pañca verā
pañca vyasanā
pañca akkhantiyā ādīnavā
pañca bhayāni
pañca diṭṭhadhammanibbānavādā.

PAÑCAKAṆ.

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[1] Sd: olīnattaṇ. [2] Sd *omits this clause.*
[3] Sd *omits these three clauses.*
[4] Sd: anantariyāni. B. *and* K: ānantarikāni. (*See* Dh. S., § 1028; Asl., p. 358.

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Cha vivādamūlāni cha chandarāgagehasitā[1] dhammā cha virodhavatthūni cha taṇhākāyā cha agāravā cha parihāniyā dhammā apare pi cha parihāniyā dhammā cha somanassupavicārā cha domanassupavicārā[2] cha upekhupavicārā cha gehasitāni somanassāni cha gehasitāni domanassāni cha gehasitā upekhā cha diṭṭhiyo.[3]

CHAKKAṆ.

Satta anusayā[4] satta pariyuṭṭhānāni[5] satta saṇyojanāni[6] satta asaddhammā satta duccaritāni satta mānā satta diṭṭhiyo.

SATTAKAṆ.

Aṭṭha kilesavatthūni aṭṭha kusītavatthūni aṭṭhasu lokadhammesu cittassa paṭighāto aṭṭha anariyavohārā aṭṭha micchattā aṭṭha purisadosā aṭṭha asaññivādā aṭṭha neva-saññī-nāsaññīvādā.[7]

AṬṬHAKAṆ.

Nava āghātavatthūni[8] nava purisamalāni navavidhā mānā nava taṇhāmūlakā dhammā nava iñjitāni nava maññitāni nava phanditāni nava papañcitāni nava saṇkhatāni.

NAVAKAṆ.

Dasa kilesavatthūni dasa āghātavatthūni[8] dasa akusalakammapathā dasa sanṇyojanāni dasa micchattā dasavatthukā micchādiṭṭhi dasavatthukā anataggāhikā[9] diṭṭhi.

DASAKAṆ.

Aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya, aṭṭhārāsa taṇhāvicaritāni bāhirassa upādāya, tad-ekajjhaṇ abhisaṇyūhitvā abhisaṇkhipitvā chattiṇsa taṇhāvicaritāni honti. Iti atītāni chattiṇsa taṇhāvicaritāni, anāgatāni chattiṇsa taṇhāvicaritāni, paccuppannāni chattiṇsa taṇhāvicaritāni,[10] tad-ekajjhaṇ abhisaṇyūhitvā abhisaṇkhipitvā aṭṭhasataṇ taṇhāvicaritaṇ hoti; yāni ca dvāsaṭṭhidiṭṭhigatāni Brahmajāle veyyākaraṇe vuttāni Bhagavatā.

MĀTIKĀ.[11]

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[1] K: °rāgā gehasitā. B. *omits* gehasitā dhammā.
[2] S[d]: somanassa vicārā, cha upekhupavicārā.
[3] S[d]: cha gehasitāni somanassāni cha gehasitāni upekhā (*sic*) ca diṭṭhiyo.
[4] S[d]: sattānusayā. [5] K: pariyutthānā.
[6] S[d] *omits.* [7] K. *and* S[d]: saññi°. [8] S[d]; aghātā°.
[9] S[d]: anatagāhikā. B: antaggāh°.
[10] S[d] *omits this clause.* [11] K. *omits.*

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Tattha katamo jātimado?

Jātiṃ paṭicca mado majjanā majjitattaṃ māno maññanā[1] maññitattaṃ uṇṇati uṇṇamo[2] dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati jātimado.

Tattha katamo gottamado?

Gottaṃ paṭicca ārogyaṃ[3] paṭicca yobbanaṃ paṭicca jīvitaṃ paṭicca lābhaṃ paṭicca sakkāraṃ paṭicca garukāraṃ paṭicca purekkhāraṃ paṭicca parivāraṃ paṭicca bhogaṃ paṭicca vaṇṇaṃ paṭicca sutaṃ paṭicca paṭibhāṇaṃ paṭicca rattaññutaṃ paṭicca piṇḍapātikattaṃ paṭicca anavaññattiṃ[4] paṭicca iriyāpathaṃ paṭicca iddhiṃ paṭicca yasaṃ paṭicca sīlaṃ paṭicca jhānaṃ paṭicca sippaṃ paṭicca ārohaṃ paṭicca pariṇāhaṃ paṭicca saṇṭhānaṃ paṭicca pāripūriṃ paticca mado majjanā majjitattaṃ māno maññanā maññitattaṃ uṇṇati uṇṇamo dhajo sampaggāho ketukamyatā[5] cittassa: ayaṃ vuccati pāripūrimado.

Tattha katamo mado?

Yo mado majjanā majjitattaṃ māno maññanā[6] maññitattaṃ uṇṇati uṇṇamo dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati mado.

Tattha katamo pamādo?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppadānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkaccakiriyatā asātaccakiriyatā aniṭṭhitakiriyatā[7] olīnavuttitā[8] nikkhittachandatā nikkhittadhuratā[9] anāsevanā abhāvanā abahulīkammaṃ anadhiṭṭhānaṃ ananuyogo pamādo: yo evarūpo pamādo pamajjanā pamajjitattaṃ: ayaṃ vuccati pamādo.

Tattha katamo thambho?

Yo thambho thambhanā thambhitattaṃ kakkhaliyaṃ phāruliyaṃ ujucittatā amudutā: ayaṃ vuccati thambho.

Tattha katamo sārambho?

Yo sārambho paṭisārambho sārambhanā paṭisārambhanā paṭisārambhitattaṃ: ayaṃ vuccati sārambho.

Tattha katamā aticchatā?

Itarītaracīvara piṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi pañcahi vā kāmaguṇehi asantuṭṭhassa bhiy-

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[1] *Cf.* Dh. S., § 1116. S^{d}: maññitā *nearly always.*

[2] K. *and* B. *have* uṇṇāmo *throughout.*

[3] K. *has* . . . pe . . . *inserted here. So* B, *and repeated at each phrase.*

[4] B: anavaññātaṃ.

[5] S^{d}: °kammatā.

[6] *So* S^{d}.

[7] K *and* B: anaṭṭhita°.

[8] B: olina°.

[9] B: °dhūratā.

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yokamyatā: yā evarūpā icchā icchāgataṇ aticchatā rāgo sārāgo . . . pe . . . . cittassa sārāgo: ayaṇ vuccati aticchatā.

Tattha katamā mahicchatā?

Itarītaracīvarapiṇḍapātagilānapaccayabhesajjaparikkhārehi pañcahi vā kāmaguṇehi asantuṭṭhassa bhiyyokamyatā: yā evarūpā icchā icchāgataṇ mahicchatā rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṇ vuccati mahicchatā.

Tattha katamā pāpicchatā?

Idh' ekacco assaddho samāno: saddho ti maṇ jano jānātūti icchati, dussīlyo samāno: sīlavā ti maṇ jano jānātūti icchati, appassuto samāno: bahussuto ti maṇ jano jānātūti, saṇgaṇikārāmo samāno: pavivitto ti maṇ jano jānātūti icchati, kusīto samāno: āraddhaviriyo ti maṇ jano jānātūti icchati, muṭṭhassati samāno: upaṭṭhitassatīti maṇ jano jānātūti icchati, asamāhito samāno: samāhito ti maṇ jano jānātūti icchati, duppañño samāno: paññavā[1] ti maṇ jano jānātūti icchati, akhīṇāsavo samāno: khīṇāsavo ti maṇ jano jānātūti icchati: yā evarūpā icchā icchāgataṇ pāpicchatā rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṇ vuccati pāpicchatā.

Tattha katamaṇ siṇgaṇ?

Yaṇ siṇgaṇ siṇgāratā caturatā[2] cāturiyaṇ parikkhattatā parikkhattiyaṇ:[3] idaṇ vuccati siṇgaṇ.

Tattha katamaṇ tintiṇaṇ?

Yaṇ tintiṇaṇ tintiṇāyanā[4] tintiṇāyitattaṇ loluppaṇ loluppāyanā loluppāyitattaṇ puñcikatā sādukamyatā:[5] idaṇ vuccati tintiṇaṇ.

Tattha katamaṇ cāpalyaṇ?[6]

Cīvaramaṇḍanā pattamaṇḍanā senāsanamaṇḍanā, imassa vā pūtikāyassa[7] bāhirānaṇ vā parikkhārānaṇ[8] maṇḍanā vibhūsanā keḷanā[9] parikeḷanā[10] giddhikatā giddhikattaṇ,[11] capalatā cāpalyaṇ: idaṇ vuccati cāpalyaṇ.

Tattha katamā asabhāgavutti?[12]

Mātari vā pitari vā jeṭṭhe vā bhātari ācariyesu[13] vā uppajjhāye[14] vā Buddhe vā sāvakesu vā aññataraññataresu va[15] garuṭṭhāniyesu vippaṭikulagāhitā[16] vipaccanīkasātatā,[17]

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[1] K: paññāvā. [2] B: cāturatā.
[3] K: pārikkhatiyaṇ. B: pārikkhattiyaṇ.
[4] Sᵈ: tiṇāsanā. [5] B *and* K: sādhu°.
[6] Sᵈ: cāpallaṇ. [7] B: pūti°. [8] Sᵈ: °khāraṇ.
[9] Sᵈ: kelasanā. B: kelanā. [10] Sᵈ: parikelāsanā.
[11] Sᵈ: gedhikatā gedhikattaṇ. [12] Sᵈ: °vuttitā.
[13] Sᵈ: ācariye. [14] K: upajjhāyesu. [15] K. *omits*.
[16] K: vippaṭikūla°. [17] Sᵈ: kāsātatā. B: °nika°.

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anādariyaṇ anādaratā[1] agāravatā appaṭissavatā:[2] ayaṇ vuccati asabhāgavutti.[3]

Tattha katamā arati?

Pantesu vā senāsanesu aññataraññataresu vā adhikusalesu dhammesu vā[4] arati aratikā anabhirati anabhiramaṇā ukkaṇṭhitā paritassitā:[5] ayaṇ vuccati arati.

Tattha katamā tandī?[6]

Yā tandī tandiyanā tandimanakatā, ālasyaṇ[7] ālasāyanā[8] ālasāyitattaṇ: ayaṇ vuccati tandī.

Tattha katamā vijambhikā?[9]

Yā kāyassa jambhanā vijambhanā ānamanā[10] vinamanā sannamanā paṇamanā[11] vyādhiyakaṇ: ayaṇ vuccati vijambhikā.

Tattha katamo bhattasammado?

Yā bhuttāvissa bhattamucchā bhattakilamatho bhattapariḷāho[12] kāyaduṭṭhullaṇ: ayaṇ vuccati bhattasammado.

Tattha katamaṇ cetaso līnattaṇ?[13]

Yā cittassa akalyatā[14] akammaññatā olīyanā sallīyanā līnaṇ līyanā līyitattaṇ thīnaṇ thīyanā thīyitattaṇ[15] cittassa: idaṇ vuccati cetaso līnattaṇ.

Tattha katamā kuhanā?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa paccayapaṭisevanasaṇkhātena vā sāmantajappitena vā iriyāpathassa vā aṭṭhapanā[16] ṭhapanā saṇṭhapanā bhākuṭikā[17] bhākuṭiyaṇ kuhanā kuhāyanā kuhitattaṇ: ayaṇ vuccati kuhanā.

Tattha katamā lapanā?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa yā paresaṇ ālapanā lapanā[18] sallapanā ullapanā samullapanā unnahanā[19] samunnahanā ukkācanā[20] samukkācanā anuppiyabhāṇitā[21] pāṭukamyatā[22] muggasuppatā pāribbhaṭṭatā:[23] ayaṇ vuccati lapanā.

Tattha katamā nemittikatā?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpa-

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[1] B: anādariyatā. [2] B: appati°. [3] *So* S^d^.
[4] K. *and* B. *omit* vā. [5] S^d^: pāritassitā.
[6] K *and* S^d^: tandi. [7] S^d^: ālass°. [8] B: ālasyāyanā.
[9] B: vijambhitā. [10] S^d^: anāmanā. [11] S^d^: panāmanā.
[12] S^d^: °lāho. [13] S^d^: olīnattaṇ. B: calinattaṇ.
[14] S^d^: akallatā. [15] B: li°, *and* thi°. [16] B: āṭhapanā.
[17] B: bhākuṭitā. [18] S^d^: *omits.*
[19] S^d^: ullahanā samullahanā. [20] K: °kāpanā.
[21] S^d^: °bhāsitā. [22] S^d^: cāṭu°. B: cātu°.
[23] K. *and* B: muggasupatā pāribhaṭyatā. *Cf.* Mil. 370.

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katassa yaŋ paresaŋ nimittaŋ nimittakammaŋ obhāso obhāsakammaŋ sāmantajappā parikathā: ayaŋ vuccati nemittikatā.

Tattha katamā nippesikatā?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa yā paresaŋ akkosanā vambhanā garahanā ukkhepanā samukkhepanā khipanā saŋkhipanā pāpanā sampāpanā: avaṇṇahāriyā parapiṭṭhimaŋsikatā:[1] ayaŋ vuccati nippesikatā.

Tattha katamā lābhena lābhaŋ jigiṇsanatā?[2]

Lābhasakkārasilokasannissito pāpiccho icchāpakato ito laddhaŋ āmisaŋ amutra harati amutra vā laddhaŋ āmisaŋ idha āharati: yā evarūpā āmisena āmisassa eṭṭhi gaveṭṭhi pariyeṭṭhi esanā gavesanā pariyesanā: ayaŋ vuccati lābhena lābhaŋ jigiṇsanatā.[2]

Tattha katamo seyyo 'ham asmīti māno?

Idh' ekacco[3] jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjaṭṭhānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā mānaŋ jappeti: yo evarūpo māno maññanā maññitattaŋ uṇṇati uṇṇāmo[4] dhajo sampaggāho ketukamyatā cittassa: ayaŋ vuccati seyyo 'ham asmīti māno.

Tattha katamo sadiso 'ham asmīti māno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjaṭṭhānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā mānaŋ jappeti: yo evarūpo māno maññanā maññitattaŋ uṇṇati uṇṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaŋ vuccati sadiso 'ham asmīti māno.

Tattha katamo hīno 'ham asmīti māno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatatanena vā sippāyatanena vā vijjaṭṭhānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā omānaŋ jappeti: yo evarūpo omāno omaññanā omaññitattaŋ hīlanā ohīlanā ohīlitattaŋ attuññā[5] attavaññā attaparibhavo: ayaŋ vuccati hīno 'ham asmīti māno.

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[1] B. *and* K: avaṇṇahārikā. [2] B: nijigīsanatā.
[3] S^d: ekacco ti vā. [4] *So* S^d, K., B. *Cf.* Dh. S., § 1116.
[5] S^d: yo evarūpo omāno maŋñanā maññitattaŋ gilanā gilītattaŋ attaŋñutā. B: hil°.

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Tattha katamo seyyassa seyyo 'ham asmīti māno?

Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjaṭṭhānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā parehi seyyaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo evarūpo māno maññanā maññitattaṇ uṇṇati uṇṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati seyyassa seyyo 'ham asmīti māno.

Tattha katamo seyyassa sadiso 'ham asmīti māno?

Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjaṭṭhānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā parehi sadisaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo evarūpo māno maññanā maññitattaṇ uṇṇati uṇṇamo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati seyyassa sadiso 'ham asmīti māno.

Tattha katamo seyyassa hīno 'ham asmīti māno?

Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjaṭṭhānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā parehi hīnaṇ attānaṇ dahati, so taṇ nissāya omānaṇ jappeti: yo evarūpo māno omaññanā omaññitattaṇ hīḷanā ohīḷanā ohīḷitattaṇ attuññā[1] attavaññā[2] attaparibhavo:[3] ayaṇ vuccati seyyassa hīno 'ham asmīti māno.

Tattha katamo sadisassa seyyo 'ham asmīti māno?

Idh' ekacco sadiso hoti jātiyā vā gottena vā kolaputtiyena vā . . . pe[4] . . . aññataraññatarena vatthunā parehi seyyaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo evarūpo māno maññanā maññitattaṇ uṇṇati uṇṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati sadisassa seyyo 'ham asmīti māno . . . pe[5] . . .

Tattha katamo hīnassa sadiso 'ham asmīti māno?

Idh' ekacco hīno hoti jātiyā vā gottena vā kolaputtiyena vā . . . pe . . . aññataraññatarena vatthunā parehi sadisaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo evarūpo māno maññanā maññitattaṇ uṇṇati uṇṇāmo

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[1] S^d: attaṇñaṇ. [2] K: attā°.

[3] S^d: attuparibhavo. [4] S^d *gives full text.*

[5] K. *proceeds without* . . . pe . . . *to the next question.* S^d *and* B. *give the full alternation of* Tattha katamo sadisassa sadiso . . . sadisassa hīno . . . hīnassa seyyo, *&c.*

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dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati hīnassa sadiso 'ham asmīti māno.

Tattha katamo hīnassa hīno 'ham asmīti māno?

Idh' ekacco hīno hoti jātiyā vā gottena va kolaputtiyena vā . . . pe . . . aññataraññatarena vatthunā parehi hīnaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo evarūpo māno maññanā maññitattaṇ omāno omaññanā omaññitattaṇ hīḷanā ohīḷanā ohīḷitattaṇ attuññā attavaṇṇā[1] attaparibhavo: ayaṇ vuccati hīnassa hīno 'ham asmīti māno.

Tattha katamo māno?

Yo māno maññanā maññitattaṇ uṇṇati uṇṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati māno.

Tattha katamo atimāno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā . . . pe . . . aññataraññatarena vatthunā parehi[2] attānaṇ atimaññati: yo evarūpo māno maññanā maññitattaṇ uṇṇati uṇṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati atimāno.

Tattha katamo mānātimāno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā . . . pe . . . aññataraññatarena vatthunā pubbakāle[3] parehi sadisaṇ attānaṇ dahati aparakāle[4] attānaṇ seyyaṇ dahati parehi hīnaṇ na dahati: yo evarūpo māno maññanā maññitattaṇ uṇṇati uṇṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati mānātimāno.

Tattha katamo omāno?

Idh' ekacco jātiyā va gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjaṭṭhānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā omānaṇ jappeti: yo evarūpo omāno omaññanā omaññitattaṇ hīḷanā ohīḷanā ohīḷitattaṇ attuññā[5] attavaññā[6] attaparibhavo, ayaṇ vuccati omāno.

Tattha katamo adhimāno?

Appatte pattasaññitā,[7] akate katasaññitā,[8] anadhigate adhigatasaññitā, asacchikate sacchikatasaññitā: yo evarūpo māno maññanā maññitattaṇ uṇṇati uṇṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati adhimāno.

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[1] S^{d}: attaṇṇā attavaṇṇā. K: attā°.
[2] K: pare. K. *and* S^{d} *omit* attānaṇ.
[3] K *and* B: pubbakālaṇ. [4] K *and* B: aparakālaṇ.
[5] *So* S^{d}. [6] K: attā°. [7] S^{d}: patti°.
[8] S^{d} *omits these two words.*

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Tattha katamo asmimāno?

Rupe asmīti māno,[1] asmīti chando, asmīti anusayo; vedanāya saññāya saṅkhāresu viññāṇe asmīti māno, asmīti chando, asmīti anusayo: yo evarūpo māno maññanā maññitattaṅ uṇṇati uṇṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṅ vuccati asmimāno.

Tattha katamo micchāmāno?

Idh' ekacco pāpakena vā kammāyatanena pāpakena vā sippāyatanena pāpakena vā vijjaṭṭhānena pāpakena vā sutena pāpakena vā paṭibhāṇena pāpakena vā sīlena pāpakena vā vatena pāpakena vā sīlabbatena pāpikāya vā diṭṭhiyā aññataraññatarena vatthunā mānaṅ jappeti: yo evarūpo māno maññanā maññitattaṅ uṇṇati uṇṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṅ vuccati micchāmāno.

Tattha katamo ñātivitakko?

Ñātake ārabbha gehasito takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā micchāsaṅkappo: ayaṅ vuccati ñātivitakko.

Tattha katamo janapadavitakko?

Janapadaṅ ārabbha gehasito takko vitakko . . . pe . . . micchāsaṅkappo: ayaṅ vuccati janapadavitakko.

Tattha katamo amaravitakko?[2]

Dukkarakārikāpaṭisaṅyutto[3] vā diṭṭhigatapaṭisaṅyutto vā[4] gehasito takko vitakko . . . pe . . . micchāsaṅkappo: ayaṅ vuccati amaravitakko.

Tattha katamo parānuddayatāpaṭisaṅyutto[5] vitakko?

Idh' ekacco[6] gihisaṅsaṭṭho viharati hasanandī sahasokī sukhitesu sukhito dukkhitesu dukkhito uppannesu kiccakaraṇīyesu attanā va[7] yogaṅ āpajjati: yo tattha gehasito takko vitakko . . . pe . . . micchāsaṅkappo: ayaṅ vuccati parānuddayatāpaṭisaṅyutto vitakko.

Tattha katamo lābhasakkārasilokapaṭisaṅyutto vitakko?

Lābhasakkārasilokaṅ ārabbha gehasito takko vitakko . . . pe . . . micchāsaṅkappo: ayaṅ vuccati lābhasakkārasilokapaṭisaṅyutto vitakko.

Tattha katamo anavaññattipaṭisaṅyutto vitakko?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṅṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjaṭṭhānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā: mā maṅ

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[1] S[d] *omits these three words.* B: rūpaṅ . . . vedanā, *&c.*
[2] S[d]: amarā°.
[3] B: dukkarakaritā°.
[4] S[d]: diṭṭhi vā paṭisaṅyutto vā.
[5] K: parānudayatā°.
[6] S[d] *omits the entire answer.*
[7] B: vā.

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pare avajāniŋsūti: yo tattha gehasito takko vitakko . . . pe . . . micchāsaŋkappo: ayaŋ vuccati anavaññattipaṭisaŋyutto vitakko.

EKAKAŋ.

Tattha katamo kodho?

Yo kodho kujjhanā kujjhitattaŋ doso dussanā dussitattaŋ[1] vyāpatti vyāpajjanā vyāpajjitattaŋ[2] virodho paṭivirodho caṇḍikkaŋ asuropo anattamanatā cittassa: ayaŋ vuccati kodho.

Tattha katamo upanāho?

Pubbakāle kodho, aparakāle[3] upanāho: yo evarūpo upanāho upanahanā upanahitattaŋ[4] aṭṭhapanā[5] ṭhapanā saṇṭhapanā anusaŋsandanā anuppabandhanā[6] daḷhīkammaŋ kodhassa: ayaŋ vuccati upanāho.

Tattha katamo makkho?

Yo makkho makkhiyanā[7] makkhiyitattaŋ niṭṭhuriyaŋ niṭṭhuriyakammaŋ: ayaŋ vuccati makkho.

Tattha katamo palāso?

Yo palāso palāsāyanā palāsāyitattaŋ,[8] palāsāhāro vivādaṭṭhānaŋ yugaggāho appaṭinissaggo: ayaŋ vuccati palāso.

Tattha katamā issā?

Yā paralābhasakkāragarukāramānanavandanapūjanāsu issā issāyanā issāyitattaŋ, usūyā usūyanā usūyitattaŋ,[9] ayaŋ vuccati issā.

Tattha katamaŋ macchariyaŋ?

Pañca macchariyāni: āvāsamacchariyaŋ kulamacchariyaŋ lābhamacchariyaŋ vaṇṇamacchariyaŋ dhammamacchariyaŋ: yaŋ evarūpaŋ maccheraŋ maccharāyanā maccharāyitattaŋ vevicchaŋ kadariyaŋ kaṭukañcukatā[10] aggahitattaŋ cittassa: idaŋ vuccati macchariyaŋ.

Tattha katamā māyā?

Idh' ekacco kāyena duccaritaŋ caritvā vācāya duccaritaŋ caritvā manasā duccaritaŋ caritvā tassa paṭicchādanahetu pāpikaŋ icchaŋ paṇidahati: mā maŋ jaññā ti icchati,—

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[1] K: dus°.

[2] B. *and* S[d] *of these three give only* vyāpajjanā.

[3] K: pubbakālaŋ . . . aparakālaŋ.

[4] S[d]: upanayihanā upanayihitattaŋ. B: upanayhanā. K. *drops the* y *in the Corrigenda.*

[5] B: āṭhapanā. [6] S[d]: anubandhanā. [7] B: makkhayanā.

[8] S[d] *omits.* B. *has* paḷ°. [9] B: ussū°.

[10] K: kaṭa°. *Cf.* Dh. S., transl., p. 300, *n.* 2.

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mā maṇ jaññā ti saṇkappeti,[1]—mā maṇ jaññā ti vācaṇ[2] bhāsati,—mā maṇ jaññā ti kāyena parakkamati: yā evarūpā māyā māyāvitā accasarā[3] vaṇcanā nikati vikiraṇā[4] pariharaṇā[5] guhanā pariguhanā chādanā paricchādanā anuttānīkammaṇ anāvikammaṇ vocchādanā pāpakiriyā: ayaṇ vuccati māyā.

Tattha katamaṇ sāṭheyyaṇ?[6]

Idh' ekacco saṭho[7] hoti parisaṭho: yaṇ tattha saṭhaṇ saṭhatā sātheyyaṇ kakkaratā kakkariyaṇ[8] parikkhattatā[9] pārikkhattiyaṇ:[10] idaṇ vuccati sāṭheyyaṇ.

Tattha katamā avijjā?[11]

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati avijjā.

Tattha katamā bhavataṇhā?

Yo bhavesu bhavacchando bhavarāgo bhavanandī bhavataṇhā bhavasineho[12] bhavapariḷāho bhavamucchā bhavajjhosānaṇ: ayaṇ vuccati bhavataṇhā.

Tattha katamā bhavadiṭṭhi?

Bhavissati attā ca loko cāti: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati bhavadiṭṭhi.

Tattha katamā vibhavadiṭṭhi?

Na bhavissati attā ca loko cāti: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho:[13] ayaṇ vuccati vibhavadiṭṭhi.

Tattha katamā sassatadiṭṭhi?

Sassato attā ca loko cāti: yā evarūpā diṭṭhi ditthigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati sassatadiṭṭhi.

Tattha katamā ucchedadiṭṭhi?

Ucchijjissati attā ca loko cāti: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati ucchedadiṭṭhi.

Tattha katamā antavā diṭṭhi?

Antavā attā ca loko cāti: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati antavā diṭṭhi.

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[1] K: saṇkappati. [2] S[d]: vācam.
[3] B. *and* K: accāsarā. *Cf.* M. I., 304; § i., 239: v, 218, *n.* 8.
[4] S[d]: vikaraṇā. B: vikkiranā. [5] S[d]: pariharinā.
[6] K: sāth°; *below*, satho. *Cf.* M. I., 529.
[7] B: saṭṭho. [8] K: kakkhaḷatā kakkhaḷiyaṇ.
[9] S[d]: parikkhattā. K: parikkhatatā.
[10] S[d]: parikkhattiyaṇ. K: pārikkhatiyaṇ.
[11] *Cf. above* p. 85, *and* Dh. S., §§ 1311 *foll.*
[12] *So both* K. *and* S[d]. B: °sneho. [13] K: °yesaggāho.

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Tattha katamā anantavā diṭṭhi?

Anantavā attā ca loko cāti: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati anantavā diṭṭhi.

Tattha katamā pubbantānudiṭṭhi?

Pubbantaṇ ārabbha yā uppajjati diṭṭhi ditthigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati pubbantānudiṭṭhi.

Tattha katamā aparantānudiṭṭhi?

Aparantaṇ ārabbha yā uppajjati diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati aparantānudiṭṭhi.

Tattha katamaṇ ahirikaṇ?

Yaṇ na hiriyati hiriyitabbena,[1] na hiriyati pāpakānaṇ akusalānaṇ dhammānaṇ samāpattiyā: idaṇ vuccati ahirikaṇ.

Tattha katamaṇ anottappaṇ?

Yaṇ na ottappati ottappitabbena,[2] na ottappati pāpakānaṇ akusalānaṇ dhammānaṇ samāpattiyā: idaṇ vuccati anottappaṇ.

Tattha katamā dovacassatā?

Sahadhammike[3] vuccamāne dovacassāyaṇ[4] dovacassiyaṇ dovacassatā vippaṭikūlagāhitā vipaccanīkasātatā,[5] anādariyaṇ anādaratā agāravatā appaṭissavatā[6]: ayaṇ vuccati dovacassatā.

Tattha katamā pāpamittatā?

Ye te puggalā assaddhā dussīlā appassutā maccharino duppaññā yā tesaṇ sevanā nisevanā saṇsevanā bhajanā sambhajanā bhatti sambhatti sampavaṇkatā:[7] ayaṇ vuccati pāpamittatā.

Tattha katamo anajjavo?[8]

Yo anajjavo anajjavatā jimhatā[9] vaṇkatā kuṭilatā: ayaṇ vuccati anajjavo.

Tattha katamo amaddavo?

Yā amudutā amaddavatā kakkhaḷatā[10] kathinatā,[11] phārusiyaṇ ujucittatā amuducittatā:[12] ayaṇ vuccati amaddavo.

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[1] S^{d}: hiriyatabbe, *or, the following negative particle has been omitted. Cf.* p. 370. B: hirayitabbena.

[2] S^{d}: ottappitabbe, *or, as in preceding note.*

[3] B: °dhammikena.

[4] S^{d} *omits.* B. *puts* dovacassatā *first, and adds a fourth:* dovacassitā, *but not on* p. 371.

[5] S^{d}: vipaṭikula° vipaccanikasattā. B: vippaṭikula° vippaccanika°.

[6] B. *and* S^{d}: appati°.

[7] S^{d}: °kataṇ.

[8] K: anājj°.

[9] K: jimhitā.

[10] S^{d}: kakkhaliyaṇ. B: kakkhaḷiyaṇ phārusiyaṇ kakkhaḷatā katinatā.

[11] S^{d} *omits.*

[12] S^{d} *and* B: amudutā.

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Tattha katamā akkhanti?

Yā akkhanti akkhamanatā anadhivāsanatā caṇḍikkaṇ asuropo anattamanatā cittassa: ayaṇ vuccati akkhanti.

Tattha katamaṇ asoraccaṇ?

Kāyiko vītikkamo[1] vācasiko vītikkamo kāyikavācasiko vītikkamo: idaṇ vuccati asoraccaṇ. Sabbam[2] pi dussīlyaṇ asoraccaṇ.

Tattha katamaṇ asākhalyaṇ?

Yā sā vācā aṇḍakā kakkasā[3] parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṇvattanikā tathārūpiṇ vācaṇ bhāsitā hoti: yā tattha asaṇhavācatā asakhilavācatā pharusavācatā: idaṇ vuccati asākhalyaṇ.

Tattha katamo appaṭisanthāro?

Dve paṭisanthārā: āmisapaṭisanthāro ca dhammapaṭisanthāro ca. Idh' ekacco appaṭisanthārako hoti āmisapaṭisanthārena vā dhammapaṭisanthārena vā: ayaṇ vuccati appaṭisanthāro.

Tattha katamā indriyesu aguttadvāratā?

Idh' ekacco cakkhunā rūpaṇ disvā nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇam enaṇ cakkhundriyaṇ asaṇvutaṇ viharantaṇ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṇ, tassa saṇvarāya na paṭipajjati na rakkhati cakkhundriyaṇ cakkhundriye na saṇvaraṇ āpajjati, sotena saddaṇ sutvā,[4] ghānena gandhaṇ ghāyitvā, jivhāya rasaṇ sāyitvā, kāyena phoṭṭhabbaṇ phusitvā, manasā dhammaṇ viññāya nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇam enaṇ manindriyaṇ asaṇvutaṇ viharantaṇ abhijjhādomanassa pāpakā akusalā dhammā anvāssaveyyuṇ, tassa saṇvarāya na paṭipajjati na rakkhati manindriyaṇ manindriye na saṇvaraṇ āpajjati: yā imesaṇ channaṇ indriyānaṇ agutti agopanā anārakkho asaṇvaro: ayaṇ vuccati indriyesu aguttadvāratā.

Tattha katamā bhojane amattaññutā?

Idh' ekacco appaṭisaṇkhā ayoniso āhāraṇ āhāreti davāya madāya maṇḍanāya vibhūsanāya: yā tattha asantuṭṭhitā[5] amattaññutā appaṭisaṇkhā bhojane: ayaṇ vuccati bhojane amattaññutā.

Tattha katamaṇ muṭṭhasaccaṇ?

Yā asati[6] ananussati appaṭissati asati[7] asaraṇatā adhāraṇatā pilāpanatā sammussanatā:[8] idaṇ vuccati muṭṭhasaccaṇ.

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[1] B: vitik°. [2] B: sabbaṇ. [3] S^d: kakkhasā.
[4] *Only* B. *inserts* 'pe'*s.*' [5] K: asantutṭhatā.
[6] K: assati. [7] S^d *and* B. *omit.*
[8] S^d: apilāpanatā pammosanatā. K: samusanatā.

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Tattha katamaŋ asampajaññaŋ?

Yaŋ aññāṇaŋ adassanaŋ . . . pe . . . avijjālaŋgı moho akusalamūlaŋ: idaŋ vuccati asampajaññaŋ.

Tattha katamā sīlavipatti?

Kāyiko vītikkamo vācasiko vītikkamo kāyikavācasiko vītikkamo: ayaŋ vuccati sīlavipatti. Sabbam pi dussīlyaŋ sīlavipatti.

Tattha katamā diṭṭhivipatti?

Natthi dinnaŋ, natthi yiṭṭhaŋ . . . pe[1] . . . ye imañ ca lokaŋ parañ ca lokaŋ sayaŋ abhiññā sacchikatvā pavedentīti: yā evarūpā diṭṭhi diṭṭhigataŋ . . . pe . . . vipariyesagāho: ayaŋ vuccati diṭṭhivipatti. Sabbā pi micchādiṭṭhi diṭṭhivipatti.

Tattha katamaŋ ajjhattaŋ saŋyojanaŋ?

Pañcorambhāgiyāni saŋyojanāni ajjhattaŋ saŋyojanaŋ. Pañcuddhambhāgiyāni saŋyojanāni bahiddhā saŋyojanaŋ.

Dukaŋ.

Tattha katamāni tīṇi akusalamūlāni?

Lobho doso moho.

Tattha katamo lobho?[2]

Yo rāgo sārāgo anunayo anurodho nandī nandīrāgo[3] cittassa sārāgo icchā mucchā ajjhosānaŋ gedho paligedho[4] saŋgo paŋko ejā māyā janikā sañjananī[5] sibbinī[6] jālinī saritā[7] visattikā suttaŋ visaṭā āyūhanī[8] dutiyā paṇidhi bhavanettī vanaŋ vanatho[9] santhavo sineho[10] apekhā paṭibandhu āsā āsiŋsanā āsiŋsitattaŋ rūpāsā saddāsā[11] gandhāsā rasāsā phoṭṭhabbāsā lābhāsā dhanāsā puttāsā jīvitāsā jappā pajappā abhijappā jappā[12] jappanā jappitattaŋ loluppaŋ[13] loluppāyanā loluppāyitattaŋ puñcikatā[14] sādukamyatā[15] adhammarāgo visamalobho nikanti

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[1] S[d] *gives full text. Cf.* Dh. S., § 1362, *and above*, p. 328.
[2] Dh. S., § 1059.
[3] S[d]: nandi nandirāgo.
[4] S[d]: paṭigedho. B: pari°.
[5] S[d]: sañjani.
[6] S[d]: sibbini.
[7] S[d]: sariṇā.
[8] S[d]: āyuhhani. B: visadā āyuhanī.
[9] S[d]: vanato.
[10] *So* K. *and* S[d]. B: sneho.
[11] S[d]: saddāhasā.
[12] S[d] *and* B. *omit.*
[13] S[d] *inserts;* loluppanā.
[14] B: pucchañjikatā.
[15] B, K. *and* Asl., p. 365, sādhukamyatā. S[d] *reads* sādu°. *Possibly one should read* sādu° *in the* Atthasālinī, *as more congruous with the context:* manāpe visaye kāmetīti.

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nikāmanā patthanā pihanā sampatthanā kāmataṇhā bhavataṇhā vibhavataṇhā rūpataṇhā arūpataṇhā nirodhataṇhā rūpataṇhā[2] saddataṇhā[3] gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā ogho yogo gantho upādānaṇ āvaraṇaṇ nīvaraṇaṇ chādanaṇ[4] bandhanaṇ upakkileso anusayo pariyuṭṭhānaṇ latā vevicchaṇ dukkhamūlaṇ dukkhanidānaṇ dukkhappabhavo[5] Mārapāso Mārabalisaṇ Māravisayo taṇhānadī taṇhājālaṇ taṇhāgaddulaṇ taṇhāsamuddo abhijjhā lobho akusalamūlaṇ: ayaṇ vuccati lobho.

Tattha katamo doso?

Anatthaṇ[6] me acarīti āghāto jāyati; anatthaṇ me caratīti āghāto jāyati; anatthaṇ me carissatīti āghāto jāyati; piyassa me manāpassa anatthaṇ acari, anatthaṇ carati, anatthaṇ carissatīti āghāto jāyati; appiyassa me amanāpassa atthaṇ acari, atthaṇ carati, atthaṇ carissatīti āghāto jāyati; aṭṭhāne vā pana āghāto jāyati: yo evarūpo cittassa āghāto paṭighāto paṭighaṇ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa vyāpatti manopadoso kodho kujjhanā kujjhitattaṇ doso dussanā dussitattaṇ[7] vyāpatti vyāpajjanā vyāpajjitattaṇ[8] virodho paṭivirodho caṇḍikkaṇ asuropo anattamanatā cittassa: ayaṇ vuccati doso.

Tattha katamo moho?

Dukkhe aññāṇaṇ dukkhasamudaye aññāṇaṇ dukkhanirodhe aññāṇaṇ dukkhanirodhagāminiyā paṭipadāya annāṇaṇ; pubbante aññāṇaṇ aparante aññāṇaṇ pubbantāparante aññāṇaṇ idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇaṇ, yaṇ evarūpaṇ aññāṇaṇ adassanaṇ . . . pe[9] . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati moho.

Imāni tīṇi akusalamūlāni.

Tattha katame tayo akusalavitakkā?

Kāmavitakko vyāpādavitakko vihiṇsāvitakko.

Tattha katamo kāmavitakko? Kāmapaṭisaṇyutto takko vitakko . . . pe[10] . . . micchāsaṇkappo: ayaṇ vuccati kāmavitakko.

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[1] S^d *has* tatthanā, *and omits next two terms.*

[2] S^d *and* Dh. S. *omit. But the second* rūpa *is not synonymous with the first.*

[3] S^d: saddahatanhā. [4] B: chadanaṇ. [5] S^d °pabhāvo.

[6] S^d: anattham. [7] K: dūsanā dūsit°. [8] S^d *and* B. *omit.*

[9] S^d *gives full text.. See above p.* 85.

[10] S^d *gives full text. See above p.* 86.

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Tattha katamo vyāpādavitakko?
Vyāpādapaṭisaŋyutto takko vitakko . . . pe . . . micchāsaŋkappo: ayaŋ vuccati vyāpādavitakko.
Tattha katamo vihiŋsāvitakko?
Vihiŋsāpaṭisaŋyutto takko vitakko . . . pe . . . micchāsaŋkappo: ayaŋ vuccati vihiŋsāvitakko.
Ime tayo akusalavitakkā.

Tattha katamā tisso akusalasaññā?
Kāmasaññā vyāpādasaññā vihiŋsāsaññā.
Tattha katamā kāmasaññā?
Kāmapaṭisaŋyutto saññā sañjānanā sañjānitattaŋ: ayaŋ vuccati kāmasaññā.
Tattha katamā vyāpādasaññā?
Vyāpādapaṭisaŋyuttā saññā saŋjānanā sañjānitattaŋ: ayaŋ vuccati vyāpādasaññā.
Tattha katamā vihiŋsāsaññā?
Vihiŋsāpaṭisaŋyuttā saññā sañjānanā sañjānitattaŋ: ayaŋ vuccati vihiŋsāsaññā.
Imā tisso akusalasaññā.

Tattha katamā tisso akusaladhātuyo?
Kāmadhātu vyāpādadhātu vihiŋsādhātu.
Tattha katamā kāmadhātu?
Kāmavitakko kāmadhātu. . . . Vyāpādavitakko vyāpādadhātu. . . . Vihiŋsāvitakko vihiŋsādhātu.
Tattha katamo kāmavitakko?
Kāmapaṭisaŋyutto takko . . . pe . . . micchāsaŋkappo: ayaŋ vuccati kāmavitakko.
Tattha katamo vyāpādavitakko? Vyāpādapaṭisaŋyutto takko vitakko . . . pe . . . micchāsaŋkappo: ayaŋ vuccati vyāpādavitakko.
Tattha katamo vihiŋsāvitakko?
Vihiŋsāpaṭisaŋyutto takko vitakko . . . pe . . . micchāsaŋkappo: ayaŋ vuccati vihiŋsāvitakko.
Imā tisso akusaladhātuyo.

Tattha katamāni tīṇi duccaritāni?
Kāyaduccaritaŋ vacīduccaritaŋ manoduccaritaŋ.
Tattha katamaŋ kāyaduccaritaŋ?
Pāṇātipāto adinnādānaŋ kāmesu micchācāro: idaŋ vuccati kāyaduccaritaŋ.
Tattha katamaŋ vacīduccaritaŋ?
Musāvādo pisuṇā vācā pharusā vācā samphappalāpo: idaŋ vuccati vacīduccaritaŋ.
Tattha katamaŋ manoduccaritaŋ?

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Abhijjhā vyāpādo micchādiṭṭhi: idaṃ vuccati manoduccaritaṃ.

Tattha katamaṃ kāyaduccaritaṃ?

Akusalaṃ kāyakammaṃ kāyaduccaritaṃ. Akusalaṃ vacīkammaṃ vacīduccaritaṃ. . . . Akusalaṃ manokammaṃ manoduccaritaṃ.

Tattha katamaṃ akusalaṃ kāyakammaṃ?

Akusalā kāyasañcetanā akusalaṃ kāyakammaṃ. . . . Akusalā vacīsañcetanā akusalaṃ vacīkammaṃ. . . . Akusalā manosañcetanā akusalaṃ manokammaṃ.

Imāni tīṇi duccaritāni.

Tattha katame tayo āsavā?

Kāmāsavo bhavāsavo avijjāsavo.

Tattha katamo kāmāsavo?

Yo kāmesu kāmacchando[1] kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmapariḷāho kāmamucchā kāmajjhosānaṃ: ayaṃ vuccati kāmāsavo.

Tattha katamo bhavāsavo?

Yo bhavesu bhavacchando . . . pe[2] . . . bhavajjhosānaṃ: ayaṃ vuccati bhavāsavo.

Tattha katamo avijjāsavo?

Dukkhe aññāṇaṃ . . . pe . . . avijjālangī moho akusalamūlaṃ: ayaṃ vuccati avijjāsavo.

Ime tayo āsavā.

Tattha katamāni tīṇi saṃyojanāni?

Sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso.

Tattha katamā sakkāyadiṭṭhi?

Idha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ . . . saññaṃ . . . saṃkhāre . . . viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ: yā evarūpā diṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesagāho: ayaṃ vuccati sakkāyadiṭṭhi.

Tattha katamā vicikicchā?

Satthari kaṃkhati vicikicchati, dhamme kaṃkhati vicikicchati, saṃghe kaṃkhati vicikicchati, sikkhāya kaṃkhati vicikicchati; pubbante kaṃkhati vicikicchati, aparante kaṃkhati vicikicchati, pubbantāparante kaṃkhati vicikic-

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[1] K. *and* B. *have* pe *to* kāmajjhosānaṃ. [2] Dh. S., § 1120.

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chati, idappaccayatā-paṭiccasamuppannesu dhammesu kaŋkhati vicikicchati: yā evarūpā kaŋkhā kaŋkhāyanā kaŋkhāyitattaŋ[1] vimati vicikicchā dveḷhakaŋ dvedhāpatho saŋsayo anekaŋsagāho āsappanā parisappanā apariyogāhanā[2] thambhitattaŋ cittassa manovilekho: ayaŋ vuccati vicikicchā.

Tattho katamo sīlabbataparāmāso?

Ito bahiddhā samaṇabrāhmaṇānaŋ sīlena suddhi vatena suddhi sīlabbatena suddhīti: yā evarūpā diṭṭhi diṭṭhigataŋ . . . pe[3] . . . vipariyesagāho: ayaŋ vuccati sīlabbataparāmāso.

Imāni tīṇi saŋyojanāni.

Tattha katamā tisso taṇhā?

Kāmataṇhā bhavataṇhā vibhavataṇhā?

Tattha katamā bhavataṇhā?[4]

Bhavadiṭṭhisahagato rāgo sārāgo anunayo anurodho nandī nandirāgo[5] cittassa sārāgo: ayaŋ vuccati bhavataṇhā.

Tattha katamā vibhavataṇhā?

Ucchedadiṭṭhisahagato rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaŋ vuccati vibhavataṇhā.

Avasesā taṇhā kāmataṇhā.

Tattha katamā kāmataṇhā?

Kāmadhātupaṭisaŋyutto rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaŋ vuccati kāmataṇhā.

Rūpadhātu[6] . . . arūpadhātupaṭisaŋyutto rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaŋ vuccati bhavataṇhā.

Ucchedadiṭṭhisahagato rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaŋ vuccati vibhavataṇhā.

Imā tisso taṇhā.

Tattha katamā aparā pi tisso taṇhā?

Kāmataṇhā rūpataṇhā[7] arūpataṇhā.

Tattha katamā kāmataṇhā?

Kāmadhātupaṭisaŋyutto rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaŋ vuccati kāmataṇhā.

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[1] K. *and* B. *have* pe *to* thambhitataŋ. [2] S^d: pariyo°.

[3] Dh. S., § 1119. B: vipariyesagāho.

[4] K., B. *and* S^d *take the analysis in this order.*

[5] K., B. *and* S^d *have* pe *for these four terms.*

[6] S^d *gives the question to this and next answer.* K. *and* B. *omit question.*

[7] S^d *reads* rūpataṇhā *first here, but not in the analysis.*

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Tattha katamā rūpataṇhā?
Rūpadhātupaṭisaṇyutto rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṇ vuccati rūpataṇhā.
Tattha katamā arūpataṇhā?
Arūpadhātupaṭisaṇyutto rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṇ vuccati arūpataṇhā.
Imā tisso taṇhā.
Tatthā katamā aparā pi tisso taṇhā?
Rūpataṇhā arūpataṇhā nirodhataṇhā.
Tattha katamā rūpataṇhā?
Rūpadhātupaṭisaṇyutto rāgo sārāgo . . . pe . . . cittassa sarāgo: ayaṇ vuccati rūpataṇhā.
Tattha katamā arūpataṇhā?
Arūpadhātupaṭisaṇyutto rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṇ vuccati arūpataṇhā.
Tattha katamā nirodhataṇhā?
Ucchedadiṭṭhisahagato rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṇ vuccati nirodhataṇhā.
Imā tisso taṇhā.

Tattha katamā tisso esanā?
Kāmesanā bhavesanā brahmacariyesanā.
Tattha katamā kāmesanā?
Yo kāmesu kāmacchando . . . pe[1] . . . kāmajjhosānaṇ: ayaṇ vuccati kamesanā.
Tattha katamā bhavesanā?
Yo bhavesu bhavacchando . . . pe . . . bhavajjhosānaṇ: ayaṇ vuccati bhavesanā.
Tattha katamā brahmacariyesanā?
Sassato loko ti vā asassato loko ti vā . . . pe[2] . . . neva hoti na na hoti tathāgato param maraṇā ti vā yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati brahmacariyesanā.

Tattha katamā kāmesanā?
Kāmarāgo tad-ekaṭṭhaṇ akusalaṇ kāyakammaṇ vacīkammaṇ manokammaṇ: ayaṇ vuccati kāmesanā.
Bhavarāgo[3] tad-ekaṭṭhaṇ akusalaṇ kāyakammaṇ vacīkammaṇ manokammaṇ: ayaṇ vuccati bhavesanā.

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[1] S^d *gives full text.* *See under* tayo āsavā, p. 364.
[2] *So* K., B. *and* S^d. *See* Dh. S., § 1099.
[3] S^d *does not suppress the question to this and following statement.* B. *suppresses next question only.*

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Antaggāhikā diṭṭhi tad-ekaṭṭhaŋ akusalaŋ kāyakammaŋ vacīkammaŋ manokammaŋ: ayaŋ vuccati brahmacariyesanā.

Imā tisso esanā.

Tattha katamā tisso vidhā?

Seyyo 'ham asmīti vidhā. Sadiso 'ham asmīti vidhā. Hīno 'ham asmīti vidhā.

Imā tisso vidhā.

Tattha katamāni tīṇi bhayāni?

Jātibhayaŋ jarābhayaŋ maraṇabhayaŋ.

Tattha katamaŋ jātibhayaŋ?

Jātiŋ paṭicca bhayaŋ bhayānakaŋ chambhitattaŋ lomahaŋso cetaso utrāso: idaŋ vuccati jātibhayaŋ.

Tattha katamaŋ jarābhayaŋ?

Jaraŋ paṭicca bhayaŋ bhayānakaŋ chambhitattaŋ lomahaŋso cetaso utrāso: idaŋ vuccati jarābhayaŋ.

Tattha katamaŋ maraṇabhayaŋ?

Maraṇaŋ paṭicca bhayaŋ bhayānakaŋ chambhitattaŋ lomahaŋso cetaso utrāso: idaŋ vuccati maraṇabhayaŋ.

Imāni tīṇi bhayāni.

Tattha katamāni tīṇi tamāni?

Atītaŋ vā[1] addhānaŋ ārabbha kaŋkhati vicikicchati nādhimuccati na sampasīdati, anāgataŋ vā addhānaŋ ārabbha kaŋkhati vicikicchati nādhimuccati na sampasīdati, etarahi vā[2] paccuppannaŋ addhānaŋ ārabbha kaŋkhati vicikicchati nādhimuccati na sampasīdati.

Imāni tīṇi tamāni.

Tattha katamāni tīṇi titthāyatanāni?

Idh' ekacco samaṇo vā brāhmaṇo vā evaŋvādī hoti evaŋdiṭṭhī:[3] yaŋ kiñcāyaŋ purisapuggalo paṭisaŋvedeti sukhaŋ vā dukkhaŋ vā adukkhamasukhaŋ vā sabban taŋ pubbe katahetūti.

Idha pan'[4] ekacco samaṇo vā brāhmaṇo vā evaŋvādī hoti evaŋdiṭṭhī: yaŋ kiñcāyaŋ purisapuggalo paṭisaŋvedeti sukhaŋ vā dukkhaŋ vā adukkhamasukhaŋ vā sabban taŋ issaranimmānahetūti.

Idha pan' ekacco samaṇo vā brāhmaṇo vā evaŋvādī hoti evaŋdiṭṭhī: yaŋ kiñcāyaŋ purisapuggalo paṭisaŋvedeti

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[1] K. *omits* vā.

[2] K. *omits* etarahi vā.

[3] K. *and* B: evaŋditthi *always*.

[4] S[d]: pana ekacco.

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sukhaṃ vā dukkhaṃ vā adukkhamasukkaṃ vā sabban taṃ ahetu appaccayāti.

Imāni tīṇi titthāyatanāni.

Tattha katame tayo kiñcanā?

Rāgo kiñcanaṃ doso kiñcanaṃ moho kiñcanaṃ. Ime tayo kiñcanā.

Tattha katamāni tīṇi aṅgaṇāni?

Rāgo aṅgaṇaṃ doso aṅgaṇaṃ moho aṅgaṇaṃ. Imāni tīṇi aṅganāṇi.

Tattha katamāni tīṇi malāni?

Rāgo malaṃ doso malaṃ moho malaṃ. Imāni tīṇi malāni.

Tattha katamāni tīṇi visamāni?

Rāgo visamaṃ doso visamaṃ moho visamaṃ. Imāni tīṇi visamāni.

Tattha katamāni aparāni pi tīṇi visamāni?

Kāyavisamaṃ vacīvisamaṃ manovisamaṃ. Imāni tīṇi visamāni.

Tattha katame tayo aggī?

Rāgaggi dosaggi mohaggi.

Ime tayo aggī.

Tattha katame tayo kasāvā?

Rāgakasāvo dosakasāvo mohokasāvo. Ime tayo kasāvā.

Tattha katame apare pi tayo kasāvā?

Kāyakasāvo vacīkasāvo manokasāvo. Ime tayo kasāvā.

Tattha katamā assādadiṭṭhi?

Idh' ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhī: natthi kāmesu doso ti, so kāmesu pātavyataṃ āpajjati. Ayaṃ vuccati assādadiṭṭhi.

Tattha katamā attānudiṭṭhi?[1]

Idha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ . . . saññaṃ . . . saṃkhāre . . . viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ: yā evarūpādiṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesagāho: ayaṃ vuccati attānudiṭṭhi.

[1] *Cf.* S., iii., 185; iv., 148.

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Tattha katamā micchādiṭṭhi?

Natthi dinnaŋ, natthi yiṭṭhaŋ . . . pe[1] . . . ye imañ ca lokaŋ parañ ca lokaŋ sayaŋ abhiññā sacchikatvā pavedentīti: yā evarūpā diṭṭhi diṭṭhigataŋ . . . pe . . . vipariyesagāho: ayaŋ vuccati micchādiṭṭhi.[2]

Sassatadiṭṭhi assādadiṭṭhi sakkāyadiṭṭhi attānudiṭṭhi ucchedadiṭṭhi micchādiṭṭhi.

Tattha katamā arati?

Pantesu vā senāsanesu aññataraññataresu vā[3] adhikusalesu dhammesu arati[3] aratikā anabhirati anabhiramanā ukkaṇṭhitā paritassitā[4]: ayaŋ vuccati arati.

Tattha katamā vihesā?

Idh' ekacco pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā rajjuyā vā aññataraññatarena satte vihetheti: yā evarūpā heṭhanā viheṭhanā hiŋsanā vihiŋsanā rosanā virosanā parūpaghāto: ayaŋ vuccati vihesā.

Tattha katamā adhammacariyā?

Kāyena adhammacariyā visamacariyā, vācāya adhammacariyā visamacariyā, manasā adhammacariyā visamacariyā: ayaŋ vuccati adhammacariyā.

Tattha katamā dovacassatā?

Sahadhammike vuccamāne dovacassāyaŋ dovacassiyaŋ dovacassatā[5] vippaṭikūlagāhitā vipaccanīkasātatā anādariyaŋ anādaratā agāravatā appaṭissavatā: ayaŋ vuccati dovacassatā.

Tattha katamā pāpamittatā?

Ye te puggalā assaddhā dussīlā appassutā maccharino duppaññā, yā tesaŋ sevanā nisevanā saŋsevanā bhajanā sambhajanā bhatti sambhatti taŋ-sampavaŋkatā: ayaŋ vuccati pāpamittatā.

Tattha katamā nānattasaññā?

Kāmasaññā vyāpādasaññā vihiŋsāsaññā: ayaŋ vuccati nānattasaññā. Sabbā pi akusalasaññā nānattasaññā.

Tattha katamaŋ uddhaccaŋ?

Yaŋ cittassa uddhaccaŋ avūpasamo cetaso vikkhepo bhantattaŋ cittassa: idaŋ vuccati uddhaccaŋ.

Tattha katamaŋ kosajjaŋ?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā

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[1] *See below, p.* 392.

[2] S^d^ *continues* diṭṭhigatamasassatadiṭṭhi, *&c.*

[3] S^d^ *omits.* [4] *So* S^d^. *See p.* 352, *n.* 5.

[5] *So also* B. *Cf. p.* 359 *for variants in* B.

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pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppadānaṇ kusalānaṇ vā dhammānaṇ bhāvanāya asakkaccakiriyatā asātaccakiriyatā aniṭṭhitakiriyatā[1] olīnavuttitā[2] nikkhittachandatā nikkhittadhuratā[3] anāsevanā abhāvanā abahulīkammaṇ anadiṭṭhānaṇ ananuyogo pamādo: idaṇ vuccati kosajjaṇ.

Tattha katamo pamādo?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu cittassa vossaggo vosaggānuppadānaṇ kusalānaṇ vā[4] dhammānaṇ bhāvanāya asakkaccakiriyatā asātaccakiriyatā aniṭṭhitakiriyatā[1] olīnavuttitā[2] nikkhittachandatā nikkhittadhuratā[3] anāsevanā abhāvanā abahulīkammaṇ anadhiṭṭhānaṇ ananuyogo pamādo: yo evarūpo pamādo pamajjanā pamajjitattaṇ: ayaṇ vuccati pamādo.

Tattha katamā asantuṭṭhitā?[5]

Itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi pañcahi vā kāmaguṇehi asantuṭṭhassa[6] bhiyyokamyatā: yā evarūpā icchā icchāgataṇ asantuṭṭhitā rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṇ vuccati asantuṭṭhitā.

Tattha katamā asampajaññatā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati asampajaññatā.

Tattha katamā mahicchatā?

Itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi pañcahi vā kāmaguṇehi asantuṭṭhassa[7] bhiyyokamyatā: yā evarūpā icchā icchāgataṇ mahicchatā rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṇ vuccati mahicchatā.

Tattha kataṇaṇ ahirikaṇ?

Yaṇ na hiriyati hiriyitabbena,[8] na hiriyati pāpakānaṇ akusalānaṇ dhammānaṇ samāpattiyā: idaṇ vuccati ahirikaṇ.

Tattha kataṇaṇ anottappaṇ?

Yaṇ na ottappitabbena,[8] na ottappati pāpakānaṇ akusalānaṇ dhammānaṇ samāpattiyā: idaṇ vuccati anottappaṇ.

Tattha katamo pamādo?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppa-

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[1] K *and* B: anaṭṭhitakir°. [2] B: olina°.
[3] B: °dhūratā. [4] S^d^ *omits*. [5] K: asantuṭṭhatā.
[6] S^d^: asantutthissa. [7] *So also* S^d^.
[8] *So also* S^d^. *See above*, p. 359.

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dānaŋ kusalānaŋ vā dhammānaŋ bhāvanāya asakkaccakiriyatā asātaccakiriyatā aniṭṭhitakiriyatā[1] olīnavuttitā nikkhittachandatā nikkhittadhuratā anāsevanā abhāvanā abahulīkammaŋ anadhiṭṭhānaŋ ananuyogo pamādo: yo evarūpo pamādo pamajjanā pamajjitattaŋ: ayaŋ vuccati pamādo.

Tattha katamaŋ anādariyaŋ?

Yaŋ anādariyaŋ anādaratā agāravatā appaṭissavatā[2] anaddā anaddāyanā anaddāyitattaŋ[3] asīlyaŋ[4] acittikāro[5] idaŋ vuccati anādariyaŋ.

Tattha katamā dovacassatā?[6]

Sahadhammike vuccamāne dovacassāyaŋ dovacassiyaŋ dovacassatā vippaṭikūlagāhitā vipaccanīkasātatā anādariyaŋ anādaratā agāravatā appaṭissavatā: ayaŋ vuccati dovacassatā.

Tattha katamā pāpamittatā?

Ye te puggalā assaddhā dussīlā appassutā maccharino duppaññā: yā tesaŋ sevanā nisevanā saŋsevanā bhajanā sambhajanā bhatti sambhatti taŋ-sampavaŋkatā: ayaŋ vuccati pāpamittatā.

Tattha katamaŋ assaddhiyaŋ?

Idh' ekacco assaddho hoti, na saddahati Buddhaŋ vā dhammaŋ vā saŋghaŋ vā: yaŋ evarūpaŋ assaddhiyaŋ assaddahanā anokappanā anabhippasādo: idaŋ vuccati assaddhiyaŋ.

Tattha katamā avadaññutā?

Pañca macchariyāni: āvāsamacchariyaŋ kulamacchariyaŋ lābhamacchariyaŋ vaṇṇamacchariyaŋ dhammamacchariyaŋ: yaŋ evarūpaŋ maccheraŋ maccharāyanā[7] maccharāyitattaŋ vevicchaŋ kadariyaŋ katukañcukatā[8] aggahitattaŋ cittassa: ayaŋ vuccati avadaññutā.

Tattha katamaŋ kosajjaŋ?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppadānaŋ kusalānaŋ vā dhammānaŋ bhāvanāya asakkaccakiriyatā[9] asātaccakiriyatā aniṭṭhitakiriyatā[10] olīnavuttitā

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[1] K *and* B: anaṭṭhita°. [2] B: appati°.

[3] K: anādā anādāyanā anādāyitattaŋ.

[4] S^d^ *and* B: asilyaŋ.

[5] *So* S^d^. K: acitikāro. B: acittikāro. *Read* acitti° *on p.* 2. *Cf.* Mil. 229, 230. [6] *See p.* 359.

[7] S^d^: maccherayanā, *but* maccharayitattaŋ.

[8] *See p.* 357. [9] S^d^: °kiriyā. [10] *See p.* 370, *nn.* 1-3.

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nikkhittachandatā nikkhittadhuratā anāsevanā abhāvanā abahulīkammaṇ anadhiṭṭhānaṇ ananuyogo pamādo: idaṇ vuccati kosajjaṇ.

Tattha katamaṇ uddhaccaṇ?

Yaṇ cittassa uddhaccaṇ avūpasamo cetaso vikkhepo bhantattaṇ cittassa: idaṇ vuccati uddhaccaṇ.

Tattha katamo asaṇvaro?

Idh' ekacco cakkhunā rūpaṇ disvā nimittaggāhī[1] hoti anuvyañjanaggāhī[1] yatvādhikaraṇam enaṇ cakkhundriyaṇ asaṇvutaṇ viharantaṇ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṇ,[2] tassa saṇvarāya na paṭipajjati, na rakkhati cakkhundriyaṇ, cakkhundriye na saṇvaraṇ āpajjati, sotena saddaṇ sutvā . . . ghānena gandhaṇ ghāyitvā . . . jivhāya rasaṇ sāyitvā . . . kāyena phoṭṭhabbaṇ phusitvā . . . manasā dhammaṇ viññāya nimittaggāhī hoti anuvyañjanaggāhī yatvādhikaraṇam enaṇ manindriyaṇ asaṇvutaṇ viharantaṇ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṇ, tassa saṇvarāya na paṭipajjati, na rakkhati manindriyaṇ, manindriye na saṇvaraṇ āpajjati[3]: ayaṇ vuccati asaṇvaro.

Tattha katamaṇ dussīlyaṇ?[4]

Kāyiko vītikkamo[5] vācasiko vītikkamo kāyikavācasiko vītikkamo: idaṇ vuccati dussīlyaṇ.

Tattha katamā ariyānaṇ adassanakamyatā?

Tattha katame ariyā?

Ariyā vuccanti Buddhā ca Buddhasāvakā ca. Yā imesaṇ ariyānaṇ adassanakamyatā adaṭṭhukamyatā asametukamyatā asamāgantukamyatā: ayaṇ vuccati ariyānaṇ adassanakamyatā.

Tattha katamā saddhammaṇ asotukamyatā?

Tattha katamo saddhammo?

Cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṇgā ariyo aṭṭhaṇgiko maggo: ayaṇ vuccati saddhammo. Yā imassa saddhammassa asotukamyatā assavanakamyatā[6] anuggahetukamyatā adhāretukamyatā: ayaṇ vuccati saddhammaṇ asotukamyatā.

Tattha katamā upārambhacittatā?

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[1] B: *one* g *only*. [2] B: anvāsa°.

[3] S[d] *adds* (*Cf. above, p.* 360): yā imesaṇ channaṇ indriyānaṇ agutti agopanā anārakkho asaṇvaro: ayaṇ, *&c.*

[4] B: dussilyaṇ. [5] B: vitikk°. [6] B: asav°.

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Tattha katamo upārambho?

Yo upārambho anūpārambho upārambhanā anūpārambhanā anūpārambhitattaṇ uṅṅā avaṅṅā paribhavo randhagavesitā:[1] ayaṇ vuccati upārambhacittatā.

Tattha katamaṇ muṭṭhasaccaṇ?

Yā[2] asati ananussati appaṭissati asati[3] asaraṇatā adhāranatā pilāpanatā[4] sammussanatā[5]: idaṇ vuccati muṭṭhasaccaṇ.

Tattha katamaṇ asampajaṅṅaṇ?

Yaṇ aṅṅānaṇ adassanaṇ . . . pe . . . avijjālangī moho akusalamūlaṇ: idaṇ vuccati asampajaṅnaṇ.

Tattha katamo cetaso vikkhepo?

Yaṇ cittassa uddhaccaṇ avūpasamo cetaso vikkhepo bhantattaṇ cittassa: ayaṇ vuccati cetaso vikkhepo.

Tattha katamo ayoniso manasikāro?

Anicce niccan ti ayoniso manasikāro, dukkhe sukhan ti ayoniso manasikāro, anattani attā ti ayoniso manasikāro, asubhe subhan ti ayoniso manasikāro, saccavippaṭikūlena[6] vā cittassa āvaṭṭanā anvaṭṭanā[7] ābhogo samannāhāro manasikāro: ayaṇ vuccati ayoniso manasikāro.

Tattha katamā kummaggasevanā?

Tattha katamo kummaggo?

Micchādiṭṭhi micchāsaṇkappo micchāvācā micchākammanto micchā-ājīvo micchāvāyāmo micchāsati micchāsamādhi: ayaṇ vuccati kummaggo. Yā imassa kummaggassa sevanā nisevanā saṇsevanā bhajanā sambhajanā bhatti sambhatti taṇ-sampavaṇkatā: ayaṇ vuccati kummaggasevanā.

Tattha katamaṇ cetaso līnattaṇ?[8]

Yā cittassa akalyatā akammaṅṅatā olīyanā[9] sallīyanā līnaṇ liyanā līyitattaṇ thīnaṇ[9] thīyanā thīyitattaṇ cittassa: ayaṇ vuccati cetaso līnattaṇ.

TIKAṇ.

Tattha katame cattāro āsavā?

Kāmāsavo bhavāsavo diṭṭhāsavo avijjāsavo.

Tattha katamo kāmāsavo?

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[1] *Cf.* A. IV. 25. [2] S^d^ *omits* yā. [3] S^d^ *and* B. *omit.*
[4] *So also* S^d^. *See above, p.* 360.
[5] S^d^: pammossanatā. [6] B: °kulena.
[7] K: āvajjanā anāvajjanā. B: āvaṭṭanā anāvaṭṭanā.
[8] B: calinattaṇ. [9] B: li° *and* thi°.

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Yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasineho[1] kāmapipāso kāmapariḷāho kāmamucchā kāmajjhosānaṇ: ayaṇ vuccati kāmāsavo.

Tattha katamo bhavāsavo?

Yo bhavesu bhavacchando . . . pe . . . bhavajjhosānaṇ: ayaṇ vuccati bhavāsavo.

Tattha katamo diṭṭhāsavo?

Sassato loko ti vā assassato loko ti vā antavā loko ti vā anantavā loko ti vā taṇ jīvaṇ taṇ sarīran ti vā aññaṇ jīvaṇ aññaṇ sarīran ti vā hoti tathāgato param maraṇā ti vā na hoti tathāgato param maraṇā ti vā hoti ca na ca hoti tathāgato param maranā ti vā neva hoti na na hoti tathāgato param maraṇā ti vā: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho:[2] ayaṇ vuccati diṭṭhāsavo. Sabbā pi micchādiṭṭhi diṭṭhāsavo.

Tattha katamo avijjāsavo?

Dukkhe aññāṇaṇ . . . pe . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati avijjāsavo.

Ime cattāro āsavā.

Tattha katame cattāro ganthā?[3]

Abhijjhā kāyagantho vyāpādo kāyagantho sīlabbataparāmāso kāyagantho idaṇ-saccābhiniveso kāyagantho.

Tattha katamo abhijjhā kāyagantho?

Yo rāgo sārāgo . . . pe[4] . . . abhijjhā lobho akusalamūlaṇ: ayaṇ vuccati abhijjhā kāyagantho.

Tattha katamo vyāpādo kāyagantho?

Anatthaṇ me acarīti . . . pe[5] . . . caṇḍikkaṇ asuropo anattamanatā cittassa: ayaṇ vuccati vyāpādo kāyagantho.

Tattha katamo sīlabbataparāmāso kāyagantho?

Ito bahiddhā samaṇabrāhmaṇānaṇ sīlena suddhi vatena suddhi sīlabbatena suddhīti: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesaggāho: ayaṇ vuccati sīlabbataparāmāso kāyagantho.

Tattha katamo idaṇ-saccābhiniveso kāyagantho?

Sassato loko: idam eva saccaṇ mogham aññan ti vā, asassato loko: idam evā saccaṇ mogham aññan ti vā . . . pe . . neva hoti na na hoti tathāgato param maraṇā: idam eva saccaṇ mogham aññan ti vā: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho:

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[1] B: °sneho. [2] K: °yesaggāho.

[3] S[d] *excises down to* cattāro oghā (*next page*).

[4] *See above, p.* 361, *under* lobho. *Cf.* Dh. S., §§ 1135 *foll.*

[5] *See above, p.* 362, *under* doso.

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ayaṇ vuccati idaṇ-saccābhiniveso kāyagantho. Thapetvā sīlabbataparāmāsaṇ kāyaganthaṇ sabbā pi micchādiṭṭhi idaṇ-saccābhiniveso kāyagantho.

Ime cattāro ganthā.

Tattha katame cattāro oghā? . . . cattāro yogā? . . . cattāri upādānāni?

Kāmupādānaṇ diṭṭhupādānaṇ sīlabbatupādānaṇ attavādupādānaṇ.

Tattha katamaṇ kāmupādānaṇ?

Yo kāmesu kāmacchando . . . pe . . . kāmajjhosānaṇ: idaṇ vuccati kāmupādānaṇ.

Tattha katamaṇ diṭṭhupādānam?

Natthi dinnaṇ natthi yiṭṭhaṇ . . . pe[1] . . . ye imañ ca lokaṇ parañ ca lokaṇ sayaṇ abhiññā sacchikatva pavedentīti: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho:[2] idaṇ vuccati diṭṭhupādānaṇ. Thapetvā sīlabbatupādānañ ca attavādupādānañ ca sabbā pi micchādiṭṭhi diṭṭhupādānaṇ.

Tattha katamaṇ sīlabbatupādānaṇ?

Ito bahiddhā samaṇabrāhmaṇānaṇ sīlena suddhi vatena suddhi sīlabbatena suddhīti: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: idaṇ vuccati sīlabbatupadānāṇ.

Tattha katamaṇ attavādupādānaṇ?

Idha assutavā puthujjano ariyānaṇ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṇ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṇ attato samanupassati rūpavantaṇ vā attānaṇ attani vā rūpaṇ rūpasmiṇ vā attānaṇ; vedanaṇ . . . saññaṇ . . . saṇkhāre . . . viññāṇaṇ attato samanupassati viññāṇavantaṇ vā attānaṇ attani vā viññāṇaṇ viññāṇasmiṇ vā attānaṇ: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: idaṇ vuccati attavādupādānaṇ. Imāni cattāri upādānāni.

Tattha katame cattāro taṇhuppādā?

Cīvarahetu vā bhikkhuno taṇhā uppajjamānā uppajjati, piṇḍapātahetu vā bhikkhuno taṇhā uppajjamānā uppajjati, senāsanahetu vā bhikkhuno taṇhā uppajjamānā uppajjati, itibhavābhavahetu vā bhikkhuno taṇhā uppajjamānā uppajjati: ime cattāro taṇhuppādā.

Tattha katamāni cattāri agatigamanāni?

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[1] *See below, p.* 392. [2] K: °yesaggāho *always.*

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Chandāgatiṃ gacchati dosāgatiṃ gacchati mohāgatiṃ gacchati bhayāgatiṃ gacchati: yā evarūpā agati[1] agatigamanaṃ[2] chandagamanaṃ vaggagamanaṃ vārigamanaṃ: imāni cattāri agatigamanāni.

Tattha katame cattāro vipariyesā?
Anicce niccan ti saññāvipariyeso cittavipariyeso diṭṭhivipariyeso, dukkhe sukhan ti saññāvipariyeso cittavipariyeso diṭṭhivipariyeso, anattani attā ti saññāvipariyeso cittavipariyeso diṭṭhivipariyeso, asubhe subhan ti saññāvipariyeso cittavipariyeso diṭṭhivipariyeso: ime cattāro vipariyesā.

Tattha katame cattāro anariyavohārā?
Adiṭṭhe diṭṭhavāditā, asute[3] sutavāditā, amute mutavāditā, aviññāte viññātavāditā: ime cattāro anariyavohārā.
Tattha katame apare pi cattāro anariyavohārā?
Diṭṭhe adiṭṭhavāditā, sute asutavāditā, mute amutavāditā, viññāte aviññātavāditā: ime cattāro anariyavohārā.

Tattha katamāni cattāri duccaritāni?
Pāṇātipāto adinnādānaṃ kāmesu micchācāro musāvādo: imāni cattāri duccaritāni.
Tattha katamāni aparāni pi cattāri duccaritāni?
Musāvādo pisuṇā vācā pharusā vācā samphappalāpo: imāni cattāri duccaritāni.

Tattha katamāni cattāri bhayāni?
Jātibhayaṃ jarābhayaṃ vyādhibhayaṃ maraṇabhayaṃ: imāni cattāri bhayāni.
Tattha katamāni aparāni pi cattāri bhayāni?
Rājabhayaṃ corabhayaṃ aggibhayaṃ udakabhayaṃ: imāni cattāri bhayāni.
Tattha[4] katamāni aparāni pi cattāri bhayāni?
Ūmibhayaṃ kumbhilabhayaṃ āvaṭṭabhayaṃ susukābhayaṃ: imāni cattāri bhayāni.
Tattha katamāni aparāni pi cattāri bhayāni?
Attānuvādabhayaṃ parānuvādabhayaṃ daṇḍabhayaṃ duggatibhayaṃ: imāni cattāri bhayāni.

Tattha katamā catasso diṭṭhiyo?
Sayaṃkataṃ sukhadukkhan ti saccato thetato diṭṭhi uppajjati; parakataṃ sukhadukkhan ti saccato thetato

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[1] B. *omits.* [2] B: °gamanā *throughout.*
[3] B: assute. [4] *In* K *this section follows next section.*

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diṭṭhi uppajati; sayaṇkatañ ca parakatañ ca sukhadukkhan ti saccato thetato diṭṭhi uppajjati; asayaṇkāraṇ aparaṇkāran[1] adhiccasamuppannaṇ sukhadukkhan ti saccato thetato diṭṭhi uppajjati: imā catasso diṭṭhiyo.

CATUKKAṆ.

Tattha katamāni pañcorambhāgiyāni saṇyojanāni?
Sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso kāmacchando vyāpādo: imāni pañcorambhāgiyāni saṇyojanāni.
Tattha katamāni pañcuddhambhāgiyāni saṇyojanāni?
Rūparāgo arūparāgo māno uddhaccaṇ avijjā: imāni pañcuddhambhāgiyāni saṇyojanāni.

Tattha katamāni pañca macchariyāni?
Āvāsamacchariyaṇ kulamacchariyaṇ lābhamacchariyaṇ vaṇṇamacchariyaṇ dhammamacchariyaṇ: imāni pañca macchariyāni.

Tattha katame pañca saṇgā?
Rāgasaṇgo dosasaṇgo mohasaṇgo mānasaṇgo diṭṭhisaṇgo: ime pañca saṇgā.

Tattha katame pañca sallā?
Rāgasallaṇ dosasallaṇ mohasallaṇ mānasallaṇ diṭṭhisallaṇ: ime pañca sallā.

Tattha katame pañca cetokhilā?
Satthari kaṇkhati vicikicchati nādhimuccati na sampasīdati, dhamme kaṇkhati vicikicchati nādhimuccati na sampasīdati, saṇghe vicikicchati nādhimuccati na sampasīdati, sikkhāya kaṇkhati vicikicchati nādhimuccati na sampasīdati, sabrahmacārīsu[2] kupito hoti anattamano āhatacitto[3] khilajāto: ime pañca cetokhilā.

Tattha katame pañca cetaso vinibandhā?
Kāme avītarāgo hoti avigatachando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho, kāye avītarāgo hoti . . . pe[4] . . . rūpe avītarāgo hoti avigatachando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho,

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[1] K: asayaṇkataṇ aparaṇkataṇ. [2] S^d: °cārisu.
[3] S^d: āhatanacitto. B: āhaṭa°.
[4] *So* S^d *and* B, *without* . . . pe . . . K. *gives repetition.*

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yāvadatthaṇ udarāvadehakaṇ bhuñjitvā seyyasukhaṇ phassasukhaṇ[1] middhasukhaṇ anuyutto viharati, aññataraṇ devanikāyaṇ[2] paṇidhāya brahmacariyaṇ carati: iminā 'haṇ sīlena vā vatena vā tapena vā[3] brahmacariyena vā devo vā bhavissāmi devaññataro vā ti: ime pañca cetaso vinibandhā.

Tattha katamāni pañca nīvaraṇāni?
Kāmacchandanīvaraṇaṇ vyāpādanīvaraṇaṇ thīnamiddhanīvaraṇaṇ[4] uddhaccakukkuccanīvaraṇaṇ vicikicchānīvaraṇaṇ: imāni pañca nīvaraṇāni.

Tattha katamāni pañca kammāni ānantarikāni?[5]
Mātā jīvitā voropetā[6] hoti, pitā jīvitā voropetā hoti, arahā[7] jīvitā voropetā hoti, duṭṭhena cittena tathāgatassa lohitaṇ uppāditaṇ hoti, saṇgho bhinno hoti: imāni pañca kammāni ānantarikāni.[5]

Tattha katamā pañca diṭṭhiyo?
Saññī attā hoti arogo[8] param maraṇā ti: itth' eke abhivadanti, asaññī attā hoti arogo param maraṇā ti: itth' eke abhivadanti, neva-saññī nāsaññī attā hoti arogo param maraṇā ti: itth' eke abhivadanti, sato vā pana sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpenti diṭṭhadhammanibbānaṇ vā pan' eke[9] abhivadanti: imā pañca diṭṭhiyo.

Tattha katame pañca verā?
Pāṇātipāto adinnādānaṇ kāmesu micchācāro musāvādo surāmerayamajjapamādaṭṭhānā[10]: ime pañca verā.

Tattha katame pañca vyasanā?
Ñātivyasanaṇ bhogavyasanaṇ rogavyasanaṇ sīlavyasanaṇ diṭṭhivyasanaṇ: ime pañca vyasanā.

Tattha katame pañca akkhantiyā ādīnavā?
Bahuno janassa appiyo hoti amanāpo, verabahulo ca[11] hoti, vajjabahulo ca,[11] sammūḷho kālaṇ karoti, kāyassa

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[1] K. *and* B: passasukhaṇ. [2] K: devakāyaṇ.
[3] S[d] *omits this alternative.* [4] B: thina°.
[5] S[d]: ānantariyāni.
[6] K: voropitā *once, and* voropito *twice.* B: *thrice.*
[7] B: arahanto. [8] K: ārāgo *thrice.*
[9] S[d]: vā aneke. [10] K: °ṭṭhānaṇ. [11] K. *omits* ca.

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bhedā param maraṇā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppajjati: ime pañca akkhantiya ādīnavā.

Tattha katamāni pañca bhayāni?
Ājīvikabhayaṇ[1] asilokabhayaṇ parisasārajjabhayaṇ maraṇabhayaṇ duggatibhayaṇ: imāni pañca bhayāni.

Tattha katame pañca diṭṭhadhammanibbānavādā?
Idh' ekacco samaṇo vā brāhmaṇo vā evaṇvādī hoti evaṇdiṭṭhī:[2] yato kho bho ayaṇ attā pañcahi kāmaguṇehi samappito samaṇgibhūto[3] paricāreti, ettāvatā kho bho ayaṇ attā paramadiṭṭhadhammanibbānappatto[4] hotīti, itth' eke sato sattassa paramadiṭṭhadhammanibbānaṇ paññāpenti.
Tam añño evam āha: atthi kho bho eso attā yaṇ[5] tvaṇ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṇ[6] attā ettāvatā paramadiṭṭhadhammanibbānappatto[4] hoti. Taṇ kissa hetu? Kāmā hi bho aniccā dukkhā vipariṇāmadhammā, tesaṇ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. Yato kho bho ayaṇ attā vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati, ettāvatā kho bho[7] ayaṇ attā paramadiṭṭhadhammanibbānappatto hotīti, itth' eke sato sattassa paramadiṭṭhadhammanibbānaṇ paññāpenti.
Tam añño evam āha: atthi kho bho eso attā yaṇ[5] tvaṇ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettāvatā paramadiṭṭhadhammanibbānappatto hoti. Taṇ kissa hetu? Yad eva tattha vitakkitaṇ vicāritaṇ, etena etaṇ oḷārikaṇ akkhāyati. Yato kho bho yaṇ attā vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ upasampajja viharati, ettāvatā kho bho ayaṇ attā paramadiṭṭhadhammanibbānappatto hotīti, itth' eke sato sattassa paramadiṭṭhadhammanibbānaṇ paññāpenti.
Tam añño evam āha: atthi kho bho eso attā yaṇ[5] tvaṇ vadesi n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettavatā paramadiṭṭhadhammanibbānappatto hoti. Taṇ kissa hetu? Yad eva tattha pītigataṇ cetaso ubbillāvitaṇ,[8] etena etaṇ oḷārikaṇ akkhāyati. Yato kho bho ayaṇ attā pītiyā ca virāgā . . . pe . . . tatiyaṇ jhānaṇ upasampajja viharati, ettāvatā kho bho ayaṇ attā paramadiṭṭhadhamma-

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[1] K: ājīvaka°. [2] K., B., *and* S[d]: °diṭṭhi.
[3] B: samaṇgī°. [4] S[d]: °nibbānaṇ patto *throughout.*
[5] S[d]: yan. [6] S[d]: nevakkho ayaṇ. [7] S[d] *omits.*
[8] S[d]: ubillāvitataṇ. K: ubbilāvitaṇ. B: uppillāvitaṇ. *Cf.* D. I. 3, 37.

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nibbānappatto hotīti: itth' eke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

Tam aññe evam āha: atthi kho bho eso attā yaṃ[1] tvaṃ vadesi, n' eso natthīti vadāmi, no ca kho bho[2] ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānappatto hoti. Taṃ kissa hetu? Yad eva tattha sukhaṃ[3] cetaso ābhogo etena etaṃ oḷārikaṃ akkhāyati. Yato kho bho ayaṃ attā sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānappatto hotīti: itth' eke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

Ime pañca diṭṭhadhammanibbānavādā.

PAÑCAKAṂ.

Tattha katamāni cha vivādamūlāni?[4]

Kodho makkho issā sāṭheyyaṃ[5] pāpicchatā sandiṭṭhiparāmāsitā:[6] imāni cha vivādamulāni.

Tattha katame cha chandarāgagehasitā[7] dhammā?

Manāpikesu[8] rūpesu gehasito rāgo sārāgo . . . pe . . . cittassa sārāgo, manāpikesu saddesu . . . manāpikesu gandhesu . . . manāpikesu rasesu . . . manāpikesu phoṭṭhabbesu . . . manāpikesu dhammesu gehasito rāgo sārāgo . . . pe . . . cittassa sārāgo: ime cha chandarāgā gehasitā dhammā.

Tattha katamāni cha virodhavatthūni?

Amanāpikesu rūpesu cittassa āghāto paṭighāto[9] . . . pe . . . caṇḍikkaṃ asuropo anattamanatā cittassa, amanāpikesu saddesu . . . amanāpikesu gandhesu . . . amanāpikesu rasesu . . . amanāpikesu phoṭṭhabbesu . . . amanāpikesu dhammesu cittassa āghāto paṭighāto[9] paṭighaṃ paṭivirodho . . . pe . . . caṇḍikkaṃ asuropo anattamanatā cittassa: imāni cha virodhavatthūni.

Tattha katame cha taṇhākāyā?

Rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā: ime cha taṇhākāyā.

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[1] S[d]: yan. [2] S[d] *omits.*

[3] S[d]: sukham iti. B: sukhapīti.

[4] *Cf.* A. III. 334, 335. [5] K: sātheyyaṃ.

[6] S[d]: °parāmasitā. [7] K. and B: °rāgā gehasitā.

[8] B: manāpiyesu *throughout.* [9] S[d]: āghātā paṭighātā.

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Tattha katame cha agāravā?
Satthari agāravo viharati appaṭisso[1] dhamme . . . saṇghe . . . sikkhāya . . . appamāde . . . paṭisanthāre[2] agāravo viharati appaṭisso: ime cha agāravā.

Tattha katame cha parihāniyā dhammā?
Kammārāmatā bhassārāmatā niddārāmatā saṇgaṇikārāmatā saṇsaggāramatā papañcārāmatā: ime cha parihāniyā dhammā.
Tattha katame apare pi cha parihāniyā dhammā?
Kammārāmatā bhassārāmatā niddārāmatā saṇgaṇikārāmatā dovacassatā pāpamittatā: ime cha parihāniyā dhammā.

Tattha katame cha somanassupavicārā?
Cakkhunā rūpaṇ disvā somanassaṭṭhāniyaṇ rūpaṇ upavicarati, sotena saddaṇ sutvā . . . ghānena gandhaṇ ghāyitvā . . . jivhāya rasaṇ sāyitvā . . . kāyena phoṭṭhabbaṇ phusitvā . . . manasā dhammaṇ viññāya somanassaṭṭhāniyaṇ dhammaṇ upavicarati: ime cha somanassupavicārā.

Tattha katame cha domanassupavicārā?
Cakkhunā rūpaṇ disvā domanassaṭṭhāniyaṇ rūpaṇ upavicarati, sotena saddaṇ sutvā . . . ghānena gandhaṇ ghāyitvā . . . jivhāya rasaṇ sāyitvā . . . kāyena phoṭṭhabbaṇ phusitvā . . . manasā dhammaṇ viññāya domanassaṭṭhāniyaṇ dhammaṇ upavicarati: ime cha domanassupavicārā.

Tattha katame cha upekhūpavicārā?
Cakkhunā rūpaṇ disvā upekhaṭṭhāniyaṇ rūpaṇ upavicarati, sotena saddaṇ sutvā . . . ghānena gandhaṇ ghāyitvā . . . jivhāya rasaṇ sāyitvā . . . kāyena phoṭṭhabbaṇ phusitvā . . . manasā dhammaṇ viññāya upekhaṭṭhāniyaṇ dhammaṇ upavicarati: ime cha upekhūpavicārā.

Tattha katamāni cha gehasitāni somanassāni?
Manāpikesu rūpesu gehasitaṇ cetasikaṇ sātaṇ cetasikaṇ sukhaṇ cetosamphassajaṇ sātaṇ sukhaṇ vedayitaṇ, cetosamphassajā sātā sukhā vedanā, manāpikesu saddesu . . . manāpikesu gandhesu . . . manāpikesu rasesu . . . manāpikesu phoṭṭhabbesu . . . manāpikesu dhammesu gehasitaṇ cetasikaṇ sātaṇ cetasikaṇ sukhaṇ cetosamphassajaṇ sātaṇ

[1] S[d] *and* B: appatisso. [2] B: paṭisandhāre.

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sukhaṇ vedayitaṇ, cetosamphassajā sātā sukhā vedanā: imāni cha gehasitāni somanassāni.

Tattha katamāṇi cha gehasitāni domanassāni?
Amanāpikesu rūpesu . . .[1] amanāpikesu saddesu . . . amanāpikesu gandhesu . . . amanāpikesu rasesu . . . amanāpikesu phoṭṭhabbesu . . . amanāpikesu dhammesu gehasitaṇ cetasikaṇ asātaṇ cetasikaṇ dukkhaṇ cetosamphassajaṇ asātaṇ dukkhaṇ vedayitaṇ, cetosamphassajā asātā dukkhā vedanā: imāni cha gehasitāni domanassāni.

Tattha katame cha gehasitā upekhā?
Upekhaṭṭhāniyesu[2] rūpesu . . . upekhaṭṭhāniyesu saddesu . . . upekhaṭṭhāniyesu . . . gandhesu upekhaṭṭhāniyesu rasesu . . . upekhaṭṭhāniyesu phoṭṭhabbesu . . . upekhaṭṭhāniyesu dhammesu gehasitaṇ cetasikaṇ neva sātaṇ nāsātaṇ cetosamphassajaṇ adukkhamasukhaṇ vedayitaṇ, cetosamphassajā adukkhamasukhā vedanā: imā cha gehasitā upekhā.

Tattha katamā cha diṭṭhiyo?
Atthi me attā ti vā assa saccato thetato diṭṭhi uppajjati.
Natthi me attā ti vā assa saccato thetato diṭṭhi uppajjati.
Attanā va[3] attānaṇ sañjānāmīti vā assa saccato thetato diṭṭhi uppajjati.
Attanā va[3] anattānaṇ sañjānāmīti vā assa saccato thetato diṭṭhi uppajjati.
Anattanā va[3] attānaṇ sañjānāmīti vā assa saccato thetato diṭṭhi uppajjati.
Atha vā pan' assa evaṇ diṭṭhi hoti:[4] so me ayaṇ attā vado vedeyyo tatra dīgharattaṇ kalyāṇapāpakānaṇ dhammānaṇ vipākaṇ paccanubhoti: na so jāto nāhosi,[5] na so jāto na bhavissati, nicca dhuvo sassato avipariṇāmadhammo ti vā pan' assa[6] saccato thetato diṭṭhi uppajjati.
Imā cha diṭṭhiyo.

CHAKKAṆ.

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[1] K. *gives here, as well as after* dhammesu, *the description of* dukkhaṇ, *which in* S[d] *only follows* dhammesu.
[2] K: upekkhaṭṭhānikesu *always.*
[3] K. *omits* va. B: vā. *See* M. I., 8.
[4] K. *omits this introductory clause.* S[d] *omits* diṭṭhi.
[5] S[d]: na ahosi. [6] K. *omits* pan'.

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Tattha katame satta anusayā?
Kāmarāgānusayo paṭighānusayo mānānusayo diṭṭhānusayo vicikicchānusayo bhavarāgānusayo avijjānusayo: ime satta anusayā.

Tattha katame satta pariyuṭṭhānā?[1]
Kāmarāgapariyuṭṭhānaṇ paṭighapariyuṭṭhānaṇ mānapariyuṭṭhānaṇ diṭṭhipariyuṭṭhānaṇ vicikicchāpariyuṭṭhānaṇ bhavarāgapariyuṭṭhānaṇ avijjāpariyuṭṭhānaṇ: ime satta pariyuṭṭhānā.

Tattha katamāni satta saṇyojanāni?
Kāmarāgasaṇyojanaṇ paṭighasaṇyojanaṇ mānasaṇyojanaṇ diṭṭhisaṇyojanaṇ vicikicchāsaṇyojanaṇ bhavarāgasaṇyojanaṇ avijjāsaṇyojanaṇ: imāni satta saṇyojanāni.

Tattha katame satta asaddhammā?
Assaddho hoti, ahiriko hoti, anottāpī[2] hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti: ime satta asaddhammā.

Tattha katamāni satta duccaritāni?
Pāṇātipāto adinnādānaṇ kāmesu micchācāro musāvādo pisuṇā vācā pharusā vācā samphappalāpo: imāni satta duccaritāni.

Tattha katame satta mānā?
Māno atimāno mānātimāno omāno adhimāno asmimāno micchāmāno. Ime satta mānā.

Tattha katamā satta diṭṭhiyo?
Idh'ekacco[3] samaṇo vā brāhmaṇo vā evaṇvādī hoti evaṇdiṭṭhī:[4] yato khṇ bho ayaṇ attā rūpī cātummahābhūtiko mātāpettikasambhavo kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho[5] ayaṇ attā sammā samucchinno hotīti, itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpenti.
Tam añño evam āha: atthi kho bho eso attā yaṇ[6] tvaṇ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā dibbo rūpī kāmāvacaro kabaḷiṇkārāhārabhakkho,

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[1] *In* S[d] *these follow the* saṇyojanāni.
[2] K *and* B: anottappī. S[d]: anottāpi.
[3] D. i. 34, 35.
[4] K., B., *and* S[d]: : °diṭṭhi.
[5] S[d] *omits.*
[6] *So* K., B., *and* S[d].

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taṇ tvaṇ na jānāsi na passasi, tam ahaṇ jānāmi passāmi; so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho[1] ayaṇ attā sammā samucchinno hotīti, itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpenti.

Tam añño evam āha: atthi kho bho[1] eso attā yaṇ tvaṇ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā dibbo rūpimayo[2] sabbaṇgapaccaṇgī ahīnindriyo, taṇ tvaṇ na jānāsi na passasi, tam ahaṇ jānāmi passāmi; so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṇ attā sammā samucchinno hotīti itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpenti.

Tam añño evam āha: atthi kho bho eso attā yaṇ tvaṇ vadesi, neso natthīti vadāmi; no ca kho bho ayaṇ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā sabbaso rūpasaññānaṇ samatikkamā[3] paṭighasaññānaṇ atthaṇgamā[4] nānattasaññānaṇ amanasikārā: ananto ākāso ti ākāsānañcāyatanūpago, taṇ tvaṇ na jānāsi na[5] passasi, tam ahaṇ jānāmi passāmi; so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṇ attā sammā samucchinno hotīti, itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpenti.

Tam añño evam āha: atthi kho bho eso attā yaṇ tvaṇ vadesi, n' eso natthīti vadāmi; no ca kho bho ayaṇ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā sabbaso ākāsānañcāyatanaṇ samatikkamma:[6] Anantaṇ viññāṇan ti viññāṇañcāyatanūpago, taṇ tvaṇ na jānāsi na passasi, tam ahaṇ jānāmi passāmi; so kho bho[7] attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṇ attā sammā samucchinno hotīti, itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpenti.

Tam añño evam āha: atthi kho bho eso attā yaṇ tvaṇ vadesi n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā sabbaso viññāṇañcāyatanaṇ samatikkamma: natthi kiñcīti ākiñcaññāyatanūpago, taṇ tvaṇ na jānāsi na passasi

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[1] S[d] *omits.* [2] K: rūpamayo. B: rūpīmayo. *Cf.* D. I. 34: rūpī manomayo.
[3] S[d]: samatikkamma. [4] S[d]: atthagamā.
[5] S[d] *omits.* [6] S[d] *omits.* [7] S[d]: na passasīti.

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tam ahaṇ jānāmi passāmi: so[1] kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bhò ayaṇ attā sammā samucchinno hotīti, itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpenti.

Tam añño evam āha: atthi kho bho eso attā yaṇ tvaṇ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatanūpago, taṇ tvaṇ na jānāsi na passasi, tam ahaṇ jānāmi passāmi; so[2] kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṇ attā sammā samucchinno hotīti, itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpenti.

Imāni satta diṭṭhiyo.

Sattakaṇ.

Tattha katamāni aṭṭha kilesavatthūni?

Lobho doso moho māno diṭṭhi vicikicchā thīnaṇ uddhaccaṇ: imāni aṭṭha kilesavatthūni.

Tattha katamāni aṭṭha kusītavatthūni?

Idha bhikkhunā kammaṇ kattabbaṇ hoti. Tassa evaṇ hoti: kammaṇ[3] kho me kattabbaṇ bhavissati, kammaṇ kho pana me karontassa kāyo kilamissati, handāhaṇ nipajjāmīti. So nipajjati na viriyaṇ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṇ paṭhamaṇ kusītavatthu.[4]

Puna ca paraṇ bhikkhunā kammaṇ kataṇ hoti. Tassa evaṇ hoti: ahaṇ kho kammaṇ akāsiṇ, kammaṇ kho pana me karontassa kāyo kilanto, handāhaṇ nipajjāmīti. So nipajjati na viriyaṇ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṇ dutiyaṇ kusītavatthu.[5]

Puna ca paraṇ bhikkhunā maggo gantabbo hoti. Tassa

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[1] S^d *inserts* ca. [2] S^d *inserts* ca.

[3] S^d: Ahaṇ kho kammaṇ akāsiṇ; kammaṇ kho bho kattabbaṇ, *&c.*

[4] K. *has* °vatthuṇ *throughout.*

[5] S^d *calls this section also* paṭhamaṇ kusītavatthu, *then repeats the section verbatim for* dutiyaṇ kusītavatthu, *only writing* kilamanto *for* kilanto.

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evaṇ hoti: Maggo kho bho[1] me gantabbo bhavissati, maggaṇ kho bho me gacchantassa kāyo kilamissati; handāhaṇ nipajjāmīti. So nipajjati na viriyaṇ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṇ tatiyaṇ kusītavatthu.

Puna ca paraṇ bhikkhunā maggo gato hoti. Tassa evaṇ hoti: ahaṇ kho maggaṇ agamāsiṇ, maggaṇ kho pana me gacchantassa kāyo kilanto. Handāhaṇ nipajjāmīti. So nipajjati na viriyaṇ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṇ catutthaṇ kusītavatthu.

Puna ca paraṇ bhikkhu gāmaṇ vā nigamaṇ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṇ pāripūriṇ. Tassa evaṇ hoti: ahaṇ kho gāmaṇ vā nigamaṇ vā piṇḍāya caranto nālatthaṇ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṇ pāripūriṇ, tassa me kāyo kilanto akammañño. Handāhaṇ nipajjāmīti. So nipajjati na viriyaṇ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṇ pañcamaṇ kusītavatthu.

Puna ca paraṇ bhikkhu gāmaṇ vā nigamaṇ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṇ pāripūriṇ. Tassa evaṇ hoti: ahaṇ kho gāmaṇ vā nigamaṇ vā piṇḍāya caranto alatthaṇ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṇ pāripūriṇ, tassa me kāyo garuko[2] akammaññо māsācitaṇ maññe. Handāhaṇ nipajjāmīti. So nipajjati na viriyaṇ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṇ chaṭṭhaṇ kusītavatthu.

Puna ca paraṇ bhikkhuno uppanno hoti appamattako ābādho. Tassa evaṇ hoti: uppanno kho me ayaṇ appammattako ābādho, atthi kappo nipajjituṇ. Handāhaṇ nipajjāmīti. So nipajjati na viriyaṇ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṇ sattamaṇ kusītavatthu.

Puna ca paraṇ bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā. Tassa evaṇ hoti: ahaṇ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, tassa me kāyo dubbalo akammaññо. Handāhaṇ nipajjāmīti. So nipajjati na viriyaṇ ārabhati appattassa patiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṇ aṭṭhamaṇ kusītavatthu.

Imāni aṭṭha kusītavatthūni.

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[1] S[d] *omits.* [2] B. *for* garuko *reads* kilanto.

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Tattha katamesu aṭṭhasu lokadhammesu cittassa paṭighāto?
Lābhe sārāgo alābhe paṭivirodho yase sārāgo ayase paṭivirodho pasaṇsāya sārāgo nindāya paṭivirodho sukhe sārāgo dukkhe paṭivirodho. Imesu aṭṭhasu lokadhammesu cittassa paṭighāto.

Tatth katame aṭṭha anariyavohārā?
Aditṭhe diṭṭhavāditā, asute sutavāditā, amute mutavāditā, aviññāte viññātavāditā; diṭṭhe aditṭhavāditā, sute asutavāditā, mute amutavaditā, viññāte aviññātavāditā. Ime aṭṭha anariyavohārā.

Tattha katame aṭṭha micchattā?
Micchāditṭhi micchāsaṇkappo micchāvācā micchākammanto micchā-ājīvo micchāvāyāmo micchāsati micchāsamādhi. Ime aṭṭha micchattā.

Tattha katame aṭṭha purisadosā?
Idha bhikkhū bhikkhuṇ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno: na sarāmi[1] na sarāmīti asatiyā[2] nibbeṭheti.[3] Ayaṇ paṭhamo purisadoso.
Puna ca paraṇ bhikkhū bhikkhuṇ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno codakaṇ yeva paṭippharati: Kin nu[4] kho tuyhaṇ bālassa avyattassa bhaṇitena? Tuvam[5] pi nāma maṇ[6] bhaṇitabbaṇ maññasīti. Ayaṇ dutiyo purisadoso.
Puna ca paraṇ bhikkhū bhikkhuṇ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno codakass' eva[7] paccāropeti;[8] tuvam[5] pi kho 'si itthannāmaṇ āpattiṇ āpanno, tuvaṇ[9] tāva paṭhamaṇ paṭikarohīti. Ayaṇ tatiyo purisadoso.
Puna ca paraṇ bhikkhū bhikkhuṇ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno aññenaññaṇ paṭicarati bahiddhā kathaṇ apanāmeti kopañ ca dosañ ca appaccayañ ca pātukaroti. Ayaṇ catuttho purisadoso.
Puna ca paraṇ bhikkhū bhikkhuṇ āpattiyā codenti. So

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[1] K: nassarāmi. [2] S[d]: assatibhāvā nibbeṭheṭi.
[3] B: nibbedheti. K. *corrects* dh *to* ṭh.
[4] S[d] *omits.* [5] K: tvaṇ pi. B: tuvaṇ.
[6] S[d]: nāmaṇ *omitting* maṇ.
[7] S[d]: codakassa ceva. B: codakaṇ yeva.
[8] S[d]: °ropīti. [9] K: tvaṇ.

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bhikkhu bhikkhūhi āpattiyā codiyamāno saṇghamajjhe bāhā vikkhepakaṇ bhaṇti. Ayaṇ pañcamo purisadoso.

Puna ca paraṇ bhikkhū bhikkhuṇ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno anādiyitvā[1] saṇghaṇ anādiyitvā[1] codakaṇ sāpattiko va yena[2] kāmaṇ pakkamati. Ayaṇ chaṭṭho purisadoso.

Puna[3] ca paraṇ bhikkhū bhikkhuṇ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno: nevāhaṇ[4] āpanno 'mhi na[5] panāhaṇ anāpanno 'mhīti tuṇhībhūto[6] saṇghaṇ viheseti. Ayaṇ sattamo purisadoso.

Puna ca paraṇ bhikkhūhi bhikkhuṇ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno evam āha: kin nu kho[7] tumhe āyasmanto atibāḷhaṇ mayi vyāvaṭā?[8] Idān' āhaṇ sikkhaṇ paccakkhāya hīnāyāvattissāmīti,[9] so sikkhaṇ paccakkhāya hīnāyāvattitvā evam āha: idāni kho tumhe āyasmanto attamanā hothāti. Ayaṇ aṭṭhamo purisadoso.

Ime aṭṭha purisadosā.

Tattha katame aṭṭha asaññīvādā?

Rūpī attā hoti arogo[10] param maraṇā asaññīti naṇ paññāpenti.

Arūpī attā hoti arogo param maraṇā asaññīti naṇ paññāpenti.

Rūpī ca arūpī ca attā hoti arogo param maraṇā asaññīti naṇ paññāpenti.

Neva rūpī nārūpī attā hoti arogo param maraṇā asaññīti[11] naṇ paññāpenti.

Antavā attā hoti arogo param maraṇā asaññīti naṇ paññāpenti.

Anantavā attā hoti arogo param maraṇā saññīti naṇ paññāpenti.

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[1] K: anādayitvā.

[2] S^d: sāpattiko kodhavasena pakkamati. B: āpattiko va yena. . . .

[3] B. *puts this paragraph before preceding one.*

[4] K. *omits from* n'evāhaṇ *to* 'mhīti *inclusive.*

[5] S^d: *omits* na.

[6] S^d *and* B.: tuṇhi°.

[7] S^d: kiṇ kho.

[8] K: vyāvaṭhā.

[9] B: °vattiyāmīti.

[10] K: ārāgo *throughout.*

[11] S^d: neva-saññī-nāsaññī. S^d *then inserts the following:* Arūpī attā hoti arogo param maraṇā neva-saññī-nāsaññī. Antavā attā hoti, *&c.*

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Antavā ca anantavā ca attā hoti arogo param maraṇā asaññīti naṇ paññāpenti.
Neva antavā nānantāvā attā hoti arogo param maraṇā asaññīti naṇ paññāpenti. Ime aṭṭha asaññīvādā.

Tattha katame aṭṭha neva-saññī-nāsaññīvādā?
Rūpī attā hoti arogo param maraṇā nevasaññīnāsaññīti naṇ paññāpenti.
Arūpī attā hoti arogo param maraṇā neva-saññī-nāsaññīti naṇ paññāpenti.
Rūpī ca arūpī ca attā hoti arogo param maraṇā neva-saññī-nāsaññīti naṇ paññāpenti.
Neva rūpī nārūpī attā hoti arogo param maraṇā neva-saññī-nāsaññīti naṇ paññāpenti.
Antavā attā hoti arogo param maraṇā neva-saññī-nāsaññīti naṇ paññāpenti.
Anantavā attā hoti arogo param maraṇā neva-saññī-nāsaññīti naṇ paññāpenti.
Antavā ca anantavā ca attā hoti arogo param maraṇā neva-saññī-nāsaññīti naṇ paññāpenti.
Neva antavā nānantavā attā hoti arogo param maraṇā neva-saññī-nāsaññīti naṇ paññāpenti.
Ime aṭṭha nevasaññī-nāsaññīvādā.

Aṭṭhakaṇ.

Tattha katamāni nava āghātavatthūni?
Anatthaṇ[1] me acarīti āghāto jāyati.
Anatthaṇ me caratīti āghāto jāyati.
Anatthaṇ me carissatīti āghāto jāyati.
Piyassa me manāpassa anatthaṇ acari . . . anatthaṇ carati . . . anatthaṇ carissatīti āghāto jāyati.
Appiyassa me amanāpassa atthaṇ acari . . . atthaṇ carati . . . atthaṇ carissatīti āghāto jāyati.
Imāni nava āghātavatthūni.

Tattha katamāni nava purisamalāni?
Kodho makkho issā macchariyaṇ māyā sāṭheyyaṇ[2] musāvādo pāpicchā micchādiṭṭhi: imāni nava purisamalāni.

Tattha katame navavidhā mānā?[3]
Seyyassa seyyo 'ham asmīti māno.

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[1] S^{d}: anattham *throughout.* [2] K: sath°.
[3] S^{d}: nava vidhamānā.

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Seyyassa sadiso 'ham asmīti māno.
Seyyassa hīno 'ham asmīti māno.
Sadisassa seyyo 'ham asmīti māno.
Sadisassa sadiso 'ham asmīti māno.
Sadisassa hīno 'ham asmīti māno.
Hīnassa seyyo 'ham asmīti māno.
Hīnassa sadiso 'ham asmīti māno.
Hīnassa hīno 'ham asmīti māno.
Ime navavidhā mānā.

Tattha katame nava taṇhāmūlakā dhammā?
Taṇhaṇ paṭicca pariyesanā, pariyesanaṇ paṭicca lābho, lābhaṇ paṭicca vinicchayo, vinicchayaṇ paṭicca chandarāgo, chandarāgaṇ paṭicca ajjhosānaṇ, ajjhosānaṇ paṭicca pariggaho, pariggahaṇ paṭicca macchariyaṇ, macchariyaṇ paṭicca ārakkho, ārakkhādhikaraṇaṇ daṇḍhādāna[1]-satthādāna-kalaha[2]-viggaha-vivāda-tuvaṇtuvaṇ pesuñña-musāvādo aneke pāpakā akusalā dhammā sambhavanti.
Ime nava taṇhāmūlakā dhammā.

Tattha katamāni nava iñjitāni?
Asmīti: iñjitam etaṇ.
Ayam[3] aham asmīti: iñjitam etaṇ.
Bhavissan ti: iñjitam etaṇ.
Na bhavissan ti: iñjitam etaṇ.
Rūpī bhavissan ti: iñjitam etaṇ.
Arūpī bhavissan ti: iñjitam etaṇ.
Saññī bhavissan ti: iñjitam etaṇ.
Asaññī bhavissan ti: iñjitam etaṇ.
Neva-saññī-nāsaññī bhavissan ti: iñjitam etaṇ.
Imāni nava iñjitāni.

Tattha katamāni nava maññitāni . . . nava phanditāni . . . nava papañcitāni . . . nava saṇkhatāni?[4]
Asmīti:[5] saṇkhatam etaṇ.
Ayam aham asmīti: saṇkhatam etaṇ.

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[1] S^d^ *omits.*

[2] S^d^: kalahaṇ viggaha-vivāda-tuvaṇtuvaṇ. K. *separates the whole compound. Cf.* M. i., 110, 410.

[3] S^d^ *has here* Amahamasmīti, *repeats it for* 3, *and omits eighth* iñjitaṇ. B. *has* Ahaṇ asmīti *twice, and omits fourth* iñjitaṇ.

[4] S^d^: sasaṇkhatāni.

[5] S^d^: Asmin ti . . . ahasmin ti . . . amahasmin ti . . . bhavissan ti . . . rūpī, *&c.* B: asmīti . . . aham asmīti . . . ayam aham asmīti, *&c., also omitting* na bhavissan ti. . . .

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Bhavissan ti: saṇkhatam etaṇ.
Na bhavissan ti: saṇkhatam etaṇ.
Rūpī bhavissan ti: saṇkhatam etaṇ.
Arūpī bhavissan ti: saṇkhatam etaṇ.
Saññī bhavissan ti: saṇkhatam etaṇ.
Asaññī bhavissan ti: saṇkhatam etaṇ.
Neva-saññī-nāsaññī bhavissan ti: saṇkhatam etaṇ.
Imāni nava saṇkhatāni.

NAVAKAṇ.

Tattha katamāni dasa kilesavatthūni?[1]
Lobho doso moho māno diṭṭhi vicikicchā thīnaṇ[2] uddhaccaṇ ahirikaṇ anottappaṇ.
Imāni dasa kilesavatthūni.

Tattha katamāni dasa āghātavatthūni?
Anatthaṇ[3] me acarīti āghāto jāyati.
Anatthaṇ me caratīti āghāto jāyati.
Anatthaṇ me carissatīti āghāto jāyati.
Piyassa me manāpassa anatthaṇ acari . . . anatthaṇ carati . . . anatthaṇ carissatīti āghāto jāyati.
Appiyassa me amanāpassa atthaṇ acari . . . atthaṇ carati . . . atthaṇ carissatīti āghāto jāyati; aṭṭhāne vā pana āghāto jāyati.
Imāni dasa āghātavatthūni.

Tattha katame dasa akusalakammapathā?
Pāṇātipāto adinnādānaṇ kāmesu micchācāro musāvādo pisuṇā vācā pharusā vācā samphappalāpo abhijjhā vyāpādo micchādiṭṭhi.
Ime dasa akusalakammapathā.

Tattha katamāni dasa saṇyojanāni?
Kāmarāgasaṇyojanaṇ paṭighasaṇyojanaṇ mānasaṇyojanaṇ diṭṭhisaṇyojanaṇ vicikicchāsaṇyojanaṇ sīlabbataparāmāsasaṇyojanaṇ bhavarāgasaṇyojanaṇ issāsaṇyojanan macchariyasaṇyojanaṇ avijjāsaṇyojanaṇ: imāni dasa saṇyojanāni.

Tattha katamā dasa micchattā?
Micchādiṭṭhi micchāsaṇkappo micchāvācā micchākammanto micchā-ājīvo micchāvāyāmo micchāsati micchā-

[1] Dh. S. § 1229. [2] B: thi°. [3] S^{d}: anattham *throughout.*

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samādhi micchāñāṇaṇ micchāvimutti: ime dasa micchattā.

Tattha katamā dasavatthukā micchādiṭṭhi?

Natthi dinnaṇ, natthi yiṭṭhaṇ, natthi hutaṇ, natthi sukaṭadukkaṭānaṇ kammānaṇ phalaṇ vipāko,[1] natthi ayaṇ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañ ca lokaṇ paraṅ ca lokaṇ sayaṇ abhiññā sacchikatvā pavedentīti:[2] ayaṇ dasavatthukā micchādiṭṭhi.

Tattha katamā dasavatthukā antaggāhikā diṭṭhi?

Sassato loko ti vā asassato loko ti vā antavā loko ti vā anantavā loko ti vā taṇ jīvaṇ[3] taṇ sarīran ti vā aññaṇ jīvaṇ aññaṇ sarīran ti vā hoti tathāgato param maraṇāti vā na hoti tathāgato param maraṇā ti vā hoti ca na ca hoti tathāgato param maraṇā ti vā neva hoti na na hoti tathāgato param maraṇā ti vā: ayaṇ dasavatthukā antaggāhikā diṭṭhi.

DASAKAṆ.

Tattha katamāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya?

Asmīti hoti
Itth' asmīti hoti
Ev' asmīti hoti
Aññath' asmīti hoti[4]
Bhavissan ti hoti
Itthaṇ bhavissan ti hoti
Evaṇ bhavissan ti hoti
Aññathā bhavissan ti hoti
As' asmīti[5] hoti
Sāt' asmīti[6] hoti
Siyan ti hoti
Itthaṇ siyan ti hoti
Evaṇ siyan ti hoti
Aññathā siyan ti hoti[7]

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[1] K: phalavipāko.
[2] K. *omits* iti.
[3] S[d]: jīvan.
[4] B: aññathāsmīti. . . .
[5] S[d]: Bhavissāmīti.
[6] S[d]: sat'asmīti.
[7] S[d] *adds:* Aññathā pi siyan ti honti hoti, *making* 19 vicaritāni.

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Apāhaṃ siyan ti hoti
Apāhaṃ itthaṃ siyan ti hoti[1]
Apāhaṃ evaṃ siyan ti hoti
Apāhaṃ aññathā siyan ti hoti.

Kathañ ca asmīti hoti?

Kañci dhammaṃ anavakāriṃ[2] karitvā rūpaṃ[3] vedanaṃ saññaṃ saṃkhāre viññāṇaṃ: asmīti chandaṃ paṭilabhati, asmīti mānaṃ paṭilabhati, asmīti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti: itth' asmīti vā ev' asmīti vā aññath' asmīti vā.[4]

Kathañ ca itth' asmīti[5] hoti?

Khattiyo 'smīti vā brāhmaṇo 'smīti vā vesso 'smīti vā suddo 'smīti vā gahaṭṭho 'smīti vā pabbajito 'smīti vā devo 'smīti vā manusso 'smīti vā rūpī 'smīti vā arūpī 'smīti vā saññī 'smīti vā asaññī 'smīti vā neva-saññī-nāsaññī 'smīti vā. Evaṃ itth' asmīti[5] hoti.

Kathañ ca ev' asmīti hoti?

Parapuggalaṃ upanidhāya[6]: yathā so khattiyo tathā 'haṃ khattiyo 'smīti vā, yathā so brāhmaṇo tathā 'haṃ brāhmaṇo 'smīti vā, yathā so vesso tathā 'haṃ vesso 'smīti vā, yathā so suddo tathā 'haṃ suddo 'smīti va, yathā so suddo tathā 'haṃ suddo 'smīti vā, yathā so gahaṭṭho tathā 'haṃ gahaṭṭho 'smīti vā, yathā so pabbajito tathā 'haṃ pabbajito 'smīti vā yathā so devo tathā 'haṃ devo 'smīti vā, yathā so manusso tathā 'haṃ manusso 'smīti vā, yathā so rūpī tathā 'haṃ rūpī 'smīti vā, yathā so arūpī tathā 'haṃ arūpī 'smīti vā, yathā so saññi tathā 'haṃ saññī 'smīti vā, yathā so asāññī tathā 'haṃ asaññī 'smīti vā, yathā so neva-saññi-nāsaññī tathā 'haṃ neva-saññī-nāsaññī 'smīti vā. Evaṃ ev' asmīti[7] hoti.

Kathañ ca aññath' asmīti[8] hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo nāhaṃ tathā khattiyo 'smīti vā, yathā so brāhmaṇo nāhaṃ tathā brāhmaṇo 'smīti vā, yathā so vesso nāhaṃ tathā vesso 'smīti vā, yathā so suddo nāhaṃ tathā suddo 'smīti vā, yathā so gahaṭṭho nāhaṃ tathā gahaṭṭho 'smīti vā, yathā so pabbajito nāhaṃ tathā pabbajito 'smīti vā, yathā so devo nāhaṃ devo 'smīti vā, yathā so manusso nāhaṃ tathā

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[1] S^d *omits* hoti. [2] B: kiñci dhammaṃ anavakārī.
[3] S^d: rūpā vedanā saññā, *&c.* [4] B: aññathāsmīti . . .
[5] S^d: asmin ti, *but not in the answer.*
[6] K: paraṃ puggalaṃ *throughout.* [7] S^d: asmin ti.
[8] K., *here and next page only, has* aññathā 'smīti.

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manusso 'smīti vā, yathā so rūpī[1] nāhaṇ tathā rūpī 'smīti vā, yathā so arūpī nāhaṇ tathā arūpī 'smīti vā yathā so saññī nāhaṇ tathā saññī 'smīti vā, yathā so asaññī nāhaṇ tathā asaññī 'smīti vā, yathā so neva-saññī-nāsaññī nāhaṇ tathā neva-saññī-nāsaññī 'smīti vā. Evaṇ aññathasmīti[2] hoti.

Kathañ ca bhavissan ti hoti?

Kañci dhammaṇ anavakāriṇ[3] karitvā rūpaṇ vedanaṇ saññaṇ saṇkhāre viññāṇaṇ: bhavissan ti chandaṇ paṭilabhati,[4] bhavissan ti mānaṇ paṭilabhati, bhavissan ti diṭṭhiṇ paṭilabhati. Tasmiṇ sati imāni papañcitāni honti: itthaṇ bhavissan ti vā evaṇ bhavissan ti vā aññathā bhavissan ti vā.

Kathañ ca itthaṇ bhavissan ti hoti?

Khattiyo bhavissan ti vā brāhmaṇo bhavissan ti vā vesso bhavissan ti vā suddo bhavissan ti vā gahaṭṭho bhavissan ti vā pabbajito bhavissan ti vā devo bhavissan ti vā manusso bhavissan ti vā rūpī bhavissan ti vā arūpī bhavissan ti vā saññī bhavissan ti vā asaññī bhavissan ti vā neva-saññī-nāsaññī bhavissan ti vā. Evaṇ itthaṇ bhavissan ti hoti.

Kathañ ca evaṇ bhavissan ti hoti?

Parapuggalaṇ upanidhāya: yathā so khattiyo tathā 'haṇ khattiyo bhavissan ti vā, yathā so brāhmaṇo tathā 'haṇ brāhmaṇo bhavissan ti vā . . . pe[5] . . . yathā so neva-saññī-nāsaññī tathā 'haṇ neva-saññī-nāsaññī bhavissan ti vā. Evaṇ evaṇ bhavissan ti hoti.

Kathañ ca aññathā bhavissan ti hoti?

Parapuggalaṇ upanidhāya: yathā so khattiyo nāhaṇ tathā khattiyo bhavissan ti vā, yathā so brāhmaṇo nāhaṇ tathā brāhmaṇo bhavissan ti vā . . . pe[5] . . . yathā so neva-saññī-nāsaññī nāhaṇ tathā neva-saññī-nāsaññī bhavissan ti vā. Evaṇ aññathā bhavissan ti hoti.

Kathañ ca as' asmīti[6] hoti?

Kañci dhammaṇ anavakāriṇ karitvā rūpaṇ[3] vedanaṇ saññaṇ saṇkhāre viññāṇaṇ: nicco 'smi, dhuvo 'smi, sassato 'smi, aviparināmadhammo 'smīti: evaṇ as 'asmīti hoti.

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[1] Sᵈ: rūpi.

[2] Sᵈ *has* °smin ti *and* 'smīti *about equally often through the foregoing paragraph.*

[3] *See prev. page, nn.* 2 *and* 3.

[4] Sᵈ *omits next clause.*

[5] Sᵈ *and* B. *give full text.*

[6] *So* Sᵈ.

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Kathañ ca sātasmīti[1] hoti?

Kañci dhammaṃ anavakāriṃ karitvā rūpaṃ[2] vedanaṃ saññaṃ saṃkhāre viññāṇaṃ: ucchijissāmi vinassissāmi na bhavissāmīti: evaṃ sātasmīti[1] hoti.

Kathañ ca siyan ti hoti?

Kañci dhammaṃ anavakāriṃ karitvā rūpaṃ[2] vedanaṃ saññaṃ saṃkhāre viññāṇaṃ: siyan ti chandaṃ paṭilabhati, siyan ti mānaṃ paṭilabhati,[3] siyan ti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti: itthaṃ siyan ti vā evaṃ siyan ti vā aññathā siyan ti vā.

Kathañ ca itthaṃ siyan ti hoti?

Khattiyo siyan ti vā brāhmaṇo siyan ti vā vesso siyan ti vā suddo siyan ti vā gahaṭṭho siyan ti vā pabbajito siyan ti vā devo siyan ti vā manusso siyan ti vā rūpī[4] siyan ti vā arūpī[4] siyan ti vā saññī siyan ti vā asaññī siyan ti vā neva-saññī-nāsaññī siyan ti vā. Evaṃ itthaṃ siyan ti hoti.

Kathañ ca evaṃ siyan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo tathā 'haṃ khattiyo siyan ti vā, yathā so brāhmaṇo tathā 'haṃ brāhmaṇo siyan ti vā . . . pe[5] . . . yathā so neva-saññī-nāsaññī tathā 'haṃ neva-saññī-nāsaññī siyan ti vā. Evaṃ evaṃ siyan ti hoti.

Kathañ ca aññathā siyan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo nāhaṃ tathā khattiyo siyan ti vā, yathā so brāhmaṇo nāhaṃ tathā brāhmaṇo siyan ti vā . . . pe[5] . . . yathā so neva-saññī-nāsaññī, nāhaṃ tathā neva-saññī-nāsaññī siyan ti vā. Evaṃ aññathā siyan ti hoti.

Kathañ ca apāhaṃ siyanti hoti?

Kañci dhammaṃ anavakāriṃ karitvā rūpaṃ[2] vedanaṃ saññaṃ saṃkhāre viññāṇaṃ: apāhaṃ siyan ti mānaṃ paṭilabhati, apāhaṃ siyan ti chandaṃ paṭilabhati, apāhaṃ siyan ti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti: apāhaṃ itthaṃ siyan ti vā apāhaṃ evaṃ siyan ti vā apāhaṃ aññathā siyan ti vā.

Kathañ ca apāhaṃ itthaṃ siyan ti hoti?

Apāhaṃ khattiyo siyan ti vā apāhaṃ brāhmaṇo siyan ti vā apāhaṃ vesso siyan ti vā apāhaṃ suddo siyan ti vā apāhaṃ gahaṭṭho siyan ti vā apāhaṃ pabbajito

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[1] S^{d}: sat 'asmīti. [2] *See* p. 393, *nn.* 2 *and* 3.
[3] *So* S^{d}. (*Cf. prev. page, n.* 4.)
[4] *So* S^{d}. (*Cf. prev. page, n.* 1.) [5] S^{d} *gives full text.*

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siyan ti vā apāhaṇ devo siyan ti va apāhaṇ manusso vā apāhaṇ rūpī[1] siyan ti vā apāhaṇ arūpī siyan ti vā apāhaṇ saññī siyan ti vā apāhaṇ asaññī siyan ti vā apāhaṇ neva-saññī-nāsaññī siyan ti vā. Evaṇ apāhaṇ itthaṇ siyan ti hoti.

Kathañ ca apāhaṇ evaṇ siyan ti hoti?

Parapuggalaṇ upanidhāya: yathā so khattiyo apāhaṇ tathā khattiyo siyan ti vā, yathā so brāhmaṇo apāhaṇ tathā brāhmaṇo siyan ti vā . . . pe[2] . . . yathā so neva-saññī-nāsaññī apāhaṇ tathā nevā-saññī-nāsaññī siyan ti vā. Evaṇ apāhaṇ evaṇ siyan ti hoti.

Kathañ ca apāhaṇ aññathā siyan ti hoti?

Parapuggalaṇ upanidhāya: yathā so khattiyo apāhaṇ na tathā khattiyo siyan ti vā, yathā so brāhmaṇo apāhaṇ na tathā brāhmaṇo siyan ti vā . . . pe[2] . . . yathā so nevā-saññī-nāsaññī apāhaṇ na tathā neva-saññī-nāsaññi siyan ti vā. Evaṇ apāhaṇ aññathā siyan ti hoti.

Imāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya.

Tattha katamāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya?

Iminā asmīti hoti
Iminā itth' asmīti[3] hoti
Iminā ev' asmīti[3] hoti
Iminā aññath' asmīti[4] hoti
Iminā bhavissan ti hoti
Iminā itthaṇ bhavissan ti hoti
Iminā evaṇ bhavissan ti hoti
Iminā aññathā bhavissan ti hoti
Iminā as' asmīti[5] hoti
Iminā sāt' asmīti[6] hoti
Iminā siyan ti hoti
Iminā itthaṇ siyan ti hoti
Iminā evaṇ[7] siyan ti hoti
Iminā aññathā siyan ti hoti
Iminā apāhaṇ siyan ti hoti
Iminā apāhaṇ itthaṇ siyan ti hoti
Iminā apāhaṇ evaṇ siyan ti hoti
Iminā apāhaṇ aññathā siyan ti hoti.

Kathañ ca iminā asmīti hoti?

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[1] *So* S[d]. [2] S[d] *gives full text.* [3] S[d]: asmin ti.
[4] S[d] *has* aññāthāsmīti *here only.* [5] S[d]: iminā asmīti.
[6] S[d]: sat 'asmīti. [7] S[d] *omits* evaṇ.

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Kañci dhammaṃ anavakāriṃ[1] karitvā rūpaṃ[2] vedanaṃ saññaṃ saṃkhāre viññāṇaṃ: iminā asmīti chandaṃ paṭilabhati, iminā asmīti mānaṃ paṭilabhati, iminā asmīti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti: iminā itth' asmīti vā iminā ev 'asmīti vā iminā aññath'asmīti[3] vā.

Kathañ ca iminā itth' asmīti hoti?

Iminā khattiyo 'smīti vā iminā brāhmaṇo 'smīti vā iminā vesso 'smīti vā iminā suddo 'smīti vā iminā gahaṭṭho 'smīti vā iminā pabbajito 'smīti vā iminā devo 'smīti vā iminā maṇusso 'smīti vā iminā rūpī 'smīti vā iminā arūpī 'smīti vā iminā saññī 'smīti vā iminā asaññī 'smīti vā iminā neva-saññī-nāsaññī 'smīti vā. Evaṃ iminā itth 'asmīti hoti.

Kathañ ca iminā ev' asmīti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā tathā 'haṃ khattiyo 'smīti vā, yathā so brāhmaṇo iminā tathā 'haṃ brāhmaṇo 'smīti vā . . . pe[4] . . . yathā so neva-saññī-nāsaññī iminā tathā 'haṃ neva-saññī-nāsaññīsmīti vā. Evaṃ iminā ev' asmīti hoti.

Kathañ ca iminā aññath'asmīti[5] hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā nāhaṃ tathā khattiyo 'smīti vā, yathā so brāhmaṇo iminā nāhaṃ tathā brāhmaṇo 'smīti vā . . . pe[4] . . . yathā so neva-saññī-nāsaññī iminā nāhaṃ tathā neva-saññī-nāsaññī 'smīti va. Evaṃ iminā aññath'asmīti hoti.

Kathañ ca iminā bhavissan ti hoti?

Kañci dhammaṃ anavakāriṃ[6] karitvā rūpaṃ vedanaṃ saññaṃ saṃkhāre viññāṇaṃ: iminā bhavissan ti chandaṃ paṭilabhati, iminā bhavissan ti mānaṃ paṭilabhati, iminā bhavissan ti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti: iminā itthaṃ bhavissan ti vā iminā evaṃ bhavissan ti vā iminā aññathā bhavissan ti vā.

Kathañ ca iminā itthaṃ bhavissan ti hoti?

[7]Iminā khattiyo bhavissan ti vā iminā brāhmaṇo bhavissan ti vā iminā vesso bhavissan ti vā iminā suddo bhavissan ti vā iminā gahaṭṭho bhavissan ti vā iminā pabbajito bhavissan ti vā iminā devo bhavissan

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[1] B: Kiñci dhammaṃ avakārī. K: avakāriṃ.
[2] S^d: rūpā vedanā, *&c.* [3] S^d: asmin ti.
[4] S^d *gives full text.* [5] K. *and* B: aññathāsmīti.
[6] S^d *inserts* iminā. *See n.* 1.
[7] S^d *inserts:* Kañci dhammaṃ *before* iminā khattiyo, *&c.*

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ti vā iminā manusso bhavissan ti vā iminā rūpī bhavissan ti vā iminā arūpī bhavissan ti vā iminā saññī bhavissan ti vā iminā asaññī bhavissan ti vā iminā neva-saññī-nāsaññī bhavissan ti vā. Evaṇ iminā itthaṇ bhavissan ti hoti.

Kathañ ca iminā evaṇ bhavissan ti hoti?

Parapuggalaṇ upanidhāya: yathā so khattiyo iminā tathā 'haṇ khattiyo bhavissan ti vā, yathā so brāhmaṇo iminā tathā 'haṇ brahmaṇo bhavissan ti vā . . . pe[1] . . . yathā so neva-saññī-nāsaññī iminā tathā 'haṇ neva-saññī-nāsaññī bhavissan ti vā. Evaṇ iminā evaṇ bhavissan ti hoti.

Kathañ ca iminā aññathā bhavissan ti hoti?

Parapuggalaṇ upanidhāya: yathā so khattiyo iminā nāhaṇ tathā khattiyo bhavissan ti vā, yathā so brāhmaṇo iminā nāhaṇ tathā brāhmaṇo bhavissan ti vā, . . . pe . . . yathā so neva-saññī-nāsaññī iminā nāhaṇ tathā neva-saññī-nāsaññī bhavissan ti vā. Evaṇ iminā aññathā bhavissan ti hoti.

Kathañ ca iminā as' asmīti hoti?

Kañci dhammaṇ anavakāriṇ[2] karitvā rūpaṇ vedanaṇ[3] saññaṇ saṇkhāre viññāṇaṇ: iminā nicco 'smi dhuvo 'smi sassato 'smi aviparināmadhammo 'smīti. Evaṇ iminā as' asmīti hoti.

Kathañ ca iminā sāt' asmīti[4] hoti?

Kañci dhammaṇ anavakāriṇ[2] karitvā rūpaṇ vedanaṇ[3] saññaṇ saṇkhāre viññāṇaṇ: iminā ucchijjissāmi vinassissāmi na bhavissāmīti. Evaṇ iminā sāt' asmīti[4] hoti.

Kathañ ca iminā siyan ti hoti?

Kañci dhammaṇ anavakāriṇ[2] karitvā rūpaṇ vedanaṇ[3] saññaṇ saṇkhāre viññāṇaṇ: iminā siyan ti chandaṇ paṭilabhati iminā siyan ti mānaṇ paṭilabhati iminā siyan ti diṭṭhiṇ paṭilabhati. Tasmiṇ sati imāni papañcitāni honti: iminā itthaṇ siyan ti vā. Iminā evaṇ siyan ti vā iminā aññathā siyan ti vā.

Kathañ ca iminā itthaṇ siyan ti hoti?

Iminā khattiyo siyan ti vā iminā brāhmaṇo siyan ti vā iminā vesso siyan ti vā iminā suddo siyan ti vā iminā gahaṭṭho siyan ti vā iminā pabbajito siyan ti vā iminā devo siyan ti vā iminā manusso siyan ti vā iminā rūpī siyan ti vā iminā arūpī siyan ti vā iminā

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[1] S[d] *gives the text condensed.*

[2] K. *and* B: ava°.

[3] S[d]: rūpā vedanā, *&c.*

[4] S[d]: sat'asmīti.

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saññī siyan ti vā iminā asaññī siyan ti vā iminā neva-saññī-nāsaññī siyan ti vā. Evaṃ iminā itthaṃ siyan ti hoti.

Kathañ ca iminā evaṃ siyan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā tathā 'haṃ khattiyo siyan ti vā, yathā so brāhmaṇo iminā tathā 'haṃ brāhmaṇo siyan ti vā . . . pe . . . yathā so neva-saññī-nāsaññī iminā tathāhaṃ neva-saññī-nāsaññī siyan ti vā. Evaṃ iminā evaṃ siyan ti hoti.

Kathañ ca iminā aññathā siyan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā nāhaṃ tathā khattiyo siyan ti vā, yathā so brāhmaṇo iminā nāhaṃ tathā brāhmaṇo siyan ti vā . . . pe . . . yatha so neva-saññī-nāsaññī iminā nāhaṃ tathā neva-saññī-nāsāñnī siyan ti vā. Evaṃ iminā aññathā siyan ti hoti.

Kathañ ca iminā apāhaṃ siyan ti hoti?

Kañci dhammaṃ anavakāriṃ[1] karitvā rūpaṃ vedanaṃ[2] saññaṃ saṃkhāre viññāṇaṃ: iminā apāhaṃ siyan ti chandaṃ paṭilabhati, iminā apāhaṃ siyan ti mānaṃ paṭilabhati, iminā apāhaṃ siyan ti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti: iminā apāhaṃ itthaṃ siyan ti vā iminā apāhaṃ evaṃ siyan ti vā iminā apāhaṃ aññathā siyan ti vā.

Kathañ ca iminā apāhaṃ itthaṃ siyan ti hoti?

Iminā apāhaṃ khattiyo siyan ti vā iminā apāhaṃ brāhmaṇo siyan ti vā iminā apāhaṃ vesso siyan ti vā iminā apāhaṃ suddo siyan ti vā iminā apāhaṃ gahaṭṭho siyan ti vā iminā apāhaṃ pabbajito siyan ti vā iminā apāhaṃ devo siyan ti vā iminā apāhaṃ manusso siyan ti vā iminā apāhaṃ rūpī siyan ti vā iminā apāham arūpī siyan ti vā iminā apāhaṃ saññī siyan ti vā iminā apāhaṃ asaññī siyan ti vā iminā apāhaṃ neva-saññī-nāsaññī siyan ti vā. Evaṃ iminā apāhaṃ itthaṃ siyan ti hoti.

Kathañ ca iminā apāhaṃ evaṃ siyan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā apāhaṃ tathā khattiyo siyan ti vā, yathā so brāhmaṇo iminā apāhaṃ tathā brāhmaṇo siyan ti vā . . . pe . . . yathā so neva-saññī-nāsaññī iminā apāhaṃ tathā neva-saññī-nāsaññī siyan ti vā. Evaṃ iminā apāhaṃ evaṃ siyan ti hoti.

Kathañ ca iminā apāhaṃ aññathā siyan ti hoti?

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[1] K. *and* B: ava°. [2] S[d]: rūpā vedanā, *&c.*

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Parapuggalaṇ upanidhāya : yathā so khattiyo iminā apāhaṇ na tathā khattiyo siyan ti vā, yathā so brāhmaṇo iminā apāhaṇ na tathā brāhmaṇo siyan ti vā . . . pe . . . yathā so neva-saññī-nāsaññī iminā apāhaṇ na tathā neva-saññī-nāsaññī siyan ti vā. Evaṇ iminā apāhaṇ aññathā siyan ti hoti.

Imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāyā.

Iti[1] imāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya, imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya, tad-ekajjhaṇ abhisaṇyūhitvā abhisaṇkhipitvā chattiṇsa taṇhāvicaritāni honti.

Iti evarūpāni[2] atītāni chattiṇsa taṇhāvicaritāni anāgatāni chattiṇsa taṇhāvicaritāni paccuppannāni chattiṇsa taṇhāvicaritāni, tad-ekajjhaṇ abhisaṇyūhitvā abhisaṇkhipitvā aṭṭhasataṇ taṇhāvicaritaṇ[3] hoṭi.

Tattha katamāni dvāsaṭṭhi diṭṭhigatāni Brahmajāle[4] veyyākaraṇe vuttāni Bhagavatā?

Cattāro sassatavādā, cattāro ekaccasassatikā, cattāro antānantikā, cattāro amarāvikkhepikā, dve adhiccasamuppannikā, soḷasa saññīvādā,[5] aṭṭha asaññīvādā, aṭṭha neva-saññī-nāsaññīvādā,[6] satta ucchedavādā, pañca diṭṭha-dhammanibbānavādā. Imāni dvāsaṭṭhi diṭṭhigatāni Brahmajāle veyyākaraṇe vuttāni Bhagavatā.

KHUDDAKAVATTHUVIBHAṆGO SAMATTO SATTARASAMO.[7]

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[1] K. *omits*. [2] S^d: Imāni evarūpāni, *&c.*
[3] B: aṭṭha taṇhāvicaritasataṇ. [4] D. I, 44-5.
[5] K: saññivādā . . . asanni°. [6] *So also* K.
[7] S^d: cuddavatthukaṇ sattarasamaṇ. K. *and* B. *omit* sattarasamo. B. *has* niṭṭhito *for* samatto.

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Dhammahadayavibhaṅgo.

Kati khandhā, kati āyatanāni, kati dhātuyo, kati saccāni, kati indriyāni, kati hetū, kati āhārā, kati phassā, kati vedanā, kati saññā, kati cetanā, kati cittāni?

Pañcakkhandhā
dvādasāyatanāni
aṭṭhārasa dhātuyo
cattāri saccāni
bāvīsatindriyāni
nava hetū
cattāro āhārā
satta phassā
satta vedanā
satta saññā
satta cetanā
satta cittāni.

Tattha katame pañcakkhandhā?

Rūpakkhandho
vedanākkhandho
saññākkhandho
saṅkhārakkhandho
viññāṇakkhandho:

ime vuccanti pañcakkhandhā.

Tattha katamāni dvādasāyatanāni?

Cakkhāyatanaṅ	rūpāyatanaṅ
sotāyatanaṅ	saddāyatanaṅ
ghānāyatanaṅ	gandhāyatanaṅ
jivhāyatanaṅ	rasāyatanaṅ
kāyāyatanaṅ	phoṭṭhabbāyatanaṅ
manāyatanaṅ	dhammāyatanaṅ:

imāni vuccanti dvādasāyatanāni.

Tattha katamā aṭṭhārasa dhātuyo?

Cakkhudhātu rūpadhātu cakkhuviññāṇadhātu
sotadhātu saddadhātu sotaviññāṇadhātu

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ghānadhātu gandhadhātu ghānaviññāṇadhātu
jivhādhātu rasadhātu jivhāviññāṇadhātu
kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu
manodhātu dhammadhātu maṇoviññāṇadhātu:
imāni vuccanti aṭṭhārasa dhātuyo.

Tattha katamāni cattāri saccāni?
Dukkhasaccaŋ
samudayasaccaŋ
maggasaccaŋ
nirodhasaccaŋ:
imāni vuccanti cattāri saccāni.

Tattha katamāni bāvīsasatindriyāni?

Cakkhundriyaŋ	somanassindriyaŋ
sotindriyaŋ	domanassindriyaŋ
ghānindriyaŋ	upekhindriyaŋ
jivhindriyaŋ	saddhindriyaŋ
kāyindriyaŋ	viriyindriyaŋ
manindriyaŋ	satindriyaŋ
itthindriyaŋ	samādhindriyaŋ
purisindriyaŋ	paññindriyaŋ
jīvitindriyaŋ[1]	anaññātaññassāmītindriyaŋ
sukhindriyaŋ	aññindriyaŋ
dukkhindriyaŋ	aññātāvindriyaŋ:

imāni vuccanti bāvīsatindriyāni.

Tattha katame nava hetū?
Tayo kusalahetū
tayo akusalahetū
tayo avyākatahetū.

Tattha katame tayo kusalahetū?
Alobho kusalahetu adoso kusalahetu amoho kusalahetu: ime tayo kusalahetū.
Tattha katame tayo akusalahetū?
Lobho akusalahetu doso akusalahetu moho akusalahetu: ime tayo akusalahetū.
Tattha katame tayo avyākatahetū?
Kusalānaŋ dhammānaŋ vipākato kiriyāvyākatesu vā dhammesu alobho adoso amoho: ime tayo avyākatahetū.
Ime vuccanti nava hetū.

Tattha katame cattāro āhārā?
Kabaḷiŋkāro āhāro
phassāhāro

[1] S^d *puts this before* purisindriyaŋ.

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manosañcetanāhāro
viññāṇāhāro:
ime vuccanti cattāro āhārā.

Tattha katame satta phassā?
Cakkhusamphasso
sotasamphasso
ghānasamphasso
jivhāsamphasso
kāyasamphasso
manodhātusamphasso
manoviññāṇadhātusamphasso:
ime vuccanti satta phassā.

Tattha katamā satta vedanā?
Cakkhusamphassajā vedanā
sotasamphassajā vedanā
ghānasamphassajā vedanā
jivhāsamphassajā vedanā
kāyasamphassajā vedanā
manodhātusamphassajā vedanā
manoviññāṇadhātusamphassajā vedanā:
imā vuccanti satta vedanā.

Tattha katamā satta saññā?
Cakkhusamphassajā saññā
sotasamphassajā saññā
ghānasamphassajā saññā
jivhāsamphassajā saññā
kāyasamphassajā saññā
manodhātusamphassajā saññā
manoviññāṇadhātusamphassajā saññā:
imā vuccanti satta saññā.

Tattha katamā satta cetanā?
Cakkhusamphassajā cetanā
sotasamphassajā cetanā
ghānasamphassajā cetanā
jivhāsamphassajā cetanā
kāyasamphassajā cetanā
manodhātusamphassajā cetanā
manoviññāṇadhātusamphassajā cetanā:
imā vuccanti satta cetanā.

Tattha katamāni satta cittāni?
Cakkhuviññāṇaṇ
sotaviññāṇaṇ
ghānaviññāṇaṇ

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jivhāviññāṇaṃ
kāyaviññāṇaṃ
manodhātu
manoviññāṇadhātu:
imāni vuccanti satta cittāni.

Kāmadhātuyā kati khandhā . . . pe . . . kati cittāni?
Kāmadhātuyā
pañcakkhandhā
dvādasāyatanāni
aṭṭhārasa dhātuyo
tīṇi saccāni[1]
bāvīsatindriyāni
nava hetū
cattāro āhārā
satta phassā
satta vedanā
satta saññā
satta cetanā
satta cittāni.

Tattha katame kāmadhātuyā pañcakkhandhā?
Rūpakkhandho . . . pe . . . viññāṇakkhandho: ime vuccanti kāmadhātuyā pañcakkhandhā.
Tattha katamāni kāmadhātuyā dvādasāyatanāni?
Cakkhāyatanaṃ rūpāyatanaṃ . . . pe . . . manāyatanaṃ dhammāyatanaṃ: imāni vuccanti kāmadhātuyā dvādasāyatanāni.
Tattha katamā kāmadhātuyā aṭṭhārasa dhātuyo?
Cakkhudhātu rūpadhātu cakkhuviññāṇadhātu . . . pe . . . manodhātu dhammadhātu manoviññāṇadhātu: imā vuccanti kāmadhātuyā aṭṭhārasa dhātuyo.
Tattha katamāni kāmadhātuyā tīṇi saccāni?[1]
Dukkhasaccaṃ samudayasaccaṃ maggasaccaṃ: imāni vuccanti kāmadhātuyā tīṇi saccāni.
Tattha katamāni kāmadhātuyā bāvīsatindriyāni?
Cakkhundriyaṃ . . . pe . . . aññindriyaṃ aññātāvindriyaṃ: imāni vuccanti kāmadhātuyā bāvīsatindriyāni.
Tattha katame kāmadhātuyā nava hetū?
Tayo kusalahetū tayo akusalahetū tayo avyākatahetū: ime vuccanti kāmadhātuyā nava hetū.[2]

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[1] *So* K. *also. Cf. above,* pp. 114 *following.*
[2] S[d]: Tattha katame tayo kusalā hetū, *&c., as above,* p. 402.

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Tattha katame kāmadhātuyā cattāro āhārā? Kabaḷiṅkāro āhāro phassāhāro manosañcetanāhāro viññāṇāhāro: ime vuccanti kāmadhatuyā cattāro āhārā.

Tattha katame kāmadhātuyā satta phassā?

Cakkhusamphasso . . . pe . . . manoviññāṇadhātusamphasso: ime vuccanti kāmadhātuyā satta phassā.

Tattha katamā kāmadhātuyā satta vedanā . . . satta saññā . . . satta cetanā . . . satta cittāni? Cakkhuviññāṇaṅ . . . pe . . . manodhātu manoviññāṇadhātu: imāni vuccanti kāmadhātuyā satta cittāni.

Rūpadhātuyā kati khandhā . . . pe . . . kati cittāni?

Rūpadhātuyā
pañcakkhandhā
cha āyatanāni
nava dhātuyo
tīṇi saccāni
cuddasindriyāni
aṭṭha hetū
tayo āhārā
cattāro phassā
catasso vedanā
catasso saññā
catasso cetanā
cattāri cittāni.

Tattha katame rūpadhātuyā pañcakkhandhā?

Rūpakkhandho . . . pe . . . viññāṇakkhandho: ime vuccanti rūpadhātuyā pañcakkhandhā.

Tattha katamāni rūpadhātuyā cha āyatanāni?

Cakkhāyatanaṅ rūpāyatanaṅ sotāyatanaṅ saddāyatanaṅ manāyatanaṅ dhammāyatanaṅ: imāni vuccanti rūpadhātuyā cha āyatanāni.

Tattha katamā rūpadhātuyā nava dhātuyo?

Cakkhudhātu rūpadhātu cakkhuviññāṇadhātu sotadhātu saddadhātu sotaviññāṇadhātu manodhātu dhammadhātu manoviññāṇadhātu: imāni vuccanti rūpadhātuyā nava dhātuyo.

Tattha katamāni rūpadhātuyā tīṇi saccāni?

Dukkhasaccaṅ samudayasaccaṅ maggasaccaṅ: imāni vuccanti rūpadhātuyā tīṇi saccāni.

Tattha katamāni rūpadhātuyā cuddasindriyāni?

Cakkhundriyaṅ sotindriyaṅ manindriyaṅ jīvitindriyaṅ[1]

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[1] *So* S[d] *and* B. K *omits, giving thirteen only.*

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somanassindriyaŋ upekhindriyaŋ saddhindriyaŋ viriyindriyaŋ satindriyaŋ samādhindriyaŋ paññindriyaŋ anaññātaññassāmītindriyaŋ[1] aññindriyaŋ aññātāvindriyaŋ: imāni vuccanti rūpadhātuyā cuddasindriyāni.

Tattha katame rūpadhātuyā aṭṭha hetū?

Tayo kusalahetū dve akusalahetū tayo avyākatahetū.

Tattha katame tayo kusalahetū?

Alobho kusalahetu adoso kusalahetu amoho kusalahetu: ime tayo kusalahetū.

Tattha katame dve akusalahetū?

Lobho akusalahetu moho akusalahetu: ime dve akusalahetū.

Tattha katame tayo avyākatahetū?

Kusalānaŋ dhammānaŋ vipākato kiriyāvyākatesu vā dhammesu alobho adoso amoho: ime tayo avyākatahetū: ime vuccanti rūpadhātuyā aṭṭha hetū.

Tattha katame rūpadhātuyā tayo āhārā?

Phassāhāro manosañcetanāhāro viññāṇāhāro: ime vuccanti rūpadhātuyā tayo āhārā.

Tattha katame rūpadhātuyā cattāro phassā?

Cakkhusamphasso sotasamphasso manodhātusamphasso manoviññāṇadhātusamphasso: ime vuccanti rūpadhātuyā cattāro phassā.

Tattha katamā rūpadhātuyā catasso vedanā[2] . . . catasso saññā . . . catasso cetanā . . . cattāri cittāni?

Cakkhuviññāṇaŋ sotaviññāṇaŋ manodhātu manoviññāṇadhātu: imāni vuccanti rūpadhātuyā cattāri cittāni.

Arūpadhātuyā kati khandhā . . . pe[2] . . . kati cittāni?

Arūpadhātuyā
cattāro khandhā
dve āyatanāni[3]
dve dhātuyo
tīṇi saccāni
ekādasindriyāni
aṭṭha hetū
tayo āhārā
eko phasso
ekā vedanā
ekā saññā
ekā cetanā
ekaŋ cittaŋ.

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[1] K: anaññat°. [2] S^d *condenses nothing.* [3] S^d: dvāyat°.

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Tattha katame arūpadhātuyā cattāro khandhā?

Vedanākkhandho saññākkhandho saṃkhārakkhandho viññāṇakkhandho: ime vuccanti arūpadhātuyā cattāro khandhā.

Tattha katamāni arūpadhātuyā dve āyatanāni?[1]

Manāyatanaṃ dhammāyatanaṃ: imāni vuccanti arūpadhātuyā dve āyatanāni.

Tattha katamā arūpadhātuyā dve dhātuyo?

Manoviññāṇadhātu dhammadhātu: imā vuccanti arūpadhātuyā dve dhātuyo.

Tattha katamāni arūpadhātuyā tīṇi saccāni?

Dukkhasaccaṃ samudayasaccaṃ maggasaccaṃ: imāni vuccanti arūpadhātuyā tīni saccāni.

Tattha katamāni arūpadhātuyā ekādasindriyāni?

Manindriyaṃ jīvitindriyaṃ somanassindriyaṃ upekhindriyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ aññindriyaṃ aññātāvindriyaṃ: imāni vuccanti arūpadhātuyā ekādasindriyāni.

Tattha katame arūpadhātuyā aṭṭha hetū?

Tayo kusalahetū dve akusalahetū tayo avyākatahetū: ime vuccanti arūpadhātuyā aṭṭha hetū.[2]

Tattha katame arūpadhātuyā tayo āhārā?

Phassāhāro manosañcetanāhāro viññāṇāhāro: ime vuccanti arūpadhātuyā tayo āhārā.

Tattha katame arūpadhātuyā eko phasso?

Manoviññāṇadhātusamphasso: ayaṃ vuccati arūpadhātuyā eko phasso.

Tattha katamā arūpadhātuyā ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṃ cittaṃ?

Manoviññāṇadhātu: idan vuccati arūpadhātuyā ekaṃ cittaṃ.

Apariyāpanne kati khandhā . . . pe . . . kati cittani?

Apariyāpanne
cattāro khandhā
dve āyatanāni
dve dhātuyo
dve saccāni
dvādasindriyāni
cha hetū
tayo āhārā

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[1] S^{d}: dvāyat°.

[2] S^{d} *gives the analysis, the eight causes being those given for* rūpadhātu *above.*

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eko phasso
ekā vedanā
ekā saññā
ekā cetanā
ekaŋ cittaŋ.

Tattha katame apariyāpanne cattāro khandhā?
Vedanākkhandho saññākkhandho saŋkhārakkhandho viññāṇakkhandho: ime vuccanti apariyāpanne cattāro khandhā.
Tattha katamāni apariyāpanne dve āyatanāni?
Manāyatanaŋ dhammāyatanaŋ: imāni vuccanti apariyāpanne dve āyatanāni.
Tattha katamāni apariyāpanne dve dhātuyo?
Manoviññāṇadhātu dhammadhātu: imā vuccanti apariyāpanne dve dhātuyo.
Tattha katamāni apariyāpanne dve saccāni?
Maggasaccaŋ nirodhasaccaŋ: imāni vuccanti apariyāpanne dve saccāni.
Tattha katamāni apariyāpanne dvādasindriyāni?
Manindriyaŋ jīvitindriyaŋ somanassindriyaŋ upekhindriyaŋ saddhindriyaŋ viriyindriyaŋ satindriyaŋ samādhindriyaŋ paññindriyaŋ anaññātaññassāmītindriyaŋ[1] aññindriyaŋ aññātāvindriyaŋ: imāni vuccanti apariyāpanne dvādasindriyāni.
Tattha katame apariyāpanne cha hetū?
Tayo kusalahetū tayo avyākatahetū.
Tattha katame tayo kusalahetū?
Alobho kusalahetu adoso kusalahetu amoho kusalahetu: ime tayo kusalahetū.
Tattha katame tayo avyākatahetū?
Kusalānaŋ dhammānaŋ vipākato alobho adoso amoho: ime tayo avyākatahetū: ime vuccanti apariyāpanne cha hetū.
Tattha katame apariyāpanne tayo āhārā?
Phassāhāro manosañcetanāhāro viññāṇāhāro: ime vuccanti apariyāpanne tayo āhārā.
Tattha katamo apariyāpanne eko phasso?
Manoviññāṇadhātusamphasso: ayaŋ vuccati apariyāpanne eko phasso.
Tattha katamā apariyāpanne ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaŋ cittaŋ?

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[1] K: anaññaº.

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Manoviññāṇadhātu:[1] idaŋ vuccati apariyāpanne ekaŋ cittaŋ.

Pañcannaŋ khandhānaŋ kati kāmadhātupariyāpannā, kati na kāmadhātupariyāpannā . . . pe . . . sattannaŋ cittānaŋ kati kāmadhātupariyāpannā, kati na kāmadhātupariyāpannā?

Rūpakkhandho kāmadhātupariyāpanno. Cattāro khandhā siyā kāmadhātupariyāpannā siyā no kāmadhātupariyāpannā.

Dasāyatanā kāmadhātupariyāpannā. Dve āyatanā siyā kāmadhātupariyāpannā siyā na kāmadhātupariyāpannā.

Soḷasa dhātuyo kāmadhātupariyāpannā. Dve dhātuyo siyā kāmadhātupariyāpannā siyā na kāmadhātupariyāpannā.

Samudayasaccaŋ kāmadhātupariyāpannaŋ. Dve saccā na kāmadhātupariyāpannā. Dukkhasaccaŋ siyā kāmadhātupariyāpannaŋ siyā na kāmadhātupariyāpannaŋ.

Dasindriyā kāmadhātupariyāpannā. Tīṇindriyā na kāmadhātupariyāpannā. Navindriyā siyā kāmadhātupariyāpannā siyā na kāmadhātupariyāpannā.

Tayo akusalahetū kāmadhātupariyāpannā. Cha hetū siyā kāmadhātupariyāpannā siyā na kāmadhātupariyāpannā.

Kabaliŋkāro āhāro kāmadhātupariyāpanno. Tayo āhārā siyā kāmadhātupariyāpannā siyā na kāmadhātupariyāpannā.

Cha phassā kāmadhātupariyāpannā. Manoviññāṇadhātu-samphasso siyā kāmadhātupariyāpanno siyā na kāmadhātupariyāpanno.

Cha vedanā, cha saññā, chā cetanā, cha cittā kāmadhātupariyāpannā. Manoviññāṇadhātu siyā kāmadhātupariyapannā siyā na kāmadhātupariyāpannā.

Pañcannaŋ khandhānaŋ kati rūpadhātupariyāpannā, kati na rūpadhātupariyāpannā . . . pe . . . sattānaŋ cittānaŋ kati rūpadhātupariyāpannā, kati na rūpadhātupariyāpannā?

Rūpakkhandho na rūpadhātupariyāpanno. Cattāro

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[1] S[d]: Tattha katamā apariyāpanne ekā vedanā . . . ekā saññā . . . ekā cetanā? Manoviññāṇadhātusamphassajā cetanā: ayaŋ vuccanti apariyāpanne ekā cetanā. Tattha katamaŋ . . . ekaŋ cittaŋ? *&c.*

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khandhā siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Dasāyatanā na rūpadhātupariyāpannā. Dve āyatanā[1] siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Soḷasa dhātuyo na rūpadhātupariyāpannā. Dve dhātuyo siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Tīṇi saccāni[2] na rūpadhātupariyāpannā. Dukkhasaccaṇ siyā rūpadhātupariyāpannaṇ siyā na rūpadhātupariyāpannaṇ.

Terasindriyā na rūpadhātupariyāpannā. Navindriyā siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Tayo akusalahetū na rūpadhātupariyāpannā. Cha hetū siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Kabaḷiṇkāro āhāro na rūpadhātupariyāpanno. Tayo āhārā siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Cha phassā na rūpadhātupariyāpannā. Manoviññāṇadhātusamphasso siyā rūpadhātupariyāpanno siyā na rūpadhātupariyāpanno.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā na[3] rūpadhātupariyāpannā. Manoviññāṇadhātu siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Pañcannaṇ khandhānaṇ kati arūpadhātupariyāpannā, kati na arūpadhātupariyāpannā . . . pe . . . sattannaṇ cittānaṇ kati arūpadhātupariyāpannā, kati na arūpadhātupariyāpannā?

Rūpakkhandho na arūpadhātupariyāpanno. Cattāro khandhā siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Dasāyatanā na arūpadhātupariyāpannā. Dve āyatanā[1] siyā arūpadhātupariyāpannā siya na arūpadhātupariyāpannā.

Solaṣa dhātuyo na arūpadhātupariyāpannā. Dve dhātuyo siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Tīṇi saccā na[4] arūpadhātupariyāpannā. Dukkhasaccaṇ siyā arūpadhātupariyāpannaṇ siyā na arūpadhātupariyāpannaṇ.

Cuddasindriyā na arūpadhātupariyāpannā. Aṭṭhindriyā

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[1] S^{d}: dvāyat°.
[2] K: saccā.
[3] S^{d}: cha cittāni rūpadhātu°, *&c.*
[4] S^{d}: tīṇi saccāni arūpadhātu°.

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siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Tayo akusalahetū na arūpadhātupariyāpannā. Cha hetū siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Kabaḷiṅkāro āhāro na arūpadhātupariyāpanno. Tayo āhārā siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Cha phassā na arūpadhātupariyāpannā. Manoviññāṇadhātusamphasso siyā arūpadhātupariyāpanno siyā na arūpadhātupariyāpanno.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā na arūpadhātupariyāpannā. Manoviññāṇadhātu siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Pancannaṅ khandhānaṅ kati pariyāpannā, kati apariyāpannā; . . . pe . . . sattannaṅ cittānaṅ kati pariyāpannā, kati apariyāpannā?

Rūpakkhandho pariyāpanno. Cattāro khandhā siyā pariyāpannā siyā apariyāpannā.

Dasāyatanā pariyāpannā. Dve āyatanā[1] siyā pariyāpannā siyā apariyāpannā.

Solaṣa dhātuyo pariyāpannā. Dve dhātuyo siyā pariyāpannā siyā apariyāpannā.

Dve saccā pariyāpannā. Dve saccā apariyāpannā.

Dasindriyā pariyāpannā. Tiṇindriyā apariyāpannā. Navindriyā siyā pariyāpannā siyā apariyāpannā.

Tayo akusalahetū pariyāpannā. Cha hetū siyā pariyāpannā siyā apariyāpannā.

Kabaliṅkāro āhāro pariyāpanno. Tayo āhārā siyā pariyāpannā siyā apariyāpannā.

Cha phassā pariyāpannā. Manoviññāṇadhātusamphasso siyā pariyāpanno siyā apariyāpanno.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā pariyāpannā. Manoviññāṇadhātu siyā pariyāpannā siyā apariyāpannā.

Kāmadhātuyā uppattikkhaṇe[2] kati khandhā pātubhavanti . . . pe . . . kati cittāni pātubhavanti?

Kāmadhātuyā uppattikkhaṇe sabbesaṅ pañcakkhandhā pātubhavanti, kassaci ekādasāyatanāni pātubhavanti,

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[1] S^{d}: dvāyat°.

[2] B. *and* K: upapatti° *throughout.*

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kassaci dasāyatanāni pātubhavanti, kassaci aparāni dasāyatanāni pātubhavanti, kassaci navāyatanāni pātubhavanti, kassaci sattāyatanāni pātubhavanti; kassaci ekādasa dhātuyo pātubhavanti, kassaci dasa dhātuyo pātubhavanti, kassaci aparā dasa dhātuyo pātubhavanti, kassaci nava dhātuyo pātubhavanti, kassaci satta dhātuyo pātubhavanti, sabbesaṇ ekaṇ saccaṇ pātubhavati, kassaci cuddasindriyāni pātubhavanti, kassaci terasindriyāni pātubhavanti, kassaci aparāni terasindriyāni pātubhavanti, kassaci dvādasindriyāni pātubhavanti, kassaci dasindriyāni pātubhavanti, kassaci navindriyāni pātubhavanti, kassaci aparāni navindriyāni pātubhavanti, kassaci aṭṭhindriyāni pātubhavanti, kassaci aparāni aṭṭhindriyāni pātubhavanti, kassaci satindriyāni pātubhavanti, kassaci pañcindriyāni pātubhavanti, kassaci cattārindriyāni pātubhavanti; kassaci tayo hetū pātubhavanti, kassaci dve hetū pātubhavanti, keci ahetukā pātubhavanti; sabbesaṇ cattāro āhārā pātubhavanti; sabbesaṇ eko phasso pātubhavati; sabbesaṇ ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṇ cittaṇ pātubhavati.

Kāmadhātuyā uppattikkhaṇe sabbesaṇ katame pañcakkhandhā pātubhavanti?

Rūpakkhandho . . . pe . . . viññāṇakkhandho. Kāmadhātuyā uppattikkhaṇe sabbesaṇ ime pañcakkhandhā pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa ekādasāyatanāni pātubhavanti?

Kāmāvacarānaṇ devānaṇ paṭhamakappikānaṇ manussānaṇ opapātikānaṇ petānaṇ opapātikānaṇ asurānaṇ opapātikānaṇ tiracchānagatānaṇ nerayikānaṇ paripuṇṇāyatanānaṇ uppattikkhaṇe ekādasāyatanāni pātubhavanti: cakkhāyatanaṇ rūpāyatanaṇ sotāyatanaṇ[1] ghānāyatanaṇ gandhāyatanaṇ jivhāyatanaṇ rasāyatanaṇ kāyāyatanaṇ phoṭṭhabbāyatanaṇ manāyatanaṇ dhammāyatanaṇ. Kāmadhātuyā uppattikkhaṇe etesaṇ imāni ekādasāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dasāyatanāni pātubhavanti?

Opapātikānaṇ petānaṇ opapātikānaṇ asurānaṇ opapātikānaṇ tiracchānagatānaṇ nerayikānaṇ jaccandhānaṇ[2] uppattikkhaṇe dasāyatanāni pātubhavanti: rupāyatanaṇ sotāyatanaṇ ghānāyatanaṇ gandhāyatanaṇ jivhāyatanaṇ

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[1] *All texts omit* saddāyatanaṇ.

[2] S^{d}: jaccakkhandhānaṇ.

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rasāyatanaṃ kāyāyatanaṃ phoṭṭhabbāyatanaṃ manāyatanaṃ dhammāyatanaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni dasāyatanāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccabadhirānaṃ[1] uppattikkhaṇe dasāyatanāni pātubhavanti: cakkhāyatanaṃ rūpāyatanaṃ ghānāyatanaṃ gandhāyatanaṃ jivhāyatanaṃ rasāyatanaṃ kāyāyatanaṃ phoṭṭhabbāyatanaṃ manāyatanaṃ dhammāyatanaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa navāyatanāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhabadhirānaṃ uppattikkhaṇe navāyatanāni[2] pātubhavanti: rūpāyatanaṃ ghānāyatanaṃ gandhāyatanaṃ jivhāyatanaṃ rasāyatanaṃ kāyāyatanaṃ phoṭṭhabbāyatanaṃ manāyatanaṃ dhammāyatanaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni navāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa sattāyatanāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ uppattikkhaṇe sattāyatanāni pātubhavanti: rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ kāyāyatanaṃ phoṭṭhabbāyatanaṃ manāyatanaṃ dhammāyatanaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni sattāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa ekādasa dhātuyo pātubhavanti?

Kāmāvacarānaṃ devānaṃ paṭhamakappikānaṃ manussānaṃ opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ paripuṇṇāyatanānaṃ uppattikkhaṇe ekādasa dhātuyo pātubhavanti: cakkhudhātu rūpadhātu sotadhātu ghānadhātu gandhadhātu jivhādhātu rasadhātu kāyadhātu phoṭṭhabbadhātu manoviññāṇadhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni ekādasa dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dasa dhātuyo pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapā-

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[1] S^{d}: jaccandhabadhirānaṃ, *which is inconsistent with context.*

[2] S^{d}: nava āyat°.

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tikānaṇ tiracchānagatānaṇ nerayikānaṇ jaccandhānaṇ uppattikkhaṇe dasa dhātuyo pātubhavanti: rūpadhātu sotadhātu ghānadhātu gandhadhātu jivhādhātu rasadhātu kāyadhātu phoṭṭhabbadhātu manoviññāṇadhātu dhammadhātu.[1] Kāmadhātuyā uppattikkhaṇe etesaṇ imāni dasa dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparā dasa dhātuyo pātubhavanti?

Opapātikānaṇ petānam opapātikānaṇ asurānaṇ opapātikānaṇ tiracchānagatānaṇ nerayikānaṇ jaccabadhirānaṇ[2] uppattikkhaṇe dasa dhātuyo pātubhavanti: cakkhudhātu rūpadhātu ghānadhātu gandhadhātu jivhādhātu rasadhātu kāyadhātu phoṭṭhabbadhātu manoviññāṇadhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṇ imā dasa dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa nava dhātuyo pātubhavanti?

Opapātikānaṇ petānaṇ opapātikānaṇ asurānaṇ opapātikānaṇ tiracchānagatānaṇ nerayikānaṇ jaccandhabadhirānaṇ uppattikkhaṇe nava dhātuyo pātubhavanti: rūpadhātu ghānadhātu gandhadhātu jivhādhātu rasadhātu kāyadhātu phoṭṭhabbadhātu manoviññāṇadhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṇ imā nava dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa satta dhātuyo pātubhavanti?

Gabbhaseyyakānaṇ sattānaṇ uppattikhaṇe satta dhātuyo pātubhavanti: rūpadhātu gandhadhātu rasadhātu kāyadhātu phoṭṭhabbadhātu manoviññāṇadhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṇ imā satta dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṇ katamaṇ ekaṇ saccaṇ pātubhavati?

Dukkhasaccaṇ. Kāmadhātuyā uppattikkhaṇe sabbesaṇ idaṇ ekaṇ saccaṇ pātubhavati.

Kāmadhātuyā uppattikkhaṇe kassa cuddasindriyāni pātubhavanti?

Kāmāvacarānaṇ devānaṇ sahetukānaṇ ñāṇasampayuttānaṇ uppattikkhaṇe cuddasindriyāni pātubhavanti: cakkhundriyaṇ sotindriyaṇ ghānindriyaṇ jivhindriyaṇ kāyin-

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[1] S[d] *adds* manodhātu, *making eleven.*

[2] S[d]: jaccandhabadhirānaṇ, *which is inconsistent with context.*

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driyaṇ manindriyaṇ[1] itthindriyaṇ vā purisindriyaṇ vā jīvitindriyaṇ[2] somanassindriyaṇ vā upekhindriyaṇ vā, saddhindriyaṇ viriyindriyaṇ satindriyaṇ samādhindriyaṇ paññindriyaṇ. Kāmadhātuyā uppattikkhaṇe etesaṇ imāni cuddasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa terasindriyāni pātubhavanti?

Kāmāvacarānaṇ devānaṇ sahetukānaṇ ñāṇavippayuttānaṇ uppattikkhaṇe terasindriyāni pātubhavanti: cakkhundriyaṇ sotindriyaṇ ghānindriyaṇ jivhindriyaṇ kāyindriyaṇ manindriyaṇ itthindriyaṇ vā purisindriyaṇ vā jīvitindriyaṇ[2] somanassindriyaṇ vā upekhindriyaṇ vā saddhindriyaṇ viriyindriyaṇ satindriyaṇ samādhindriyaṇ. Kāmadhātuyā uppattikkhaṇe etesaṇ imāni terasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni terasindriyāni pātubhavanti?

Paṭhamakappikānaṇ manussānaṇ sahetukānaṇ ñāṇasampayuttānaṇ uppattikkhaṇe terasindriyāni pātubhavanti: cakkhundriyaṇ sotindriyaṇ ghānindriyaṇ jivhindriyaṇ kāyindriyaṇ manindriyaṇ jīvitindriyaṇ somanassindriyaṇ vā upekhindriyaṇ vā[3] saddhindriyaṇ viriyindriyaṇ satindriyaṇ samādhindriyaṇ paññindriyaṇ. Kāmadhātuyā uppatikkhaṇe etesaṇ imāni terasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dvādasindriyāni pātubhavanti?

Paṭhamakappikānaṇ manussānaṇ sahetukānaṇ ñāṇavippayuttānaṇ uppattikkhaṇe dvādasindriyāni pātubhavanti: cakkhundriyaṇ sotindriyaṇ ghānindriyaṇ jivhindriyaṇ kāyindriyaṇ manindriyaṇ jīvitindriyaṇ somanassindriyaṇ vā upekhindriyaṇ vā saddhindriyaṇ viriyindriyaṇ satindriyaṇ samādhindriyaṇ. Kāmadhātuyā uppattikkhaṇe etesaṇ imāni dvādasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dasindriyāni pātubhavanti?

Gabbhaseyyakānaṇ sattānaṇ sahetukānaṇ ñāṇasampayuttānaṇ uppattikkhaṇe dasindriyāni pātubhavanti: kayindriyaṇ manindriyaṇ itthindriyaṇ vā purisindriyaṇ vā jīvitindriyaṇ somanassindriyaṇ vā upekhindriyaṇ vā saddhindriyaṇ viriyindriyaṇ satindriyaṇ samādhindriyaṇ paññindriyaṇ. Kāmadhātuyā uppattikkhaṇe etesaṇ imāni dasindriyāni pātubhavanti.

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[1] S^d *inserts* manindriyaṇ *after* satindriyaṇ.
[2] S^d *places this throughout before* itthindriyaṇ vā.
[3] S^d *here omits* vā.

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Kāmadhātuyā uppattikkhaṇe kassa navindriyāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ñāṇavippayuttānaṃ uppattikkhaṇe navindriyāni pātubhavanti: kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ somanassindriyaṃ vā upekhindriyaṃ vā, saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni navindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni navindriyāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ paripuṇṇāyatanānaṃ uppattikkhaṇe navindriyāni pātubhavanti: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ upekhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni navindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aṭṭhindriyāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhānaṃ uppattikkhaṇe aṭṭhindriyāni pātubhavanti: sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ upekhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni aṭṭhindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni aṭṭhindriyāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccabadhirānaṃ[1] uppattikkhaṇe aṭṭhindriyānaṃ pātubhavanti: cakkhundriyaṃ ghānindriyaṃ[2] jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ upekhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni aṭṭhindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa sattindriyāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhabadhirānaṃ uppattikkhaṇe sattindriyāni pātubhavanti: ghānin-

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[1] S^{d}: jaccandhabadhirānaṃ, *which is inconsistent with context.*

[2] S^{d} *omits.*

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driyaṇ jivhindriyaṇ kāyindriyaṇ manindriyaṇ itthindriyaṇ vā purisindriyaṇ vā jīvitindriyaṇ upekhindriyaṇ. Kāmadhātuyā uppattikkhaṇe etesaṇ imāni sattindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa pañcindriyāni pātubhavanti?

Gabbhaseyyakānaṇ sattānaṇ ahetukānaṇ ṭhapetvā napuṇsakānaṇ uppattikkhaṇe pañcindriyāni pātubhavanti: kāyindriyaṇ manindriyaṇ itthindriyaṇ vā purisindriyaṇ vā jīvitindriyaṇ upekhindriyaṇ. Kāmadhātuyā uppattikkhaṇe etesaṇ imāni pañcindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa cattārindriyāni pātubhavanti?

Gabbhaseyyakānaṇ sattānaṇ ahetukānaṇ napuṇsakānaṇ uppattikkhaṇe cattārindriyāni pātubhavanti. Kāyindriyaṇ manindriyaṇ jīvitindriyaṇ upekhindriyaṇ. Kāmadhātuyā uppattikkhaṇe etesaṇ imāni cattārindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa tayo hetū pātubhavanti?

Kāmāvacarānaṇ devānaṇ paṭhamakappikānaṇ manussānaṇ gabbhaseyyakānaṇ sattānaṇ sahetukānaṇ ñāṇasampayuttānaṇ uppattikkhaṇe tayo hetū pātubhavanti: alobho vipākahetu adoso vipākahetu amoho vipākahetu. Kāmadhātuyā uppattikkhaṇe etesaṇ ime tayo hetū pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dve hetū pātubhavanti?

Kāmāvacarānaṇ devānaṇ paṭhamakappikānaṇ manussānaṇ gabbhaseyyakānaṇ sattānaṇ sahetukānaṇ ñāṇavippayuttānaṇ uppattikkhaṇe dve hetū pātubhavanti: alobho vipākahetu adoso vipākahetu. Kāmadhātuyā uppattikkhaṇe etesaṇ ime dve hetū pātubhavanti. Avasesā sattā ahetukā pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṇ katame cattāro āhārā pātubhavanti?

Kabaliṇkāro āhāro phassāhāro manosañcetanāhāro viññāṇāhāro. Kāmadhātuyā uppattikkhaṇe sabbesaṇ ime cattāro āhārā pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṇ katamo eko phasso pātubhavati?

Manoviññāṇadhātusamphasso. Kāmadhātuyā uppattikkhaṇe sabbesaṇ ayaṇ eko phasso pātubhavati.

Kāmadhātuyā uppattikkhaṇe sabbesaṇ katamā ekā

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vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṇ cittaṇ pātubhavati?

Manoviññāṇadhātu. Kāmadhātuyā uppattikkhaṇe sabbesaṇ idaṇ ekaṇ cittaṇ pātubhavati.

Rūpadhātuyā uppattikkhaṇe kati khandhā pātubhavanti . . . pe . . . kati cittāni pātubhavanti?

Rūpadhātuyā uppattikkhaṇe ṭhapetvā asaññasattānaṇ devānaṇ

pañcakkhandhā pātubhavanti
pañcāyatanāni pātubhavanti
pañca dhātuyo pātubhavanti
ekaṇ saccaṇ pātubhavati
dasindriyāni pātubhavanti
tayo hetū pātubhavanti
tayo āhārā pātubhavanti
eko phasso pātubhavati
ekā vedanā . . .
ekā saññā . . .
ekā cetanā . . .
ekaṇ cittaṇ pātubhavati.

Rūpadhātuyā uppattikkhaṇe katame pañcakkhandhā pātubhavanti?

Rūpakkhandho vedanākkhandho saññākkhandho saṇkhārakkhandho viññāṇakkhandho. Rūpadhātuyā uppattikkhaṇe ime pañcakkhandhā pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamāni pañcāyatanāni pātubhavanti?

Cakkhāyatanaṇ rūpāyatanaṇ sotāyatanaṇ manāyatanaṇ dhammāyatanaṇ. Rūpadhātuyā uppattikkhaṇe imāni pañcāyatanāni pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamā pañca dhātuyo pātubhavanti? Cakkhudhātu rūpadhātu sotadhātu manoviññāṇadhātu dhammadhātu. Rūpadhātuyā uppattikkhaṇe imā pañca dhātuyo pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamaṇ ekaṇ saccaṇ pātubhavati?

Dukkhasaccaṇ. Rūpadhātuyā uppattikkhaṇe idaṇ ekaṇ saccaṇ pātubhavati.

Rūpadhātuyā uppattikkhaṇe katamāni dasindriyāni pātubhavanti?

Cakkhundriyaṇ sotindriyaṇ manindriyaṇ jīvitindriyaṇ somanassindriyaṇ vā[1] upekhindriyaṇ vā saddhindriyaṇ[2]

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[1] S^d *omits* vā. [2] S^d *has* vā.

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viriyindriyaṇ satindriyaṇ samādhindriyaṇ paññindriyaṇ. Rūpadhātuyā uppattikkhaṇe imāni dasindriyāni pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katame tayo hetū pātubhavanti?

Alobho vipākahetu adoso vipākahetu amoho vipākahetu. Rūpadhātuyā uppattikkhaṇe ime tayo hetū pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katame tayo āhārā pātubhavanti?

Phassāhārā manosañcetanāhāro viññāṇāhāro. Rūpadhātuyā uppattikkhaṇe ime tayo āhārā pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamo eko phasso pātubhavati?

Manoviññāṇadhātusamphasso pātubhavati. Rūpadhātuyā uppattikkhaṇe ayaṇ eko phasso pātubhavati.

Rūpadhātuyā uppattikkhaṇe katamā ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṇ cittaṇ pātubhavati?

Manoviññāṇadhātu. Rūpadhātuyā uppattikkhaṇe idaṇ ekaṇ cittaṇ pātubhavati.

Asaññasattānaṇ devānaṇ uppattikkhaṇe kati khandhā pātubhavanti . . . pe . . . kati cittāni pātubhavanti?

Asaññasattānaṇ devānaṇ uppattikkhaṇe eko khandho pātubhavati: rūpakkhandho. Dve āyatanāni pātubhavanti: rūpāyatanaṇ dhammāyatanaṇ. Dve dhātuyo pātubhavanti: rūpadhātu dhammadhātu. Ekaṇ saccaṇ pātubhavati: dukkhasaccaṇ. Ekindriyaṇ pātubhavati: rūpajīvitindriyaṇ. Asaññasattā devā ahetukā anāhārā aphassakā avedanakā asaññakā acetanakā acittakā pātubhavanti.

Arūpadhātuyā uppattikkhaṇe kati khandhā pātubhavanti . . . pe . . . kati cittāni pātubhavanti?

Arūpadhātuyā uppattikkhaṇe
cattāro khandhā pātubhavanti
dve āyatanāni pātubhavanti
dve dhātuyo pātubhavanti
ekaṇ saccaṇ pātubhavati
aṭṭhindriyāni pātubhavanti
tayo hetū pātubhavanti
tayo āhārā pātubhavanti
eko phasso pātubhavati
ekā vedanā . . .
ekā saññā . . .

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ekā cetanā . . .
ekaŋ cittaŋ pātubhavati.

Arūpadhātuyā uppattikkhaṇe katame cattāro khandhā pātubhavanti?

Vedanākkhandho saññākkhandho saŋkhārakkhandho viññāṇakkhandho. Arūpadhātuyā uppattikkhaṇe ime cattāro khandhā pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamāni dve āyatanāni pātubhavanti?

Manāyatanaŋ dhammāyatanaŋ. Arūpadhātuyā uppattikkhaṇe imāni dve āyatanāni pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamā dve dhātuyo pātubhavanti?

Manoviññāṇadhātu dhammadhātu. Arūpadhātuyā uppattikkhaṇe imā dve dhātuyo pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamaŋ ekaŋ saccaŋ pātubhavati?

Dukkhasaccaŋ. Arūpadhātuyā uppattikkhaṇe idaŋ ekaŋ saccaŋ pātubhavati.

Arūpadhātuyā uppattikkhaṇe katamāni aṭṭhindriyāni pātubhavanti?

Manindriyaŋ jīvitindriyaŋ upekhindriyaŋ saddhindriyaŋ viriyindriyaŋ satindriyaŋ samādhindriyaŋ paññindriyaŋ. Arūpadhātuyā uppattikkhaṇe imāni aṭṭhindriyāni pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katame tayo hetū pātubhavanti?

Alobho vipākahetu adoso vipākahetu amoho vipākahetu. Arūpadhātuyā uppattikkhaṇe ime tayo hetū pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katame tayo āhārā pātubhavanti?

Phassāhāro manosañcetanāhāro viññāṇāhāro. Arūpadhātuyā uppattikkhaṇe ime tayo āhārā pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamo eko phasso pātubhavati?

Manoviññāṇadhātusamphasso. Arūpadhātuyā uppattikkhaṇe ayaŋ eko phasso pātubhavati.

Arūpadhātuyā uppattikkhaṇe katamā ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaŋ cittaŋ pātubhavati?

Manoviññāṇadhātu. Arūpadhātuyā uppattikkhaṇe idaŋ ekaŋ cittaŋ pātubhavati.

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Kāmāvacarā dhammā, na kāmāvacarā dhammā; rūpāvacarā dhammā, na rūpāvacarā dhammā; arūpāvacarā dhammā, na arūpāvacarā dhammā; pariyāpannā dhammā, apariyāpannā dhammā.

Katame dhammā kāmāvacarā?

Heṭṭhato[1] avīcinirayaṃ pariyantaṃ karitvā uparito paranimmitavasavattideve[2] anto karitvā yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā khandhadhātu-āyatanā[3] rūpaṃ[4] vedanā saññā saṃkhārā viññāṇaṃ: ime dhammā kāmāvacarā.

Katame dhammā na kāmāvacarā?

Rūpāvacarā arūpāvacarā apariyāpannā: ime dhammā na kāmāvacarā.

Katame dhammā rūpāvacarā?

Heṭṭhato brahmalokaṃ pariyantaṃ karitvā uparito akaniṭṭhe deve anto karitvā yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā samāpannassa vā[5] uppannassa vā diṭṭhadhammasukhavihārissa[6] vā cittacetasikā dhammā: ime dhammā rūpāvacarā.

Katame dhammā na rūpāvacarā?

Kāmāvacarā arūpāvacarā apariyāpannā: ime dhammā na rūpāvacarā.

Katame dhammā arūpāvacarā?

Heṭṭhato ākāsānañcāyatanūpage[7] deve pariyantaṃ karitvā uparito neva-saññā-nāsaññāyatanūpage deve anto karitvā yaṃ etasmiṃ antare etth' āvacarā ettha pariyāpannā samāpannassa vā uppannassa vā diṭṭhadhammasukhavihārissa[8] vā cittacetasikā dhammā: ime dhammā arūpāvacarā.

Katame dhammā na arūpāvacarā?

Kāmāvacarā rūpāvacarā apariyāpannā: ime dhammā na arūpāvacarā.

Katame dhammā pariyāpannā?

Sāsavā kusalākusalāvyākatā dhammā kāmāvacarā rūpāvacarā arūpāvacarā: rūpakkhandho vedanākkhandho saññākkhandho saṃkhārakkhandho viññāṇakkhandho: ime dhammā pariyāpannā.

Katame dhammā apariyāpannā?

Maggā ca maggaphalāni ca asaṃkhatā ca[9] dhātu: ime dhamma apariyāpannā.

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[1] Dh. S. § 1280 *foll.*
[2] K: parinimmitavattī.
[3] B: khandhā.
[4] S^d^ *and* B: rūpā.
[5] S^d^ *omits.*
[6] S^d^: diṭṭhadhamme sukha°.
[7] B: °upage.
[8] *So* S^d^.
[9] S^d^ *omits* ca.

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Devā ti: tayo devā: sammatidevā, uppattidevā, visuddhidevā. Sammatidevā nāma rājāno deviyo kumārā. Uppattidevā nāma cātummahārājike deve upādāya tadupari devā. Visuddhidevā nāma arahanto vuccanti.

Dānaṇ datvā sīlaṇ samādiyitvā[1] uposathakammaṇ katvā kattha uppajjanti?

Dānaṇ datvā sīlaṇ samādiyitvā[1] uposathakammaṇ katvā, appekacce gahapatimahāsālānaṇ sahavyataṇ uppajjanti,[2] appekacce brāhmaṇamahāsālānaṇ sahavyataṇ uppajjanti; appekacce khattiyamahāsālānaṇ sahavyataṇ uppajjanti; appekacce cātummahārājikānaṇ devānaṇ sahavyataṇ uppajjanti, appekacce tāvatiṇsānaṇ devānaṇ sahavyataṇ uppajjanti, appekacce yāmānaṇ devānaṇ sahavyataṇ uppajjanti, appekacce tusitānaṇ devānaṇ sahavyataṇ uppajjanti, appekacce nimmānaratīnaṇ devānaṇ sahavyataṇ uppajjanti, appekacce parinammitavasavattīnaṇ devānaṇ[3] sahavyataṇ uppajjanti.

Manussānaṇ kittakaṇ āyuppamāṇaṇ?

Vassasataṇ appaṇ vā bhiyyo vā.

Cātummahārājikānaṇ devānaṇ kittakaṇ āyuppamāṇaṇ?

Yāni mānussakāni[4] paññāsa vassāni cātummahārājikānaṇ devānaṇ eso eko rattindivo, tāya rattiyā tiṇsarattiyo māso, tena māsena dvādasamāsiyo[5] saṇvaccharo, tena saṇvaccharena dibbāni pañca vassasatāni cātummahārājikānaṇ devānaṇ āyuppamāṇaṇ.

Manussagaṇanāya[6] kittakaṇ hoti?

Navutivassasatasahassāni.

Tāvatiṇsānaṇ devānaṇ kittakaṇ āyuppamāṇaṇ?

Yaṇ mānussakaṇ[7] vassasataṇ tāvatiṇsānaṇ devānaṇ eso eko rattindivo, tāya rattiyā tiṇsarattiyo māso, tena māsena dvādasamāsiyo saṇvaccharo, tena saṇvaccharena dibbaṇ vassasahassaṇ tāvatiṇsānaṇ devānaṇ āyuppamāṇaṇ.

Manussānaṇ[8] gaṇanāya kittakaṇ hoti?

Tisso ca vassakoṭiyo saṭṭhiñ ca[9] vassasatasahassāni.

Yāmānaṇ devānaṇ kittakaṇ āyuppamāṇaṇ?

Yāni mānussakāni[10] dve vassasatāni yāmānaṇ devānaṇ eso

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[1] K: samādayitvā.

[2] *In* B. *and* K. *the order is* (1) khattiya . . . (2) brāhmaṇa . . . (3) gahapati . . .

[3] S^d *omits* pāranimmita *from the compound.* K: pari°.

[4] S^d: manussānaṇ. K: mānusa°.

[5] S^d: dvādasi°.

[6] B. *and* K: manussānaṇ.

[7] S^d: *one* s.

[8] *So* S^d.

[9] B: saṭṭhi ca.

[10] *So* S^d.

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eko rattindivo, tāya rattiyā tiṃsarattiyo māso, tena māsena dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dibbāni dve vassasahassāni yāmānaṃ devānaṃ āyuppamāṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Cuddasa ca vassakoṭiyo cattārīsañ ca vassasatasahassāni.

Tusitānaṃ[1] devānaṃ kittakaṃ āyuppamāṇaṃ?

Yāni mānussakāni[2] cattāri vassasatāni, tusitānaṃ devānaṃ eso eko rattindivo, tāya rattiyā tiṃsarattiyo māso, tena māsena dvādasasamāsiyo saṃvaccharo, tena saṃvaccharena dibbāni cattāri vassasahassāni tusitānaṃ devānaṃ āyuppamāṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Sattapaññāsa vassakoṭiyo saṭṭhiñ ca vassasatasahassāni.

Nimmānaratīnaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?

Yāni mānussakāni[2] aṭṭha vassasatāni nimmānaratīnaṃ devānaṃ eso eko rattindivo tāya rattiyā tiṃsarattiyo māso, tena māsena dvādasasamāsiyo saṃvaccharo, tena saṃvaccharena dibbāni aṭṭha vassasahassāni nimmānaratīnaṃ devānaṃ āyuppamāṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Dve vassakoṭisatāni tisso ca[3] vassakoṭiyo cattārīsañ ca[4] vassasatasahassāni.

Paranimmitavasavattīnaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?

Yāni mānussakāni soḷasa vassasatāni paranimmitavasavattīnaṃ devānaṃ eso eko rattindivo, tāya rattiyā tiṃsarattiyo māso, tena māsena dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dibbāni soḷasa vassasahassāni paranimmitavasavattīnaṃ devānaṃ āyuppamāṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Nava ca vassakoṭisatāni ekavīsañ ca vassakoṭiyo saṭṭhiñ ca vassasatasahassāni.[5]

Cha ete[6] kāmāvacarā sabbakāmasamiddhino,
Sabbesaṃ ekasaṃkhāto āyu bhavati kittako?
Dvādasakoṭisataṃ tesaṃ aṭṭhavīsañ ca[7] koṭiyo
Paññāsasatasahassāni[8] vassaggena pakāsitā ti.

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[1] B: tusītānaṃ.
[2] S^d^ *and* K. *have one* s.
[3] S^d^: tissa ca. K: tinsaṃ ca.
[4] S^d^: cattārīsā vassa°. K: cattaḷīsañ, *and so above.*
[5] K. *and* B. *add* iti.
[6] K: chappi: cha ete.
[7] S^d^: aṭṭhavisā ca.
[8] S^d^ *omits* °sata°.

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Paṭhamaṇ jhānaṇ[1] parittaṇ bhāvetvā kattha uppajjanti?

Paṭhamaṇ jhānaṇ parittaṇ bhāvetvā brahmapārisajjānaṇ devānaṇ sahavyataṇ uppajjanti.

Tesaṇ kittakaṇ āyuppamāṇaṇ?

Kappassa tatiyo bhāgo.[2]

Paṭhamaṇ jhānaṇ majjhimaṇ bhāvetvā kattha uppajjanti?

Paṭhamaṇ jhānaṇ[3] majjhimaṇ bhāvetvā brahmapurohitānaṇ[4] devānaṇ sahavyataṇ uppajjanti.

Tesaṇ kittakaṇ āyuppamāṇaṇ?

Upaḍḍhakappo.

Paṭhamaṇ jhānaṇ paṇītaṇ bhāvetvā kattha uppajjanti?

Paṭhamaṇ jhānaṇ paṇītaṇ bhāvetvā mahābrahmānaṇ devānaṇ sahavyataṇ uppajjanti.

Tesaṇ kittakaṇ āyuppamānaṇ?

Kappo.[5]

Dutiyaṇ jhānaṇ parittaṇ bhāvetvā kattha uppajjanti?

Dutiyaṇ jhānaṇ parittaṇ bhāvetvā parittābhānaṇ devānaṇ sahavyataṇ uppajjanti.

Tesaṇ kittakaṇ āyuppamāṇaṇ?

Dve kappā.

Dutiyaṇ jhānaṇ majjhimaṇ bhāvetvā kattha uppajjanti?

Dutiyaṇ jhānaṇ majjhimaṇ bhāvetvā appamāṇābhānaṇ devānaṇ sahavyataṇ uppajjanti.

Tesaṇ kittakaṇ āyuppamāṇaṇ?

Cattāro kappā.

Dutiyaṇ jhānaṇ paṇītaṇ bhāvetvā kattha uppajjanti?

Dutiyaṇ jhānaṇ paṇītaṇ bhāvetvā abhassarānaṇ devānaṇ sahavyataṇ uppajjanti.

Tesaṇ kittakaṇ āyuppamāṇaṇ?

Aṭṭha kappā.

Tatiyaṇ jhānaṇ parittaṇ bhāvetvā kattha uppajjanti?

Tatiyaṇ jhānaṇ parittaṇ bhāvetvā parittasubhānaṇ devānaṇ sahavyataṇ uppajjanti.

Tesaṇ kittakaṇ āyuppamāṇaṇ?

Soḷasa kappā.

Tatiyaṇ jhānaṇ majjhimaṇ bhāvetvā kattha uppajjanti?

Tatiyaṇ jhānaṇ majjhimaṇ bhāvetvā appamāṇasubhānaṇ devānaṇ sahavyataṇ uppajjanti.

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[1] S^{d}: paṭhamajjhānaṇ. [2] K: tatiyo (catuttho?).
[3] *So* S^{d}. [4] S^{d}: °porohitānaṇ. [5] K: eko kappo.

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Tesaṃ kittakaṃ āyuppamāṇaṃ?
Dvattiṃsa[1] kappā.
Tatiyaṃ jhānaṃ paṇītaṃ bhāvetvā kattha uppajjanti?
Tatiyaṃ jhānaṃ paṇītaṃ bhāvetvā subhakiṇhānaṃ[2] devānaṃ sahavyataṃ uppajjanti.
Tesaṃ kittakaṃ āyuppamāṇaṃ?
Catusaṭṭhi kappā.
Catutthaṃ jhānaṃ bhāvetvā, ārammaṇanānattatā manasikāranānattatā chandanānattatā paṇidhinānattatā adhimokkhanānattatā abhinihāranānattatā[3] paññānānattatā appekacce asaññasattānaṃ devānaṃ sahavyataṃ uppajjanti, appekacce vehapphalānaṃ devānaṃ sahavyataṃ uppajjanti, appekacce avihānaṃ devānaṃ sahavyataṃ uppajjanti, appekacce atappānaṃ devānaṃ sahavyataṃ uppajjanti, appekacce sudassānaṃ devānaṃ sahavyataṃ uppajjanti, appekacce sudassīnaṃ devānaṃ sahavyataṃ uppajjanti, appekacce akaniṭṭhānaṃ devānaṃ sahavyataṃ uppajjanti, appekacce ākāsānañcāyatanūpagānaṃ devānaṃ sahavyataṃ uppajjanti, appekacce viññāṇañcāyatanūpagānaṃ devānaṃ sahavyataṃ uppajjanti, appekacce ākiñcaññāyatanūpagānaṃ devānaṃ sahavyataṃ uppajjanti, appekacce neva-saññānāsaññāyatanūpagānaṃ devānaṃ sahavyataṃ uppajjanti.
Asaññasattānañ ca vehapphalānañ cā devānaṃ kittakaṃ āyuppamāṇaṃ?
Pañca kappasatāni.
Avihānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?
Kappasahassaṃ.
Atappānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?
Dve kappasahassāni.
Sudassānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?
Cattāri kappasahassāni.
Sudassīnaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?
Aṭṭha kappasahassāni.
Akaniṭṭhānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?
Soḷasa kappasahassāni.
Ākāsānañcāyatanūpagānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?
Vīsati kappasahassāni.
Viññāṇañcāyatanūpagānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?
Cattārīsa[4] kappasahassāni.

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[1] B: bātiṃsa.
[2] S^d: subhakinnānaṃ.
[3] S^d *omits*.
[4] K: cattāḷīsa.

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Ākiñciññāyatanūpagānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?
Saṭṭhi kappasahassāni.
Neva-saññā-nāsaññāyatanūpagānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?
Caturāsīti kappasahassāni.

Ukkhittā puññatejena kāmarūpagatī[1] gatā
Bhavaggatam pi[2] sampattā puna gacchanti duggatiṃ
Tāva-dīghāyukā sattā cavanti āyusaṃkhayā.
Natthi koci bhavo nicco: iti vuttaṃ Mahesinā.
Tasmā hi dhīrā nipakā nipuṇā atthacintakā.
Jarāmaraṇamokkhāya bhaventi maggam uttamaṃ,
Bhāvayitvā sucimaggaṃ nibbānogadhagāminaṃ,
Sabbāsave pariññāya parinibbanti anāsavā ti.

Pañcannaṃ khandhānaṃ[3] kati abhiññeyyā, kati pariññeyyā, kati pahātabbā, kati bhāvetabbā, kati sacchikātabbā, kati na pahātabbā, na bhāvetabbā, na sacchikātabbā . . . pe . . . sattannaṃ cittānaṃ kati abhiññeyyā, kati pariññeyyā, kati pahātabbā, kati bhāvetabbā, kati sacchikātabbā, kati na pahātabbā na bhāvetabbā na sacchikātabbā?
Rūpakkhandho abhiññeyyo pariññeyyo na pahātabbo na bhāvetabbo na sacchikātabbo. Cattāro khandhā abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā siyā na sacchikātabbā.
Dasāyatanā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Dve āyatanā abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā na sacchikātabbā.
Soḷasa dhātuyo abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Dve dhātuyo abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā na sacchikātabbā.
Samudayasaccaṃ abhiññeyyaṃ pariññeyyaṃ pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ. Maggasaccaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ[4] bhāvetabbaṃ na

[1] B. *and* K: kāmarūpagatiṃ.
[2] K: vā pi. B: °gataṃ.
[3] S[d]: pañcakhandhānaṃ.
[4] S[d] *inserts* na.

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sacchikātabbaŋ. Nirodhasaccaŋ abhiññeyyaŋ pariññeyyaŋ na pahātabbaŋ na bhāvetabbaŋ sacchikātabbaŋ. Dukkhasaccaŋ abhiññeyyaŋ pariññeyyaŋ siyā pahātabbaŋ na bhāvetabbaŋ na sacchikātabbaŋ siyā na pahātabbaŋ.

Navindriyā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Domanassindriyaŋ abhiññeyyaŋ pariññeyyaŋ pahātabbaŋ na bhāvetabbaŋ na sacchikātabbaŋ. Anaññātaññassāmītindriyaŋ[1] abhiññeyyaŋ pariññeyyaŋ na pahātabbaŋ na bhāvetabbaŋ na sacchikātabbaŋ. Aññindriyaŋ abhiññeyyaŋ pariññeyyaŋ na pahātabbaŋ siyā bhāvetabbaŋ siyā[2] sacchikātabbaŋ. Aññātāvindriyaŋ abhiññeyyaŋ pariññeyyaŋ na pahātabbaŋ na bhāvetabbaŋ sacchikātabbaŋ. Tīṇindriyā[3] abhiññeyyā pariññeyyā na pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na bhāvetabbā[4] na sacchikātabbā. Cha indriyā[5] abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Tayo akusalahetū abhiññeyyā pariñneyyā pahātabbā na bhāvetabbā na sacchikātabbā. Tayo kusalahetū abhiññeyyā pariññeyyā na pahātabbā siyā bhāvetabbā[6] na sacchikātabbā siyā na bhāvetabbā. Tayo avyākatahetū abhiññeyyā pariññeyyā na pahātabbā na bhavetabbā siyā sacchikātabbā siyā na sacchikātabba.

Kabaliŋkāro āhāro abhiññeyyo pariññeyyo na pahātabbo na[7] bhāvetabbo na sacchikātabbo. Tayo āhārā abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Cha phassā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Manoviññāṇadhātusamphasso abhiññeyyo pariññeyyo siyā pahātabbo siyā bhāvetabbā siyā sacchikātabbo siyā na pahātabbo na bhāvetabbo na sacchikātabbo.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Manoviññāṇadhātu abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchi-

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[1] K: anaññat°.
[2] S^d^ *inserts* na.
[3] S^d^: °indriyāni.
[4] S^d^ *inserts* siyā.
[5] *So* S^d^.
[6] S^d^ *inserts* siyā.
[7] S^d^ *omits* na.

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kātabbā siyā nā pahātabbā na bhāvetabbā na sacchikātabbā.

Pañcannaŋ khandhānaŋ kati sārammaṇā, kati anārammaṇā . . . pe . . . sattannaŋ cittānaŋ kati sārammaṇā, kati anārammaṇā?

Rūpakkhandho anārammaṇo. Cattāro khandhā sārammaṇā.

Dasāyatanā anārammaṇā. Manāyatanaŋ sārammaṇaŋ. Dhammāyatanaŋ siyā sārammaṇaŋ siyā anārammaṇaŋ.

Dasa dhātuyo anārammaṇā. Satta dhātuyo sārammaṇā. Dhammadhātu siyā sārammaṇā siyā anārammaṇā.

Dve saccā[1] sārammaṇā. Nirodhasaccaŋ anārammaṇaŋ. Dukkhasaccaŋ siyā sārammaṇaŋ siyā anārammaṇaŋ.

Satindriyā anārammaṇā. Cuddasindriyā sarammaṇā. Jīvitindriyaŋ siyā sārammaṇaŋ siyā anārammaṇaŋ.

Nava hetū sārammaṇā.

Kabaliŋkāro āhāro anārammaṇo. Tayo āhārā sārammaṇā.

Satta phassā[2] . . . satta vedanā . . . satta saññā . . . satta cetanā . . . satta cittā sārammaṇā.

Pañcannaŋ khandhānaŋ kati sārammaṇārammaṇā, kati anārammaṇārammaṇā, kati anārammaṇā . . . pe . . . sattannaŋ cittānaŋ kati sārammaṇārammaṇā, kati anārammaṇārammaṇā, kati anārammaṇā?

Rūpakkhandho[3] anārammaṇo. Cattāro khandhā siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Dasāyatanā anārammaṇā. Manāyatanaŋ siyā sārammaṇārammaṇaŋ siyā anārammaṇārammaṇaŋ siyā anārammaṇaŋ. Dhammāyatanaŋ siyā sārammaṇārammaṇaŋ siyā anārammaṇārammaṇaŋ siyā anārammaṇaŋ.

Dasa dhātuyo anārammaṇā. Cha dhātuyo anārammaṇārammaṇā. Manoviññāṇadhātu siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā. Dhammadhātu siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā siyā anārammaṇā.

Nirodhasaccaŋ anārammaṇaŋ. Maggasaccaŋ anārammaṇārammaṇaŋ. Samudayasaccaŋ siyā sārammaṇārammaṇaŋ siyā anārammaṇārammaṇā siyā anārammaṇā.[4]

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[1] *So also* S[d]. [2] S[d] *adds* sārammaṇā.

[3] S[d] *omits down to* cha dhātuyo *exclusive.*

[4] S[d] *omits these two words.*

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Dukkhasaccaṃ siyā sārammaṇārammaṇaṃ siyā anārammaṇārammaṇaṃ siyā anārammaṇaṃ.

Sattindriyā anārammaṇā. Pañcindriyā anārammaṇārammaṇā. Navindriyā siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā. Jīvitindriyaṃ siyā sārammaṇārammaṇaṃ siyā anārammaṇārammaṇaṃ siyā anārammaṇaṃ.

Nava hetū siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Kabaliṅkāro āhāro anārammaṇo. Tayo āhārā siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Cha phassā anārammaṇārammaṇā. Manoviññāṇadhātusamphasso siyā sārammaṇārammaṇo siyā anārammaṇārammaṇo.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā anārammaṇārammaṇā. Manoviññāṇadhātu siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Pañcannaṃ khandhānaṃ kati diṭṭhā, kati sutā, kāti mutā, kati viññātā; kati na diṭṭhā na sutā na mutā na viññātā . . . pe . . . sattannaṃ cittānaṃ kati diṭṭhā, kati sutā, kati mutā, kati viññātā; kati na diṭṭhā na sutā na mutā na viññātā?

Rūpakkhandho siyā diṭṭho siyā suto siyā muto siyā viññāto[1] siyā na diṭṭho na suto na muto na viññāto. Cattāro khandhā na diṭṭhā na sutā na mutā viññātā.

Rūpāyatanaṃ diṭṭhaṃ na sutaṃ na mutaṃ na viññātaṃ. Saddāyatanaṃ na diṭṭhaṃ sutaṃ na mutaṃ viññātaṃ. Gandhāyatanaṃ . . . rasāyatanaṃ . . . phoṭṭhabbāyatanaṃ na diṭṭhaṃ na sutaṃ mutaṃ viññātaṃ. Sattāyatanā na diṭṭhā na sutā na mutā viññātā.

Rūpadhātu diṭṭhā na sutā na mutā viññātā. Saddadhātu na diṭṭhā sutā na mutā viññātā. Gandhadhātu . . . rasadhātu . . . phoṭṭhabbadhātu na diṭṭhā na sutā mutā viññātā. Terasa dhātuyo na diṭṭhā na sutā na mutā viññātā.

Tīṇi saccāni[2] na diṭṭhā na sutā na mutā viññātā. Dukkhasaccaṃ siyā diṭṭhaṃ siyā sutaṃ siyā mutaṃ siyā na diṭṭhaṃ na sutaṃ na mutaṃ viññātaṃ.

Bāvīsatindriyā na diṭṭhā na sutā na mutā viññātā.

Nava hetū na diṭṭhā na sutā na mutā viññātā.

Cattāro āhārā na diṭṭhā na sutā na mutā viññātā.

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[1] K. *omits* siyā viññāto.

[2] K. *corrects its text to* saccā.

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Satta phassā na diṭṭhā na sutā na mutā viññātā.
Satta vedanā . . . satta saññā . . . satta cetanā . . . satta cittā na diṭṭhā na sutā na mutā viññātā.

Pañcannaṇ khandhānaṇ kati kusalā, kati akusalā, kati avyākatā; . . . pe . . . sattannaṇ cittānaṇ kati kusalā, kati akusalā, kati avyākatā?
Rūpakkhandho avyākato. Cattāro khandhā siyā kusalā siyā akusalā siyā avyākatā.
Dasāyatanā avyākatā. Dve āyatanā siyā kusalā siyā akusalā siyā avyākatā.
Soḷasa dhātuyo avyākatā. Dve dhātuyo siyā kusalā siyā akusalā siyā avyākatā.
Samudayasaccaṇ akusalaṇ. Maggasaccaṇ kusalaṇ. Nirodhasaccaṇ avyākataṇ. Dukkhasaccaṇ siyā kusalaṇ siyā akusalaṇ siyā avyākataṇ.
Dasindriyā avyākatā. Domanassindriyaṇ akusalaṇ. Anaññātaññassāmītindriyaṇ[1] kusalaṇ. Cattārindriyā[2] siyā kusalā siyā avyākatā. Cha indriyā siyā kusalā siyā akusalā siyā avyākatā.
Tayo akusalahetū akusalā. Tayo kusalahetū kusalā. Tayo avyākatahetū avyākatā.
Kabaliṇkāro āhāro avyākato. Tayo āhārā siyā kusalā siyā akusalā siyā avyākatā.
Cha phassā avyākatā. Manoviññāṇadhātusamphasso siyā kusalo siyā akusalo siyā avyākato.
Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā avyākatā. Manoviññāṇadhātu siyā kusalā siyā akusalā siyā avyākatā.

Pañcannaṇ khandhānaṇ kati sukhāya vedanāya sampayuttā, kati dukkhāya vedanāya sampayuttā, kati adukkhamasukhāya vedanāya sampayuttā . . . pe . . . sattannaṇ cittānaṇ kati sukhāya vedanāya sampayuttā, kati dukkhāya vedanāya sampayuttā, kati adukkhamasukhāya vedanāya sampayuttā?
Dve khandhā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Tayo khandhā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā[3] siyā adukkhamasukhāya vedanāya sampayuttā.

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[1] K: anaññat°. [2] S^d: °indriyāni.
[3] S^d *omits this second alternative.*

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Dasāyatanā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Manāyatanaṃ siyā sukhāya vedanāya sampayuttaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttaṃ. Dhammāyatanaṃ siyā sukhāya vedanāya sampayuttaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttan siyā na vattabbaṃ sukhāya vedanāya sampayuttaṃ ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Dasa dhātuyo na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Pañca dhātuyo adukkhamasukhāya vedanāya sampayuttā. Kāyaviññāṇadhātu· siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā. Manoviññāṇadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhā vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Dhammadhātu[1] siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā siyā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi.

Dve saccā[2] siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Nirodhasaccaṃ na vattabbaṃ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi. Dukkhasaccaṃ siyā dukkhaya vedanāya sampayuttaṃ siyā sukhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttaṃ siyā na vattabbā sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkham asukhāya vedanāya sampayuttan ti pi.

Dvādasindriyā na vattabbā sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi. Cha indriyā siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Tīṇindriyā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya

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[1] S[d] *omits from* dhammadhātu *to* siyā na vattabbā *exclusive.*

[2] S[d]: saccāni.

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sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Jīvitindriyaŋ siyā sukhāya vedanāya sampayuttaŋ siyā dukkhāya vedanāya sampayuttaŋ siyā adukkhamasukhāya vedanāya sampayuttaŋ siyā na vattabbaŋ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Doso akusalahetu dukkhāya vedanāya sampayutto. Satta hetū siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Moho akusalahetu siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto siyā adukkhamasukhāya vedanāya sampayutto.

Kabaḷiŋkāro āhāro na vattabbo sukhāya vedanāya sampayutto ti pi dukkhāya vedanāya sampayutto ti pi adukkhamasukhāya vedanāya sampayutto ti pi. Tayo āhārā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā.

Pañca phassā adukkhamasukhāya vedanāya sampayuttā. Kāyasamphasso[1] siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto. Manoviññāṇadhātusamphasso siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto siyā adukkhamasukhāya vedanāya sampayutto.

Satta vedanā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi.

Pañca saññā . . . pañca cetanā . . . pañca cittā adukkhamasukhāya vedanāya sampayuttā. Kāyaviññāṇaŋ[2] siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā. Manoviññāṇadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā.

Pañcannaŋ khandhānaŋ kati vipākā, kati vipākadhammadhammā, kati neva-vipāka-na-vipākadhammadhammā . . . pe . . . sattannaŋ cittānaŋ kati vipākā, kati vipākadhammadhammā, kati neva-vipāka-na-vipākadhammadhammā?

Rupakkhandho neva-vipāka-na-vipākadhammadhammo. Cattāro khandhā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

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[1] Sᵈ: kāyaviññāṇadhātusamphasso.
[2] Sᵈ: °viññāṇadhātu.

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Dasāyatanā neva - vipāka - na - vipākadhammadhammā. Dve āyatanā[1] siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

Dasa dhātuyo neva-vipāka-na-vipākadhammadhammā. Pañca dhātuyo vipākā. Manodhātu siyā vipākā siyā neva - vipāka - na - vipākadhammadhammā. Dve dhātuyo siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

Dve saccāni vipākadhammadhammā. Nirodhasaccaṇ neva - vipāka - na - vipākadhammadhammaṇ. Dukkhasaccaṇ siyā vipākaṇ siyā vipākadhammadhammaṇ siyā neva-vipāka-na-vipākadhammadhammaṇ.

Sattindriyā neva - vipāka - na - vipākadhammadhammā. Tiṇindriyā[2] vipākā. Dve indriyā[3] vipākadhammadhammā. Aññindriyaṇ siyā vipākaṇ siyā vipākadhammadhammaṇ. Navindriyā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

Cha hetū vipākadhammadhammā. Tayo avyākatahetū siyā vipākā siyā neva-vipāka-na-vipākadhammadhammā.

Kabaḷiṇkāro āhāro neva - vipāka - na - vipākadhammadhammo. Tayo āhārā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

Pañca phassā vipākā. Manodhātusamphasso siyā vipāko siyā neva - vipāka - na - vipākadhammadhammo. Manoviññāṇadhātusamphasso siyā vipāko siyā vipākadhammadhammo siyā neva - vipāka - na - vipākadhammadhammo.

Pañca vedanā . . . pañca saññā . . . pañca cetanā . . . pañca cittā vipākā. Manodhātu siyā vipākā siyā neva - vipāka - na - vipākadhammadhammā. Manoviññāṇadhātu siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.[4]

Pañcannaṇ khandhānaṇ kati upādiṇṇupādāniyā, kati anupādiṇṇupādāniyā,[5] kati anupādiṇṇa-anupādāniyā . . . pe . . . sattannaṇ cittānaṇ kati upādiṇṇupādāniyā, kati anupādiṇṇupādāniyā, kati anupādiṇṇa-anupādāniyā.

Rūpakkhandho siyā upadiṇṇupādāniyo siyā anupādiṇṇupādāniyo. Cattāro khandhā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

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[1] S^{d}: dvāyat°. [2] *So both* K. *and* S^{d}.
[3] B. *and* K: dvindriyā. [4] Dh. S. §§ 990-2; *cf.* §§ 653-6.
[5] S^{d} *places its* . . . pe . . . *here.*

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Pañcāyatanā upādiṇṇupādāniyā. Saddāyatanaṇ anupādiṇṇupādāniyaṇ. Cattārāyatanā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā. Dve āyatanā[1] siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Dasa dhātuyo upādiṇṇupādāniyā. Saddadhātu anupādiṇṇupādāniyā. Pañca dhātuyo upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā. Dve dhātuyo siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Samudayasaccaṇ anupādiṇṇupādāniyaṇ. Dve saccā anupādiṇṇa-anupādāniyā. Dukkhasaccaṇ siyā upādiṇṇupādāniyaṇ siyā anupādiṇṇupādāniyaṇ.

Navindriyā upādiṇṇupādāniyā. Domanassindriyaṇ anupādiṇṇupādāniyaṇ. Tīṇindriyā anupādiṇṇa-anupādāniyā. Navindriyā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Tayo akusalahetū anupādiṇṇupādāniyā. Tayo kusalahetū siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā. Tayo avyākatahetū siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Kabaḷiṇkāro āhāro siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo. Tayo āhārā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Pañca phassā upādiṇṇupādāniyā. Manodhātusamphasso siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo. Manoviññāṇadhātusamphasso siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo siyā anupādiṇṇa-anupādāniyo.

Pañca vedanā . . . pañca saññā . . . pañca cetanā . . . pañca cittā upādiṇṇupādāniyā. Manodhātu siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā. Manoviññāṇadhātu siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Pañcannaṇ khandhānaṇ kati savitakka-savicārā, kati avitakkavicāramattā, kati avitakka-avicārā . . . pe . . . sattannaṇ cittānaṇ kati savitakka-savicārā, kati avitakkavicāramattā, kati avitakka-avicārā?

Rūpakkhandho avitakka-avicāro. Tayo khandhā siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā. Saṇkhārakkhandho siyā savitakka-savicāro siyā avitakkavicāramatto siyā avitakka-avicāro siyā na vattabbo

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[1] S^{d}: dvāyataṇāni.

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savitakkā-savicāro ti pi avitakkavicāramatto ti pi avitakka-avicāro ti pi.

Dasāyatanā avitakka-avicārā. Manāyatanaṃ siyā savitakka-savicāraṃ siyā avitakkavicāramattaṃ siyā avitakka-avicāraṃ. Dhammāyatanaṃ siyā savitakka-savicāraṃ siyā avitakkavicāramattaṃ siyā avitakka-avicāraṃ siyā na vattabbaṃ savitakka-savicāran ti pi avitakkavicāramattan ti pi avitakka-avicāran ti pi.

Paṇṇarasa dhātuyo avitakka-avicārā. Manodhātu savitakka-savicārā. Manoviññāṇadhātu siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā. Dhammadhātu siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā siyā na vattabbā savitakka-savicārā ti pi avitakkavicāramattā ti pi[1] avitakka-avicārā ti pi.

Samudayasaccaṃ savitakka-savicāraṃ. Nirodhasaccaṃ avitakka-avicāraṃ. Maggasaccaṃ siyā savitakka-savicāraṃ siyā avitakkavicāramattaṃ siyā avitakka-avicāraṃ. Dukkhasaccaṃ siyā na vattabbaṃ savitakka-savicāran ti pi avitakkavicāramattan ti pi avitakka-avicāran ti pi.

Navindriyā avitakka-avicārā. Domanassindriyaṃ savitakka-savicāraṃ. Upekhindriyaṃ siyā savitakka-savicāraṃ siyā avitakka-avicāraṃ. Ekādasindriyā siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Tayo akusalahetū savitakka-savicārā. Cha hetū siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Kabaḷiṃkāro āhāro avitakka-avicāro. Tayo āhārā siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Pañca phassā avitakka-avicārā. Manodhātusamphasso savitakka - savicāro. Manoviññāṇadhātusamphasso siyā savitakka-savicāro siyā avitakkavicāramatto siyā avitakka-avicāro.

Pañca vedanā . . . pañca saññā . . . pañca cetanā . . . pañca cittā avitakka - avicārā. Manodhātu savitakka-savicārā. Manoviññāṇadhātu siyā savitakka - savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Pañcannaṃ khandhānaṃ kati rūpā, kati arūpā . . . pe . . . sattannaṃ cittānaṃ kati rūpā, kati arūpā?

Rūpakkhandho rūpaṃ. Cattāro khandhā arūpā.

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[1] S^d *omits this second alternative.*

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Dasāyatanā rūpā. Manāyatanaŋ arūpaŋ. Dhammāyatanaŋ siyā rūpaŋ siyā arūpaŋ.

Dasa dhātuyo rūpā. Satta dhātuyo arūpā. Dhammadhātu siyā rūpā siyā arūpā.[1]

Tīṇi saccā arūpā. Dukkhasaccaŋ siyā rūpaŋ siyā arūpaŋ.

Sattindriyā rūpā. Cuddasindriyā arūpā. Jīvitindriyaŋ siyā rūpaŋ siyā arūpaŋ.

Nava hetū arūpā.

Kabaḷiŋkāro āhāro rūpaŋ. Tayo āhārā arūpā.

Satta phassā arūpā.

Satta vedanā . . . satta saññā . . . satta cetanā . . . sattā cittā arūpā.

Pañcannaŋ khandhānaŋ kati lokiyā, kati lokuttarā . . . pe . . . sattannaŋ cittānaŋ kati lokiyā, kati lokuttarā?

Rūpakkhandho lokiyo. Cattāro khandhā siyā lokiyā siyā lokuttarā.

Dasāyatanā lokiyā. Dve āyatanā[2] siyā lokiyā siyā lokuttarā.

Soḷasa dhātuyo lokiyā. Dve dhātuyo siyā lokiyā siyā lokuttarā.

Dve saccā lokiyā. Dve saccā lokuttarā.

Dasindriyā lokiyā. Tīṇindriyā lokuttarā. Navindriyā siyā lokiyā siyā lokuttarā.

Tayo akusalahetū lokiyā. Cha hetū siyā lokiyā siyā lokuttarā.

Kabaliŋkāro āhāro lokiyo. Tayo āhārā siyā lokiyā siyā lokuttarā.

Cha phassā lokiyā. Manoviññāṇadhātusamphasso siyā lokiyo siyā lokuttaro.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā lokiyā. Manoviññāṇadhātu siyā lokiyā siyā lokuttarā.[3]

Abhiññā dve[4] ārammaṇā diṭṭhā kusalavedanā
Vipākā ca upādiṇṇā vitakkarūpena[5] lokiyā ṭi.

DHAMMAHADAYAVIBHAŊGO SAMATTO.[6]

VIBHAŊGAPPAKARAṆAŊ NIṬṬHITAŊ.

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[1] K. *has* rūpaŋ, arūpaŋ.
[2] S[d]: dvāyat°.
[3] K. *adds* ti.
[4] S[d] *omits* dve.
[5] K: takka°.
[6] S[d] *omits* samatto, *but adds a brief metrical summary.*

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APPENDIX

PASSAGES in the successive Suttantabhājaniyāni quoted or compiled from the Sutta Piṭaka :

Khandhavibhaṇga, pp. 1, 3, 5, 7, 9 :—M. iii, 16 ; S. iii, 47-48 ; *cf.* ii, 125, 252, 253 ; iii, 136, 224 ; iv, 382. *For* cattāro ca mahābhūtā, *&c.* (p. 1), *v.* M. i, 53, 185. The detailed catechism belongs more to Abhidhamma, *cf.* Dh. S., pp. 187, 148.

Āyatanavibhaṇga, p. 70 :—M. iii, 217-18 ; 278 *foll.* ; S. iv, 1 *foll.*

Dhātuvibhaṇga, pp. 82-85 :—M. i, 185 *foll.* ; 421 *foll.*
p. 85 :—? *cf.* S. v, 207, 209 *on* pañcindriyāni.
p. 87 :—S. ii, 151, 152.
pp. 87-90 :—S. ii, 140.

Saccavibhaṇga, pp. 99-106 :—D. ii, 305-313 ; M. iii, 248-252 (Vin. i, 10) ; S. v, 420.

Paccayākāravibhaṇga, p. 135 :—D. ii, 56 ; M. i, 263 ; S. ii, 2-4 (*note the absence of* abhisaṇkhārā).

Satipaṭṭhānavibhaṇga, pp. 193-202 :—D. ii, 290 *foll.* ; M. i, 56 *foll.* ; *cf.* S. v, 141 *foll.*

Sammappadhānavibhaṇga, p. 208 :—D. (iii) Saṇgīti Sutta ; M. ii, 11 ; A. ii, 15, 74.

Iddhipādavibhaṇga, pp. 216-19 :—M. i, 103 ; S. v, 254.

Bojjhaṇgavibhaṇga, p. 227 :—S. v, 71 ; M. iii, 85 *foll.*
p. 228 :—(? *not traced.*)
p. 229 :—S. v, 63, 64, 72.

Maggavibhaṇga, pp. 235, 236 :—D. ii, 311-313 ; M. iii, 251, 252 : S. v, 8-10.
p. 236 :—S. v, 2 *foll.*

Jhānavibhaṇga, p. 244 :—D. i, 63 ; M. i, 33 ; A. ii, 22, 40 ; D. i, 70-71 ; M. iii, 3 (Vin. i, 39 ; ii, 158) ; D. i, 73-75, 112

Appamaññavibhaṇga, p. 272 :—D. ii, 186, 250 ; M. i, 283, 297, 335, 351, 369 ; S. v, 115, 116.

Sikkhāpadavibhaṇga, p. 285 :—Khp. ii ; A. iii, 170, 204 ; *cf.* S., v, 387.

Paṭisambhidāvibhaṇga, p. 293 :—? *cf.* Khp. 2 ; A. ii, 160.

It is not claimed that any of these groups of references is exhaustive. Two of the citations are from the Vinaya Piṭaka.

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INDEX OF WORDS AND SUBJECTS

-aŋsa (-aŋsena saŋgahita) 1 *foll.;* anek° gāho, 168, 365.
Akusala, *see* Kusala *generally, also pp.* 144-69, 296.
(°mūla) 190, 208; (°hetu) 402.
Agatigamanāni (cattāri) 376.
Agāravā (cha) 381.
Agga (°hitatta) 357; (vass°) 423.
Aggi (tayo) 368.
Agha, 84.
Aŋgaṇa (tīṇi) 368.
Accasarā, 358.
Ajjava (an°) 359.
Ajjhatta (khandhā) 1-3, 17, 26, 63; (āyatanā, *&c.*) *see each* Pañhāpucchaka; (paccavekkhati) 193 *foll.;* (sati) 228; (paññā) 327; (arūpasaññī) 342; (saŋyojana) 361. *See also* Jhāna (cattāri).
Ajjhattika, 13, 67, 79, 82-4, 96, 119, 131, 319, 392-6.
Ajjhupekkhanā, 230 *foll.*
Ajjhupekkhitā, 227.
Ajjhena, 353.
Aññathābhāva, 379.
Aññātāvindriya. *See* Indriya (bāvīsati).
Aññindriya. *See* Indriya (bāvīsati).
Atīta (khandhā) 1-10, 17, 25, 51, 63; (āyatanā, *&c.*) *see each* Pañhāpucchaka; (paññā) 327; (kaŋkhati) 367; (°ārammaṇa) *see each* Pañhāpucchaka.
Attā (ayaŋ) 379, 383-4; (rūpī, *&c.*) 388; (attato) 336; (attabhāvo) 70 *foll.;* (°anuditṭhi) 368; (attavāda) 136, 375; (attuññā, attavaññā) 353-5; (°paribhavo) 353-5; (°anuvāda) 376; (attānaŋ dahati) 354, 355. *See also* Diṭṭhi.
Anattā (dvādasāyatanāni), 70; (anattani) 376.
Attha (paṭisambhidā) 293 *foll.;* (°jotakāni) 295 *foll.;* (°jāpika) 324; (°cintaka) 426.

Digitized by Google

Atthaŋgata, 1, 3, *&c.*, 195, *passim.*
Atthaŋgama, 105, *passim.*
Addā (an°) 371.
Adhipati, 216 *foll.*
Adhipateyya, 288.
Adhimutta, 342.
Adhimutti, 340, 341.
Adhimuttika, 339 *foll.*
Adhimokkha, 165 *foll.*, 425.
Adhivacana (saññā) 6.
Adhivāsanatā (an°) 360.
Anaññātaññassāmītindriya. *See* Indriya (bāvīsati).
Anāgata. *See* Atīta.
Anicca, 373; (rūpa) 12; (pañca viññāṇā) 319; (khandhā) 324, 328; (dvādasāyatanāni) 70.
Anuddayatā (par°) 356.
Anunaya, 145.
Anupassanā (=paññā) 194.
Anupassī (kayā°, vedanā°, citta°, dhammā°) 105, 193 *foll.*, 236.
Anuppabandhanā, 357.
Anuppiyabhāṇitā, 352.
Anurodha, 145.
Anuvāda, 376.
Anusaŋsandanā, 357.
Anusaya, 356; (satta) 340, 383.
Anvaya, 329.
Aṇumatta, 244, 247 (*cf.* M. iii., 134; A. ii, 22).
Apacaya, 330; (°gāmi) 12, 16 *foll.*; (āyatanā, *&c.*) *see each* Pañhāpucchaka; (pañca viññāṇā) 319; (paññā) 326; (jhāna) 106.
Appanā, vyappanā. *See* Saŋkappa.
Appamaññāyo (catasso) 272-84.
Appamāṇa (khandhā) 16, 24, 36, 49, 62; (āyatanā, *&c.*) *see each* Pañhāpucchaka; (paññā) 326-7.
Abbokiṇṇa, 320.
Abbatthaŋgata. *See* Atthaŋgata.
Abhijjhā, 195, 244, 252, 362, 364, 391; *and see* Gantha (cattāro). (°domanassa) 105, 193 *foll.*; (vigatābhijjho ceto) 244, 252.
Abhiññā, 228, 324; (cha) 334; (dandhabhiññā) 109 *foll.*, 173, 211 *foll.*, 229 *foll.*
Abhinipāta, 321.
Abhiniropanā, 87, *and see* Saŋkappa.

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Abhinivesa, 145. *See also* Sacca.
Abhinihāra, 425.
Abhisaṅkhāra (puñña°, āneñja°) 135, 340.
Abhisaṅkhipitvā, 1, 2, 82-7, 216 *foll.*, 400.
Abhisaṅyūhitvā, 1, 2, 82-7, 216 *foll.*, 400.
Arahaṅ, 324, 336; (=visuddhidevā) 422.
Arahatta (°phala) 326.
Ariya, 372. *See* Jhāna (tatiya).
Avakāriṅ, 393 *foll.*
Avaññatti (an°) 350, 356.
Avadaññutā, 371.
Avaṇṇahāriya, 353.
Avijjā, 135 *foll.* 358, 377. (°-āsava) 364, 373; (°laṅgī) 144 *passim.* *See* Moha, Anusaya, Avijjā, Saṅyojana.
Asura, 412 *foll.*
Assaddhiya, 371.
Avyākata [abyākata] (rūpa) 12; (vedanā) 3, 4, 26; (saññā) 6, 7; (saṅkhārā) 8, 9; (viññāṇa) 10-12, 319; (pañcakkhandhā), 62, 430; (mano) 71; (dvādasāyatanā) 73; (dhātuyo) 90; (nirodhasacca) 112; (dhammā) 173 *foll.*, 187, 297 *foll.*; (kāmāvacarakusala°) 326, 329; (bojjhaṅgā) 232; (maggaṅgā) 241; (jhāna) 269; (appamaññāyo) 283; (paññā) 322; (hetū) 402.
Assāda (°diṭṭhi) 368.

Ākāra (dv°, sv°) 341; (paccay°) 135 *foll.*
Ākāsa. *See* Dhātu.
Āghāta, 167, 362; (nava °vatthūni) 389; (dasa) 391.
Ācaya, 330; (°gāmi), 12, 16 *foll.*, *and see each* Pañhāpucchaka; (pañca viññāṇā) 319; (paññā) 326.
Ācāra (°gocarasampanna) 244, 246 (*cf.* Mil. 368, 370, *quoting* Vin. iii, 185).
Ājīva (sammā) 105, 107, 235; (micchā°) 246.
Ājīvika (°bhaya) 379.
Ātappa (=vāyāma) 194.
Ātāpī, 193 *foll.*
Ādaratā, ādariya, 352, 359; (an°) 371.
Ādāya, 245.
Ādīnava, 247; (pañca) 378.
Āneñja, 135, 340.
Āpatha (micch°) 145; (dvedh°) 168.
Ābhoga, 320.
Āmisa, 353; (sa°, nir°) 195; (°paṭisanthāra) 360.
Āyakosalla, 325; (ap°) 326.

Digitized by Google

Āyatana, 2 *passim, esp.* 70-81; (saḷ°) 135, 136 *foll.*, 294; (chaṭṭh°) 138 *foll.;* (dvādasa) 401 *foll.;* (titth°) 145, 367; (ākiñcaññ°) 172, 189, 262, 263; nevasaññā-nāsaññā°) 179; (viññāṇañc°) 262; (kamm°) 324, 353, 356; (sipp°) 324, 353, 356; (paripuṇṇ°) 412 *foll.*
Āyuppamāṇa, 422 *foll.*
Ārambha (s°) 350; (up°) 372, 373.
Ārammaṇa, 12, 79, 92, 319, 425; (cattāri) 332; (adj.) 17 *foll.*, 74, 144 *foll. and passim;* (s°, an°) 326-8, 428-9, *and see each* Pañhāpucchaka; (pañca viññāṇā) 319.
Ārāma, 351.
Ārāmatā, 381.
Ālasya, 352.
Āloka (°pharaṇatā) 334.
Āvacara, kām°, rūp°, arūp° (khandhā) 12-69; (manāyatanaṇ) 71; (dhammā) 421. (pañca viññāṇā) 319; (kām° kusalaṇ) 324, 330, *and see* Citta. (rūpārūp° -samāpatti) 325. *See also each* Pañhāpucchaka.
Āvajjanā, 320.
Āvatthita (sv°) 193 *foll.*
Āvaraṇa, 341, 342.
Āsaya, 340.
Āsava, 426; (tayo) 364; (cattāro) 373; (saṇkhārakkhandho) 42, 64; (āyatanā, *&c.*) *see each* Pañhāpucchaka. (°sampayutta, *&c.*) 18 *and passim;* (āsavānaṇ khayo) 334, 344; (khīṇ°) 351; (sāsava) *passim.*
Āhāra (cattāro) 401 *foll.;* (kabaliṇkāra) 2, 13, 72, 89, 383; (samann°) 320; (paṭhamasamann°) 89.

Icchatā (ati°) 350; (mah°, pāp°), 351, 370.
Icchā, 101, 357, 361, 370; (°pakata) 352.
Ijjhanā, 217 *foll.;* (sam°) 217 *foll.*
Iñjita (nava) 390.
Itthi, 336, 337, *and see* Indriya.
Idapaccayatā, 340, 362, 365.
Iddhi, 334; (°pāda) 216 *foll.;* (cattāro) 216-26; (sam°) 217.
Indriya (rūpa) 13; (cakkhu, *&c.*) 71 *foll.;* (itth°) 2, 14, 72, 89, 122, 415 *foll.;* (puris°) 122, 415 *foll.;* (pañca) 15, 341; (aṭṭha) 14; (bāvīsati) 122-34, 401 *foll.;* (jīvit°) 123, 137; (mud°) 341; (°paropariyattaṇ)

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340, 342; (tikkh°) 341; (indriyānaṇ paripāko) 137; (indriyesu guttadvāratā) 248, 360; (ahīn°) 384.
Iṭṭha (kanta manāpa), 2, 100, 337.
Issā, 380, 391.

Ukkācanā, 352.
Uññā (att°) 353 *foll.*
Uttara (sa°, an°) 19-69, *and see each* Pañhāpucchaka; (paññā) 324.
Uttānīkamma, 259, 358.
Uddhacca, 168, 369, 372, 377, *and see* Kilesa, Nīvaraṇa. (°sampayutta) 168.
Uṇṇati. } *See* Māna.
Uṇṇāma. }
Upakaṭṭha, 2, 3.
Upacaya, 147, 151 *foll.*
Upadhi, 338.
Upanāha, 357.
Upapatti (rūp°) 171 *foll.*, 263 *foll.*, 277 *foll.*, 291 *foll.*, 299; (arūp°) 172 *foll.*, 267, 291, 296, 300.
Upavicārā (cha) 381.
Upādā, 12, 67, *and see each* Pañhāpucchaka.
Upādāna (cattāri) 375; (saṇkhārakkhandha) 44, 67; (āyatanā, *&c.*) *see each* Pañhāpucchaka. (°sampayutta) 18, 30, 44, 56, 67, 79, 119, 132; (°kkhandhā) 101; (nidāna) 135, 136 *foll.*
Upādāniya, 12, 13, 18, 30, 44, 56, 67, 73, 79, 119, 125, 132, 319, 326.
Upādiṇṇa (khandhā) 2 *foll.*, 433, *and see each* Pañhāpucchaka; (pañca viññāṇā) 319; (paññā) 323.
Upāyāsa, 100, 135, 138 *foll.*
Upāsaka, °ikā, 247; (°sikkhā) 248.
Upekhanā, 230.
Upekhā [upekkhā] (indriya) 15, 54, 71, 123; (°dhātu) 85; (°sahagata) 12, 30, 34, 56, 62, 69, *and see each* Pañhāpucchaka. (°sampayutta) 324; (paññā) 326 (°sambojjhaṇga). *See* Bojjhaṇga (satta). (ajjhattaṇ, bahiddhā dhammesu) 228; (°upavicāra) 381; (gehasitā) 382. *See also* Appammaññāyo, Jhāna (cattāri).
Uposatha, 422.
Uppatti (°bhava) 137; (°kkhaṇa) 411 *foll.* (°devā) 422.
Uppanna, 12, 17, 50, *and see each* Pañhāpucchaka. (°vatthuka, °ārammaṇa) 319; (°samanantara) 320 (paññā) 327.

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Uppāda (citt°) 303; (taṇh°) 375.
Uppādi, 17, 50, 74, 92, 114, 127, 206, 215, 224, 233, 241, 270, 283, 292, 304.
Upādiṇṇa (khandhā), 2-62; (āyatanā, *&c.*) *see each* Pañhāpucchaka; (paññā) 326.
Ussada (°gata) 341.

Ekaggatā (cittassa) 216 *foll.*
Ekodibhāva (cetaso) 105. *See* Jhāna (dutiya). (°adhigata), 334.
Eṭṭhi (gav°, pariy°), 353.
Esanā (gav,° pariy°) 353; (tisso) 366.

Okappanā, 170.
Ogha (cattāro) 375; (saṇkhārakkhandha) 43, 65 (āyatanā, *&c.*) *see each* Pañhāpucchaka. (°sampayutta) 26 *foll.*, 77, 117, 129.
Oghaniya, 12, 25, 30, 43, 55, 77, 117, 129, 319, 322.
Ottappa (an°) 341, 359, 370, 391.
Odhiso, 246.
Opapātika, 412 *foll.*
Opāna-bhūta, 247 (*cf.* D. i, 137; M. i. 379).
Oramattaka, 247.
Oḷārika, 1, 13, 379.
Olīnavuttitā, 350.

Katukañcukatā, 357, 371.
Kappika (paṭhama°) 412 *foll.*
Kamma (kusala) 173 *foll.*, 266 *foll.*, 297 *foll.*; (°vipāka) 106, 182, 268, 281, 282; (°bhava) 137; (°ssakata) 324, 328; (°āyatana) 324; (°samādāna) 338, 344; (°āvaraṇa) 342; (yathā-°upaga) 344; (°pathā, dasa) 391; (obhāsa°, °ārāmatā) 381; (apaccakkha°) 85; (kāya°, *&c.*) 208, 321, 366; (nimitta°) 353; (daḷhī°) 357; (nitthuriya°) 357; (uttānī°) 358; (anāvi°) 358; (uposatha°) 422.
Kammāni, 328 (pañca ānantarikāni) 378.
Kammaññatā (a°) 373.
Kammanta (sammā°), 105, 106, 235.
Kamyatā (kattu°) 208; (ketu°), *see* Māna. (sād[h]u°) 351, 361; (cāṭu°, pāṭu°) 246, 352; (adassana°, asotu°) 372.
Karuṇā, 87, *and see* Appamaññāyo.
Kaḷevara (°ssa nikkhepo) 137.
Kasāva (tayo) 368.

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Kasiṇa (paṭhavī°). *See* Jhāna *references.*
Kāma, 379; (°dhātu) 86, 363, 404; (°taṇhā) 101, 365; (°rāga) *see* Anusaya. (°guṇa) 350, 370, 379; (°vitakka) 362; (saññā) 363; (°āvacara) *see* Āvacara. (°upādāna) 136, 375; (°āsava) 364, 373; (°bhava) 137; (°esanā) 366; (°ogha, °yoga) 375; (°rūpagati) 426; (kāmā) 368, *and see* Jhāna (paṭhama).
Kāya, 193, 244, 252; (°viññāṇa) 180; (°anupassī) 193 *foll.*, 236; (passaddha°) 227; (pūti°) 351. *See also* Duccarita.
Kāsāvā (°pajjota) 247.
Kiñcana (tayo) 368.
Kiriyā (dhammā) 106 *foll.;* (manodhātu) 182, 301; (manoviññāṇadhātu) 182, 302; (jhāna) 268, 281, 282; (sacchi°) 217 *foll.;* (°avyākata) 323; (a°) 285.
Kiriyatā (asakkacca°, asātacca°, aniṭṭhita°) 350, 370, 371.
Kilesa (saṅkhārakkhandha) 44, 68; (āyatanā, *&c.*) *see each* Pañhāpucchaka. (°sampayutto, *&c.*) 18, 30, 44, 56, 68, 80, 96, 120, 323; (aṭṭha °vatthūni) 385; (dasa) 341; (upak°) 245, 256; (°āvaraṇa) 342.
Kusala (vedanā) 3, 4, 15, 19 *foll.;* (saññā) 6, 7; (cetanā) 135; (saṅkhārā) 8, 9; (viññāṇa) 10-12; (pañcakkhandhā) 61, 62, 430; (mano) 71; (citta) 169-73, 184, 285 *foll.*, 294 *foll.;* (dhammā) 105 *and passim;* (āyatanā, *&c.*) *see each* Pañhāpucchaka. (°mūla) 169 *foll.*, 210; (°mūlapaccaya) 169 *foll.;* (adhi°) 352. *See also* Kamma.

Kusīta (aṭṭha °vatthūni) 385-6.
Kuhanā, 352.
Keḷanā, 351.
Kodha, 357.
Kosajja, 369, 371.
Kosalla (aya°, apaya°) 325-6.

Khattiya, 393 *foll.*, 422.
Khanti, 245, 325, 328, 340; (dhammanijjhāna°) 325, 328; (ak°) 360, 378.
Khandha, 1-69, 101, 208, 230, 324, 356, 401 *foll.*, 421; (khandhānaṇ bhedo) 137; (dukkha°) 135 *foll.*
Khaṇa (ekak°) 320; (uppatti°) 411 *foll.*
Khamanatā (ak°) 360.
Khetta (cakkhu, *&c.*) 71 *foll.*

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Gantha (cattāro) 374; (saṇkhārakkhandha) 42, 51, 65; (āyatanā, *&c.*) *see each* Pañhāpucchaka. (°sampayutta, *&c.*) 18, 24, 30, 36, 42, 55, 65, 77, 117, 129.
Ganthaniya, 12, 18, 24, 30, 36, 55, 65, 77, 117, 129, 319, 322.
Gabbhaseyyaka, 413 *foll.*
Gāha, 145; (patiggāha) 145; (vipariyesa°) 145, 358; (anekaṇsa°) 168; (pag°) 285 *foll.*; (yugag°) 357.
Gāhanā ([a-]pariyo°) 168.
Giddhikatā, 351.
Guhanā, 358.
Gehasita (dhammā) 380; (somanassāni) 381.
Gocara, 247; (a°) 246, 247; (°visaya) 319.

Cakka (vatti) 336; (brahma°) 317 *foll.*, 344.
Cakkhu (dibba) 344.
Caturatā, Cāturiya, 351.
Catatta, 254, 255.
Cāpalya, 351.
Citīkata, cittikata, 2.
Citta, *see* Mano, *and each* Pañhāpucchaka. (paricce ñāṇa) 329; (kusalakāmāvacara°) 169, 184, 285 *foll.*, 294 *foll.*; (akusala) 144-69, 296; (adhi°) 325; (para°) 334; (°uppāda) 247; (°sampayutta, °samuṭṭhāna, *&c.*) 12, 13, 40 *foll.*, 67, *and see each* Pañhāpucchaka. (°ja, °hetuka, *&c.*) 147, 151 *foll.* (°adhipateyya, 288; (°anupassī) 197 *foll.*; (°samādhi) 218; (°vipariyesa) 376; (satta cittāni) 401, 403 *foll.*
Cittaka, 419.
Cittatā (amudu°) 359; (upārambha°) 372.
Cittikāro (a°) 371.
Cintāmaya, 324.
Cetanaka, 419.
Cetanā, 285 *foll.*; (saṇkhārā), 7, 8, 40 *foll.*, 53, 144; (satta) 401, 403 *foll.*
Cetasika, 12, 67, *and see each* Pañhāpucchaka. (citta°) 421.
Ceto (mettāsahagata, *&c.*) 272 *foll.*; (cetasā ceto paricca) 329; (°vimutti) 86, 87; (cetaso abhiniropanā) 87, 287; (°pharaṇatā) 334; (cetaso utrāso) 367; (°khila, pañca) 377.

Chanda, 105, 356, 393; (sammappadhāna) 208-15;

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(°samādhi) 216 *foll.;* (kāmac°) 199, 377; (°adhipateyya) 288; (°agati) 376; (°nānattatā) 425.
Chandatā (nikkhitta°), 350, 370, 371, *and see* Vāyāma, Viriya.
Chandika, 342; (ac°) 341.
Chandīkatā, 208.
Chambhitatta, 367.

Jaṇghapesanika, °iya, 246 (*cf.* 'Questions of Milinda,' ii, 287).
Jaccandha, 412 *foll.;* (°badhira) 413.
Jaccabadhira, 413.
Jambhanā, 352.
Jarā, 99 *foll.;* (°maraṇa) 135, 137 *foll.*, 294, 333 *foll.*, 426; (°abhibhūta) 12, 319; (°bhaya) 367.
Jāgariya, 244, 249.
Jāti, 99 *foll.*, 294, 334, 343, 350; (nidāna) 135, 137 *foll.;* (°bhaya) 367.
Jāpitattha, 324.
Jigiṇsanatā, 353.
Jimhatā, 359.

Jhāna, 244-71, 350; (cattāri) 105, 171, 236, 245, 257-61, 263 *foll.*, 330, 335, 342, 379-80, 424-5; (kusala) 268; (arūpa) 245, 261-3, 331, 335, 384; (lokuttara) *see* Lokuttara. (pañca) 171; (pañcaṇgika) 263; (caturaṇgika) 264; (tivaṇgika) 263, 265; (duvaṇgika) 264 *foll.;* (rūpāvacara) 183, 268, 281; (arūpāvacara) 183, 245, 261-3, 269; (appamaññā°) 277 *foll.*
Jhāyin, 342; (cattāro) 342.

Ñāta, (anuñ°) 2; (uñ°) 2; (avañ°) 2.
Ñāṇa, 104, 235, 306 *foll.*, 328-30. *See also* Paṭisambhidā. (°sampayutta, *&c.*) 169 *foll.*, 184, 285 *foll.*, 414 *foll.;* (°vatthu) 306-44; (micchā°) 392; (añ°) *see* Avijjā, Moha.

Takka, 86, 237, 356.
Tathāgata, 335 *foll.*, 340.
Tandi, 352.
Taṇṭhāna, 332.
Taṇhā, 294; (dukkhasamudaya) 107; (tisso) 101, 365; (°uppādā, cattāro) 375; (cha °kāyā) 380; (rūpa°, sadda°, *&c.*) 104; (rūpa°, arūpa°) 365, 366; (nirodha°)

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366; (taṇhāya pahānaṇ) 106 *foll.*; (nidāna) 135, 136 *foll.*; (°mūlakā dhammā) 390; (°vicaritāni) 392 *foll.*
Tamāni (tīṇi) 367.
Titthiya, 247.
Tintiṇa, 351.
Tiṇṇa (ut°, nit°) 256
Tiracchāna, 339, 412 *foll.*
Tīra (orima) 71 *foll.*
Tejo (puñña°) 426. *See* Dhātu.

Thambha, 350.
Thambhitatta, 168.
Thambheti (upat° paccupat°) 209 *foll.*
Thīna, 352. *See* Kilesa, Nīvaraṇa.
Thīyanā, 352.

Dassana, 12, 16 *foll.*, *and see each* Pañhāpucchaka; (pañca viññāṇā) 319.
Dassāvī, 247.
Dāna, 247, 422; (adinnā°) *see* Sikkhāpada (pañca). (°maya) 135, 325.
Diṭṭhi, 145, 245, 325, 328, 341, 393 *foll.*; (catasso) 376; (pañca) 378; (cha) 382; (satta) 383; (bhava°) 340, 358, 365; (vibhava°, uccheda°), 340, 358, 365; (sassata°) 358 (sammā°) 104 *foll.*, 344, *and see* Paññā, Magga; (micchā°) 361, 364, 373, 389, 391, 392; (sakkāya°) 364, 377; (anu°) 359; (assāda°) 368; (antaggāhikā) 367, 392; (°āsava) 373; (°upādāna) 136; °sampanno, *opposite of* puthujjana, 366; (°vipatti) 361; (°vipariyesa) 376; (saṇga, *&c.*) 377; (dvāsaṭṭhi °gatāni) 400.
Dukkha, 328; (vedanā) 3, 4 *foll.*, *and see each* Pañhāpucchaka; (indriya) 15, 54, 71, 123; (dvādasāyatanāni) 70; (°dhātu) 85; (ariyasacca) 99-121; (nidāna) 138 *foll.*; (dukkhe ñāṇa) *see* Paṭisambhidā (attha°); (sayaṇkata, *&c.*) 376.
Duccarita (tīṇi) 106, 337, 344, 350, 357, 363, 369, 370; (cattāri) 106, 237, 376; (satta) 383; (°samaṇgin) 337.
Dūre, 1 *foll.*
Deva, 86, 395, 412 *foll.*, 422-6; (°loka) 339; paṭhamakappika) 412.
Domanassa, 15, 54, 71, 138 *foll.*; (domanassāni) 382; (°dhātu) 85; (somanassa°) *see* Jhāna (catuttha). (abhijjhā°) 105, 193, 236; (°indriya) 123; (°sahagata) 166; (°upavicāra) 381.

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Dovacassatā, 359, 369, 371.
Dosa, 86, 167, 208, 341, 357, 362, 391, 402; (purisa°, aṭṭha) 387; (kiñcana, aggi, *&c.*) 368, 377; (°kkhaya) 73, 89; (a°) 169, 210, 402.
Dvāra (gutta°) 248.
Dvārā (cakkhu, *&c.*) 71 *foll.*

Dhamma (suttaṇ, *&c.*) 294; (dhamme ñāṇaṇ) 293 *foll.*, 329; (°paṭisambhidā) 293 *foll.*; (°āyatana) 70, 72 *foll.*; (°dhātu) 87, 89; (°cariya) 369; (°vicaya) 106, *and see under* Paññā and Bojjhaṇga (satta); (°cchanda) 208; (diṭṭha°) 268, 281 *foll.*; (sad°) 372; (satta asad°) 383.
Dhammā, 105, 228, 293, 294 *foll.*, 320; (°anupassī) 199 *foll.*
Dhātu (catasso) 14, 72; (cha) 82-7; (aṭṭhārasa) 87-98, 401 *foll.*; (cakkhu°, *&c.*) 71 *foll.*; (viññāṇa°) 85; (mano°) 175, 182, 301; (manoviññāṇa°) 87, 89, 175, 182 *foll.*, 302; (sota° visuddhi) 334; (kāma°, vyāpāda°, *&c.*) 86, 363; (sukha°, *&c.*) 85; (loka°) 336; (nānā° loko) 339; (akusala°) 363; (kāma°, rūpa°, arūpa°) 404-7, 409-20.
Dhiti, 211.
Dhuratā (nikkhitta°) 350, 370, 371, *and see* Vāyāma, Viriya.

Nandī, 145, 361; (hasa°) 356.
Napuṇsaka, 417.
Namanā (ā°, paṇamanā, vi°, san°) 352.
Naya (nayaṇ neti) 329. Cy: nayanasadisaṇ . . . harati peseti.
Nayana (cakkhu, *&c.*) 71 *foll.*
Nahanā, 352.
Nānatta, 342; (°saññā) 369.
Nānattatā, 425.
Nāma, 136 *foll.*, 294; (°rūpa) 135, 136 *foll.*
Nikāmalābhin, 332.
Nikāya (satta°) 137.
Nicca, 335, 426.
Nidassana (sa°, a°) 13, 64, 70 *foll.*, *and see each* Pañhāpucchaka.
Niṭṭhuriya, 357.
Nipaka, 426.
Nipuṇa, 426.
Nippesikatā, 353.

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Nibbāna, 228; (°gāminī) 339, 426; (diṭṭhadhamma°) 379.
Nibbidā, 330.
Nibbedha, 330.
Nimitta, 193 *foll.*; (paccavekkhanā°) 334; (°kamma) 353.
Nimmāna (issara°) 367.
Niyaka. *See* Ajjhatta.
Niyata, 12, 19, 31, 45, 56; (pañca viññāṇā) 319; (paññā) 324; (micchatta°, sammatta°) 17, 24, 37, 63. *See also each* Pañhāpucchaka.
Niyāma, 342.
Niyyānika, 12, 19, 31, 45, 56, *and see each* Pañhāpucchaka *and* Jhāna (lokuttara). (pañca viññāṇā) 319; (paññā) 324.
Niraya, 86, 337.
Nirutti. *See* Paṭisambhidā.
Nirodha, 99 *foll.*, 229.
Nissaraṇa, 247.
Nissita (viveka° . . . nirodha°) 229.
Nīvaraṇa, 43, 66, *and see each* Pañhāpucchaka. (°sampayutta, *&c.*) 18, 30, 55, 78, 117, 130; (pañca) 199, 244, 252-6, 378.
Nīvaraṇiya, 12, 18, 30, 43, 55, 66, 77, 117, 130, 319, 323.
Nekkhamma (°dhātu) 86; (°saṅkappo) 104, 235.
Netta (cakkhu, *&c.*) 71 *foll.*
Nepakka, 244, 249; (sati°) 227.
Nemittikatā, 352.
Nerayika, 412 *foll.*

Ṭhapanā, 352, 357; (aṭ°) 352, 357; (saṇ°) 352, 357.
Ṭhāna (ṭhānato) 335 *foll.*; (ṭhānaso) 338; (adhiṭ°) 350; (vijjaṭ°) 324, 353, 356.
Ṭhiti, 208 *foll.*, 210, 230, 235, 330; (dhammaṭ°) 334.

Paccatta, 2, 3, 5, 8, 10, 258, 334.
Paccaya (sap°) 12, 64, 319, *and see each* Pañhāpucchaka. (-paccaya) 26, 27, *and passim.* (°ākāra) 135 *foll.*, 333.
Paccavekkhanā, 334.
Paccuppanna. *See* Atīta.
Paññatti, 295 *foll.*
Paññā, 322-8; (sammādiṭṭhi) 106 *foll.*, 237, 325; (°indriya) 124; (amoha) 169 *foll.*, 325; (sampajañña) 194; (adhi°) 325; (āvacara°) 329; (dandh-, khipp-

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ābhiññā) 331; (paññāya vicinati) 227; (°nānattatā) 425.
Padhāna (cattāri sammap°) 105, 208-15; (°saṇkhārā) 216 *foll.*
Paṭikuṭṭha (Buddha°) 246. *See reference s.* Ācāra.
Paṭigha (saññā) 6, 342; (°sampayutta) 166; (sap°, app°) 13, 64, 70 *foll.*, *and see each* Pañhāpucchaka. *See also* Anusaya, Pariyuṭṭhāna, Saṇyojana (dasa).
Paṭighāta, 387.
Paṭiccasamuppanna, 340, 362.
Paṭipadā (ariyasacca) 99, 104 *foll.*; (dukkhā) 109 *foll.*, 173, 211 *foll.*, 229 *foll.*, 331; (sukhā) 332; (sabbatthagāminī) 339.
Paṭibāḷha, 338.
Paṭibhāna (°paṭisambhidā) 293 *foll.*
Paṭivedha, 330.
Paṭisambhidā (catasso) 293-305, 331.
Paṭisanthāra (dve) 360; (ap°) 360.
Paṭisallāna, 244, 252.
Paṇidhi, 425.
Paṇīta, 206, 215, 224, 232, 241, 270, 334, 424-5, *and see* Hīna.
Paṇḍara (cakkhu, *&c.*) 71 *foll.*; (mano, citta) 87 *and passim.*
Papañcita, 394 *foll.*; (nava) 390.
Pamāda, 350, 370.
Payoga, 338.
Parapiṭṭhimaṇsikatā, 353.
Parāmaṭṭha, 12, 18, 56, 66, 78, 95, 118, 130, 319, 323.
Parāmāsa, 43, 66, *and see each* Pañhāpucchaka. (°sampayutta) 18, 43, 56, 66, 78, 95, 118, 130; (sīlabbata°) 136, 364, 374 *foll.*, 391.
Parāmāsitā (sandiṭṭhi) 380.
Parikkhattatā, parikkhattiya, 351, 358.
Paricca, 329.
Paritta, 12, 16, 24, 36, 49, 62, 74, 91, 114, 126, 292, 304, 319, 326, 332, 424.
Parideva, 100, 137.
Parinibbanti, 426.
Pariṇāmi (vossagga°) 229.
Pariyāpanna *and* Apariyāpanna, 12, 15, 19, 28-30, 38, 45, 52, 56, 70, *and see each* Pañhāpucchaka; (pañca viññāṇā) 319; (magga°) 106 *foll.*; (kāmadhātu°, *&c.*) 409-11; (a° paññā) 324.

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Pariyuṭṭhānā (satta) 383.
Pariyogāḷha, 329.
Pariharaṇā, 358.
Parihāniyā dhammā, 381 (*cf.* D. ii, 75 *foll.*; A. iv, 16 *foll.*).
Pasāda (cakkhu, *&c.*) 70 *foll.*, 87, *foll.*, 169 *foll.*; (vedanāpaccayā) 170; (°paccaya) 170; (abhip°) 170.
Passaddhi (°sambojjhaṅga). *See* Bojjhaṅga (satta); (kāyap°, cittap°) 228; (paṭip°) 230.
Pātubhāvo, 411 *foll.*; *and see* Jāti.
Pānāgāra, 247.
Pāṭimokkha, 244, 246, 325.
Pāṭukamyatā, *also* cāṭukamyatā *and* cāṭukamyatā, 246, 352. *Cf. reference s.* Ācāra.
Pāpamittatā, 359, 369, 371. Pāpicchatā 351
Pāragato, 256.
Pāramanupatto, 256.
Pāripūrī, 199, 210, 325, 350, 386.
Pāribhaṭyatā, *or* paribhaṭṭatā, 246. *Cf. reference s.* Ācāra.
Pittivisaya, 339.
Pīti, 105, *and see* Jhāna (cattāri). (°sahagatā, sappītikā, appītikā) 12, 19, 30, 44 *foll.*, 56, 62, 69, 323, 330, *and see each* Pañhāpucchaka. (°sampayuttā) 323, 326; (nirāmisā) 227; (savitakka-savicārā) 228; (°pharaṇatā) 334; (°mano) 227; (°sambojjhaṅga) *see* Bojjhaṅga (satta).
Puggala, 335; (para°) 393 *foll.*
Puñña. *See* Abhisaṅkhāra, Tejo.
Pubbenivāsānussati, 334, 343.
Purisa (°indriya) *see* Indriya; (kāpurisasevita) 334.
Pekkhā, 325, 328.
Petā, 412 *foll.*

Phanditāni (nava) 390.
Phala (cattāri) 322, 325, 335; (arahatta°) 326, 335; (°vipāka) 328, 392; (°samaṅgin) 328.
Phassa, 135, 136, 144 *foll.*, 231 *foll.*, 266 *foll.*, 279 *foll.*, 285 *foll.*, 294 *foll.* (satta) 401, 403 *foll.*; (°sampayutta) 15, 28, 53.
Phassaka, 419.

Bahiddhā. *See* Ajjhatta *references.*
Bāhira, 13, 396-400, *and see* Ajjhattika *references.*
Bojjhaṅga, 106 *foll.*; (satta) 199-205; 227-34.

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Bodhi (°pakkhiyā dhammā) 244, 249. (K: °pakkhikā.)
Brahmacariya (°esanā) 366.
Brahmatta, 337.
Brāhmaṇa, 393 *foll.*, 422.

Bhattasammada, 352.
Bhabba, 341, 342.
Bhaya (tīṇi) 367; (cattāri) 376; (pañca) 379; (°dassāvī) 244, 247.
Bhava, 294, 358; (aṭṭhama) 336; (°taṇhā) 101, 358, 365; (°rāga) *see* Anusaya. (°āsava) 364, 373; (vibhavataṇhā) 101, 358, 365; (°esanā) 366; (°agga) 426; (nidāna) 135-7 *foll.*; (kamma°) 137; (uppatti°) 137; (itibhavābhava) 375.
Bhākuṭikā, 352.
Bhāvanā, 12, 16 *foll.*, 350, *and see each* Paṅhāpucchaka. (°maya) 135, 325; (°pāripūrī) 199 *foll.*, 210, 325; (°anuyoga) 244, 249; (pañca viññāṇā) 319.
Bhikkhu (18 *explanations of*), 245, 246.
Bhūta (mahā°). *See s. v.* (tathā°) 217; (yathā°) 335 *foll.*
Bhūmaka, 340.
Bhūmi (paṭhamā) 172 *and passim.* (tisso) 322 *foll.*

Makkha, 357, 380, 389.
Magga (aṭṭhaṅgika) 104-6, 235-43; (pañcaṅgika) 110 *foll.*, 237-40; (cattāro) 322, 325, 328, 335; (kum°) 145, 373; (°aṅga, °pariyāpanna) 106; (°samaṅgin) 328, 333; (°ārammaṇa, °hetuka, °adhipati) 17, 25, 63, 327, *and see each* Paṅhāpucchaka. (uttama) 426; (suci°) 426.
Macchariya, 357, 389, 391; (pañca) 357, 371, 377.
Majjhima, 17, 24, 36, 50, 63, 74, 92, 114, 126, 270, 288, 292, 424.
Majjhattatā, 230.
Maññitāni (nava) 390.
Mata, 2.
Mattaññutā, 249, 360.
Mada, 345, 350.
Maddava, (a°) 359.
Manasikāra, 320, 325, 330 (°paṭibaddha) 247; (yoniso) 373; (°nānattatā) 425.
Manāpika, 380-2.
Mano, 87, 144 *foll.*; (pīti°) 227; (āyatanaṅ) 70 *foll.*, 87, 144; (°samphassajā) 7, 8; (°indriyaṅ) 87, 122;

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(°viññāṇaṇ) 10, 144, 319, 403; (°dhātu) 14, 71, 87, 88, 144, 175, 181, 182, 302, 321, 403; (°viññāṇa-dhātu) 14, 71, 87, 89, 144, 176, 181, 182, 299, 302; (°viññeyya) 14; (°padoso) 167; (°vilekho) 168; (°kammaṇ) 208.
Maṇḍanā, 351.
Maraṇa, 99 *foll.*; (°bhayaṇ) 367; (°mokho) 426.
Malāni (tīṇi) 368; (nava purisa°) 389.
Mahaggata, 16, 24, 36, 49, 62, 74, 91, 114, 126, 270, 304, 326; (citta) 197.
Mahābhūta, 13; (cattāro) 1, 2, 70 *foll.*, 87, *and see* Dhātu (catasso).
Māna, 350, 353-5, 377, 393; (satta) 383; (navavidhā) 389. *See also* Anusaya, Kilesa. (o°, ati,° mānāti°, adhi°, asmi°, micchā°) 353-5.
Mānasa, 144 *foll.*
Māyā, 357, 361, 389.
Māratta, 337.
Māsācita, 386. C^y = tintamāso . . . garuko ti adhippāyo.
Miccha (°āpatho) 145.
Micchatta, 145; (aṭṭha) 387; (dasa) 391.
Muggasūpatā, *or* °suppatā, °supyatā, 246, 352; (*Cf.* 'Questions of Milinda,' ii., 287).
Muta, 14, 429-30.
Muti, 325, 328.
Muditā. *See* Appamaññāyo.
Muṭṭhasacca, 360, 373.
Mūla (kusala°) 106 *foll.*, 3, 169; (akusala°) 86, 361.
Mettā, 86, 272 *foll.*
Mettāyanā, mettāyitatta, metti. *See* Mettā.
Mokha, 426.
Moha, 208, 341, 361, 391, 402; (avijjā) 85; (aññāṇaṇ) 362; (kiñcanaṇ, aggi, *&c.*) 368, 377; (°kkhayo) 73, 89.
Amoha, 210, 402; (paññā) 106 *foll.*, 169.

Yoga, 356; (°vihita) 324; (°kkhemo) 247.
Yogā, yoganiya, *see under* Oghā, oghaniya.

Rajakkha, 341.
Rati (ā°, vi°, paṭivi°) 285 *foll.*; (a°) 352, 369.
Raṇa (sa°, a°) 19 *foll.*, *and see each* Pañhāpucchaka.
Rāga (chanda°) 390; (nandi°) 101, 145; (rūpa°, arūpa°, 377; (kāma°, bhava°) *see* Saṇyojana (dasa).

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(=taṇhā) 145 *foll.*; (abhijjhā) 195; (=kiñcanaṇ, *&c.*) 368, 377; (°kkhayo) 73, 89; (sārāga) 145 *foll.*, *passim*.
Ruci, 245, 325, 328.
Rūpa (khandha) 1-3, 12-14, 86, 435-6. *See also each* Pañhāpucchaka. (piya° sāta°) 101 *foll.*; (sabbaṇ) 106; (jīvitindriyaṇ) 123, 419; (nāma°) *see* Nāma. (nidāna) 136; (°āyatanaṇ) 72, 100 *foll.*; (°dhātu) 87, 405; (arūpa) 319, 435, 436; (a° dhātu) 406.
Rūpin, 123, 342 (*lege* rūpī).
Rūpiya, 12, *n.* 3.

Lapanā, 352.
Lābhasakkārasiloka, 352 *foll.*
Lālapa, 138.
Līna, 352, 373.
Līnatta, 352, 373.
Līyanā, 352; (o°) 352, 373.
Loka, 101 *foll.*, 193 *foll.*, 195 *foll.*, 340, 358, 374; (°dhātu) 336; (cakkhu, *&c.*) 71 *foll.*; (nānādhātu) 339; (°dhammā, aṭṭha) 387; (brahma°) 421.
Lokiya, 12, 17 *foll.*, 76, 93, 116, 128, 271, 319, 436; (paññā) 322.
Lokuttara, 17 *foll.*, 76, 93, 116, 128, 206, 215, 225, 233, 242, 271, 436; (jhāna) 106 *foll.*, 172, 179, 186, 203-5, 211, 229 *foll.*, 236 *foll.*, 296, 300.
Lobha, 208, 341, 361, 391, 402; (a°) 169, 210, 402, 417, 419, 420.

Vatthu, 353; (cakkhu, *&c.*) 71 *foll.*; (dasa āghātavatthūni) 86; (ñāṇa°) 306-44; (kilesa°) 341, 385, 391; (virodha°) 380.
Vatthuka (uppanna°, *&c.*) 319; (micchādiṭṭhi) 392.
Vaṭṭanā (cittassa a°, an°) 373.
Vavatthāpeti, 193 *foll.*
Vācā (sammā) 105, 106, 235.
Vātā, 84.
Vāyāma, 123, 211; (sammā) 104, 105, 107, 194, 235; (viriyasambojjhaṇga) *see* Bojjhaṇga (satta).
Vāyamati, 208-15.
Vikīraṇa, 358.
Vikkhepa, 373; (a°) 178 *foll.*, 231 *foll.*, 266 *foll.*, 279 *foll.*, 285 *foll.*
Vicaya (dhamma°). *See* Bojjhaṇga (satta). (pa°), 228.

Digitized by Google

Vicāra (rūpa°) 103; (sa°) 12 *and passim* (sa° pīti) 228; (sa° paññā) 323. *See also under* Vitakka.
Vicikicchā, 168, 341, 364; (°sampayutta) 167. *See also* Anusaya, Kilesa, Nīvaraṇa (pañca), Saṇyojana (dasa).
Vijambhikā, 352.
Vijjā, 324.
Viññatti, 13.
Viññāṇa (khandha) 9-12, 53-61, 86, 144; (pañca) 306-8, 319-22; (cha) 12; (cakkhu° . . . mano°) 10, 71 *foll.*, 85, 87, 103, 173, 403; (°dhātu) 85, 87; (=mano) 87, 88, *and passim;* (°ñcāyatanaṇ) *see* Jhāna (arūpa). (nidāna) 135, 136 *foll.;* (viññāṇe ñāṇaṇ) 294.
Viññāpaya (du°, su°) 341.
Vitakka, 86, *and see* Saṇkappa (sammā) *and* Jhāna. (rūpa°, sadda°, *&c.*) 104; (ñāti°, *&c.*) 356; (akusala°) 362; (°rūpa) 436; (sa°) 12, 16, 434, *and passim.* (sa° pīti) 228; (sa° pāññā) 323.
Vidhā (tisso) 367.
Vinicchaya, 390.
Vinibandhā (pañca) 377. (*Cf.* M. i, 103; A. iii, 249).
Vipaccanīkasātatā, 351, 359, 371.
Vipatti (sīla°, diṭṭhi°) 361.
Vipariṇata, 1, 3, 5, 7, 10.
Vipariṇāmadhamma, 379; (dvādasāyatanāni) 70.
Vipariyesā (cattāro) 376.
Vipāka, 16 *foll.*, 319, 326, 337, 432, *and see each* Pañhāpucchaka; (vipāke ñāṇaṇ) 295; (phala°) 328, 392; (sukha°) 334; (adj.) 326; (°dhamma) 12, 16 *foll.*, 73, 90, 113, 125, *passim;* (°āvaraṇa) 342; (°hetu) 417.
Vibhajjanti, 259. (B: vibhajanti.)
Vibhāvanā (yāthāvattha°) 342, 343.
Vimutta (citta) 197.
Vimutti (ceto°) 86, 272 *foll.*, 344; (paññā°) 344; (micchā°) 392.
Vimokha, 342; (aṭṭha) 342, 343.
Viriya, 10; (°indriya) 123; (°adhipateyya) 288; (ārabhati) 105, 208-15; (°ārambha) 107, 194, 208; (°sambojjhaṇga) *see* Bojjhaṇga (satta). (kāyika, cetasika) 228.
Vivāda (cha °mūlāni) 380.
Visamāni (tīṇi) 368.
Vihiṇsā (°dhātu) 86, 363; (°vitakko) 363; (°saññā) 363; Avihiṇsā (°dhātu) 86; (°saṇkappo) 104, 235.

Digitized by Google

Vihesā, 369.
Vīmaŋsā, 222; (°samādhi) 219; (°adhipateyya) 288; (pari°) 227.
Vūpakaṭṭha. *See* Upa°.
Vedanaka, 419.
Vedanā (khandha), 3, 5, 15-28, 72, 73, 89; (satta) 401, 403 *foll.*; (sukhā, dukkhā) *see s.vv.*; (cakkhusamphassajā, *&c.*) 103; (nidāna) 135, 136 *foll.*; (°anupassī) 195 *foll.*; (vedanāya ñāṇaŋ) 294.
Vera (pañca) 378.
Vesiyā, 247.
Vessa, 393 *foll.*
Vokāra (°bhavo) 137.
Vodāna, 343.
Vossagga, 229, 350.
Vohāra (anariya°, cattāro) 376; (aṭṭha) 387.
Vyasana, 99 *foll.*, 137; (pañca) 378.
Vyadhiyaka, 352.
Vyāpāda, 364, 377, 391; (°dhātu) 86, 363; (°vitakko) 363; (°saññā) 363; Avyāpāda, 169; (°dhātu) 86; (°saŋkappo) 104, 235; (°padoso) 244, 253. *See also* Gantha (cattāro).

Sakkatta, 336, 337.
Saŋkappa (micchā) 86, 356, 373; (sammā°) 86, 104 *foll.*, 235 *foll.*
Saŋkiliṭṭha, saŋkilesika, 12, 16, 18 *foll.*, *and see each* Pañhāpucchaka. (pañca viññāṇā) 319; (paññā) 323.
Saŋkilesa, 342.
Saŋkhata, 12, 64, 75, 93, 116, 128, 206, 215, 225, 233, 242, 270, 283, 304, 319; (a°) *see* Dhātu. (nava saŋkhatāni) 390.
Saŋkhāra, (koci) 335, 336; (khandha) 7-9, 40-53, 72, 86, 89; (nidāna) 135 *foll.*, 294, 333, 335; (avijjāpaccayā) 135 *foll.*, 335; (padhāna°) 216 *foll.*; (sasaŋkhārena) 164 *foll.*, 177, 285 *foll.*, 295.
Saŋga (pañca) 377.
Saŋgha, 336.
Saŋyojana, 42, 64, *and see each* Pañhāpucchaka. (tīṇi) 364; (satta) 383; (dasa) 377, 391 (ajjhattta, bahiddhā) 361; (°sampayutta) 18 *foll.*, 76, 94, 116, 128.
Saŋyojaniya, 12, 18 *foll.*, 64, 76, 94, 116, 128, 319, 322.

Digitized by Google

Saŋvacchara, 422-3.
Saŋvara, 244, 246, 372.
Saŋsaya, 168.
Sacca (cattāri) 99 *foll*, 401 *foll.*; (ariya) 99-121; (°anulomika) 324, 328; (°vippaṭikulaŋ) 373; (idaŋ °abhiniveso) 374.
Sañcetanā, 102, 104. 144, 285 *foll.*; (mano° āhāro) 403; (kāya°, vacī°, mano°) 135.
Sañcetayitatta, 144, *and other* Sankhāra *references.*
Saññaka, 419.
Saññā (khandha) 5-7, 28-40, 72, 86, 89; (rūpa°, sadda°, *&c.*) 102, 104; (°manasikāro) 330, 331; (°bhavo) 137; (°vipariyeso) 376; (nevasaññā-nāsaññāsahagata) 172, 179; (akusala°) 363; (nānatta°) 369; (saññāyo) 342; (satta) 401, 403 *foll.*
Saññitā (patta°, kata°, adhigata°, sacchikata°) 355.
Saññī (a° vādā, aṭṭha) 388; (saŋkhataŋ) 391.
Satta, 86, 87, 99, 101, 137, 339 *foll.*, 426; (para°) 2, 3, 5, 8, 10, 329, 340; (cutūpapāto) 334, 344; (asaññā°) 418, 419; (°nikāyo) 137.
Sati, 195; (sammā°) 104 *foll.*, 195 *foll.*, 236 *foll.*; (°indriyaŋ) 124; (°paṭṭhānā) 193 *foll.*; (°sambojjhaŋgo). *See* Bojjhaŋga (satta). (°nepakka) 227; (ajjhattaŋ, bahiddhā, dhammesu) 228.
Satimā, 193 *foll.* *See also* Jhāna (*third*).
Sato, 334; (tathā°) 227.
Saddhā (°indriyaŋ) 123; (°pasādo) 170.
Santike. *See* Dūre.
Santuṭṭhitā (a°) 370.
Sappanā (a°, pari°) 168.
Sabhāgavutti (a°) 351.
Samādhi, 217 *foll.*, 332, 342; (°indriyaŋ) 124; (chanda°, viriya°, citta°, vīmaŋsā°) 216 *foll.*; (sammā°) 105, 217, 236 *foll.*, 334; (sambojjhaŋga) *see* Bojjhaŋga (satta). (savitakka-savicāra) 228; (°samāpatti) 342; (a-°saŋvattanika) 360,
Samāpatti, 325, 335, 342.
Samāpanna, 4-12, 325.
Samiddhin (sabbakāma°) 423.
Samudda (cakkhu, *&c.*) 71 *foll.*
Sampajañña, 194; (a°) 361, 373.
Sampajaññatā (a°) 370.
Sampajāna, 105, 193 *foll.*; (°kārī) 244, 250 *foll.*
Samphassa, 102, 403 (°ja) 5, *and passim.*
Sambojjhaŋga. *See* Bojjhaŋgā (satta).

Digitized by Google

Sambodhi, 228.
Sambhavati, 135.
Sambhinna, 319.
Sammosa (a°) 208 *foll.*, 210, 235.
Saritā, 227; (anus°) 227.
Salla (pañca) 377.
Sallīna (a°) 227.
Sākhalya (a°) 360.
Sātacca, 244, 249.
Sāṭheyya, 358, 380, 389.
Sāro (bhikkhu) 246.
Sikkhā (catasso) 248; (°pada) 244, 248; (pañca) 285-92.
Siṇga, 351.
Siṇgāratā, 351.
Sināna (°dāna) 246. *Cf.* 'Questions of Milinda,' ii, 286.
Sīla (°maya) 135, 325; (°bbata) 136, 364, 374, 375, 377; (adhi°) 325; (°vipatti) 361.
Sīlya (dus°) 372.
Sukha (vedanā) 3, 4, *and passim;* (°indriyaṇ) 15, 54, 71, 123; (°dhātu) 85; (diṭṭhadhamma°) 268, 281 *foll.;* (°pharaṇatā) 334; (sayaṇkata, *&c.*) 376; (°sahagata) 12, 28, 34, 56, 62, 69, 74, 81, 97; (°sampayuttā paññā) 324; (paṭisaṇvedeti) 105.
Sukhuma (khandhā) 1-10.
Suñña (gāma) 71 *foll.*, 87, 88.
Suññatā, 204, 268.
Sutamaya, 325.
Sudda, 393 *foll.*
Surāmerayamajjapamādaṭṭhāna. *See* Sikkhāpada (pañca).
Sekha, 12, 16 *foll.*, *and see each* Pañhāpucchaka; (pañca viññāṇā) 319; (paññā) 326.
Setughāto, 285.
Soka, 99 *foll.;* 137 *foll.;* (°sallaṇ) 137.
Somanassa, 15, 54, 71; (somanassāni) 381; (°dhātu) 85; (°indriyaṇ) 123; (°sahagata) 144 *foll.*, 164, 169, *foll.*, 184, 285 *foll.*, 294 *foll.;* (°upavicāro) 381.
Soracca (a°) 360.

Hadaya, 87, 88, 144 (dhamma°) 401-36.
Hānabhāgini, 330, 331.
Hānabhāgiya, 343.
Hirika (a°) 341, 359, 370, 391.

Digitized by Google

Hīna, 1, 2, 4, 6, 8, 10, 17, 24, 36, 50, 74, 92, 114, 126, 288, 339 *foll.*, 353-5; (hīnāy'āvattati) 388.
Hīḷana, ohīḷanā, 353-5.
Hīḷita, 2.
Hetu, 12, 17 *foll.*, 29 *foll.*, *and see each* Pañhāpucchaka; (pañca viññāṇā) 319; (nava) 401 *foll.*; (pubbe kata°) 367; (issaranimmāna°) 367; (vipāka°) 417; (hetumhi ñāṇaṇ) *see* Paṭisambhidā. (°phalaṇ) *see* ditto. (manussā, *&c.*, sahetukā) 414 *foll.*; (a°) 367.

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CORRIGENDA

[*The errors indicated in the first four sections below are so obvious that the reader will have rectified them as he read without consulting this list. Pilloried they must be none the less by way of apology, but it was held sufficient to present them in groups. Those in the last section are also mostly very obvious, but their faultiness calls for somewhat more distinct specification.*]

False Quantity in a, ā, i, ī, u, ū.

Page 3, *l.* 14 (abbhattaŋgatā); 5, *l.* 6 *from foot* (saññā); 9, *l.* 9 (adukkhamasukhāya); 10, *l.* 7 *from foot* (viññāṇaŋ); 11 (daṭṭhabbaŋ); 35 (pahātabbahetuko); 45 (akusalo); 66, *ll.* 21 *and* 2 *from foot* (cattāro); 75, *l.* 17 (hetu); 78, *l.* 4 *from foot* (parāmaṭṭhañ); 83, *l.* 7 *from foot* (seyyathīdaŋ); 87, *l.* 13 (mahābhūtānaŋ); 88 (jivhāviññāṇaŋ); 89 (vedanākkhandho); 91, *l.* 3 (vipāka-); 92 (appamāṇārammaṇā); 92, *l.* 22, 93, *l.* 5 *from foot* (siyā); 94, *l.* 16 (-payutta-anāsavā); 94, *l.* 25 (saŋyojaniyā); 96, *l.* 14 (upādā); 96, *l.* 23 (kilesavippayuttā); 96, *l.* 33 (kilesā); 96, *l.* 36, *and* 97, *l.* 38 (siyā); 102, *l.* 6 *from foot* (esā); 105 (pāripūriyā); 105 (vitakkavicārānaŋ); 107 (taṇhā); 111, *l.* 2 (avasesā); 111, *l.* 14 *from foot* (dukkhani-); 112 (pattiyā); 117, *last line* (nīvaraṇasampayuttaŋ); 119, *l.* 6 (siyā); 120, *l.* 2 (upādā-); 125, *l.* 6 (anaññātanassāmītindriyaŋ); 133, *last line* (apariyāpannā); 138 (paridevitattaŋ); 145, *l.* 5 (Yā); 157, *l.* 9 *from foot* (cattāro); 163, *l.* 4 (-paccayā); 167, *l.* 2 (cetosamphassajaŋ); 169 (jāti); 171 (-kavicārānaŋ); 171 (jhānaŋ); 172 (kusalamūlā); 173 (mano); 174 (chaṭṭhāyatanahetuko); 180 (vipākaŋ . . . sotaviññāṇaŋ); 181 (yaŋ yaŋ vā, *also title:* -saŋkhāramūlakaŋ); 182, *n.* 1 (Kāmāvacara . . .); 183 (vitakkavicārānaŋ); 184, *n.* 2 (Avyākata-); 194 (nahārū); 199 (santaŋ); 199, *n.* 4 (°pāripūri); 200, *l.* 9 (bhāvanāpāripūrī); 200, *ll.* 21, 22 (ca); 201, *l.* 15 (taṅ); 211, *l.* 8

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from foot (sammāvāyāmo); 214, *l.* 3 (paggaṇhātīti); 214, *l.* 17 (jhānaŋ); 215 (Niyyānikā); 222 (bhāvetīti); 223, *l.* 7 (ca); 225, *l.* 12 (āsavā); 226 (*title:* iddhipāda . . .); 229 (kāmehi); 236 (-ājīvo); 238 (sammāvāyāmo); 253 (tajjā . . . tajjā); 256 (viññāṇadhātu); 266 (pītiyā); 268, *l.* 1 (eva); 271 (-vippayutta-anāsavā); 272 (tathā); 274 (tattha); 276 (viññāṇadhātu *and* sampayuttaŋ); 277 (mettāyitattaŋ); 279, 280, *n.* (vitakkavicārānaŋ); 285 (pāṇātipātā); 287, *l.* 1 (ñāṇasampayuttaŋ); 290 (veramaṇī); 292 (Bāhirā); 295 (rūpūpapattiyā); 302, *l.* 9 (saññā); 308 (sāsavā, anāsavā); 310 (-savicārā . . . -vicāramattā); 317, *last line* (nānā-); 318 (sīhanādaŋ); 319, *ll.* 22, 25 (ārammaṇe, ārammaṇā); 328 (viññāṇaŋ); 329 (sa-uttaraŋ); 339 (nānādhātuŋ); 342 (rūpī); 344 (sīhanādaŋ); 350, 354 (uṇṇāmo); 361 (avijjālaŋgī); 375 (sacchikatvā); 380 (vivādamūlāni); 381 (saŋsaggārāmatā); 393, *l.* 21 (vā), *l.* 29 (neva-saññī-); 399, *l.* 14 (yathā); 405, *l.* 3 (kāmadhātuyā); 407 (cittāni).

Misprint for ŋ, ñ, *or* n.

Page 1, *l.* 5 *from foot* (rūpaŋ); 10, *l.* 5 (viññāṇaŋ); 77, *l.* 12 (saŋyojanavippayutta-); 87, 88 (viññāṇaŋ); 108 (dukkhaŋ); 109 (kilesānaŋ); 123 (saddhindriyaŋ); 135 (vacīsaŋkhāro); 144 (sañcetayitattaŋ); 153 (viññāṇaŋ); 164 (cittajaŋ); 201 (upekhāsambojjhaŋgassa; 204 (dandhābhiññaŋ); 219 (vīmaŋsā, *twice*); 268 (pañcaŋgikaŋ); 310, 311 (uppannā, paccuppannā); 319 (apacayagāmim); 321 (Pañcannaŋ, dhammaŋ); 331 (viññāṇañcāyatana . . .); 358 (vañcanā); 363 (sañjānanā); 375 (diṭṭhupādānaŋ); 399, *l.* 31 (apāhaŋ).

Dropped Letters.

Page 7 (abhisaŋkhipitvā); 9 (samāpannassa); 67 (-khandho): 81 (pahātabbahetukā); 109 (paṭipadāya); 162, 163 (nāmarūpapaccayā); 200 (anuppannassa); 208 (dhammacchando); 233 (Sappaccayā): 246 (micchā); 261 (cittassa); 278 (karuṇāyitattaŋ); 280 (mettāsahagataŋ); 290 (ñāṇavippayuttaŋ); 386 (pattiyā).

Dropped Dot under Letter.

Page 43 (anīvaraṇiyo); 82 (pavāḷaŋ); 83 (kheḷo); 95 (parāmaṭṭhā); 118 (nīvaraṇiyaŋ, nīvaraṇiyā); 121 (Tīṇi); 144 (paṇḍaraŋ); 145 (paṭiggāho); 240 (dukkhāpaṭipadaŋ);

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257 (paṭhamaŋ); 269, 270, 271 (ṭhapetvā); 306 (asaŋkiliṭṭha-); 317, 335, 337 (aṭṭhānañ, ṭhānato); 330, 375 (ṭhapetvā); 349 (Aṭṭhakaŋ); 353 (ohīḷanā); 358, 359 (diṭṭhigataŋ); 407 (tīṇi).

Other Errata.

Page 82, *read* aṭṭhimiñjā.
„ 86, „ paranimmitavasavattideve (K. *reads* °vattī).
„ 86, „ āghātavatthūsu.
„ 86, „ dussanā, duss . . . *&c.* (K. *reads one* s).
„ 92, „ ahetukā.
„ 93, *l.* 4, *read* cāti.
„ 94, *l.* 20, „ siyā.
„ 96, *read* siyā upādā siyā no upādā.
„ 102, „ manosamphasso.
„ 106, „ sammāsaŋkappo.
„ 111, *l.* 9 *from foot, read* kilesā.
„ 113, *l.* 7 „ „ Dve saccā.
„ 119, *read* samuṭṭhānānuparivattino (*twice*).
„ 171, „ etassa.
„ 183, „ Yasmiŋ.
„ 233, „ cittasaŋsaṭṭhā.
„ 251, *dele note* 2.
„ 253, *read* padoso.
„ 253, „ liyitattaŋ (B: liy° *always*).
„ 262, „ Yo.
„ 263, *n.* 2, *read* atireko.
„ 271, *l.* 12, *dele hiatus.*
„ 272, *read* Catasso.
„ 283, „ upādiṇṇupā-.
„ 286, *close up* veramaṇī.
„ 286, *read* velā.
„ 287, *last line, close up* -ṭhā nā.
„ 294, 299, *read* paṭibhāṇapaṭisambhidā.
„ 295, *read* niruttipaṭisambhidā.
„ 317, 318, 339, *read* tathāgato *throughout.*
„ 329, *l.* 11, *read* neti. Ye . . .
„ 335, *read* Paṭhamajjhāna . . .
„ 338, „ nirayaŋ.
„ 342, „ pacceti, jhāyī.
„ 343, „ anekavihitaŋ.
„ 349, „ saŋyojanāni, antaggāhikā.
„ 350, *close up* Itarītaracīvara *and foll.*
„ 368, *read* adukkhamasukhaŋ.

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Page 368, *read* mohakasāvo.
,, 373, ,, saccavippaṭikulena (K: °kūlena).
,, 377, ,, kaŋkhati *after* saŋghe.
,, 387, ,, maññasīti?
,, 393, *dele repetition of* yathā so suddo . . . vā.
,, 396, *read* manusso siyan ti vā.
,, 402, ,, bāvīsatindriyāni.
,, 426, ,, bhāventi.

There are besides, especially in the first fifty pages, a number of cases where the compositor's erroneous division of words at the end of a line has remained uncorrected.

ADDENDA

Page 2, *n.* 7: S^d *reads* [a-]cittikataŋ.
,, 246, *n.* 4, *and* 352, *n.* 22: S^d *reads* cāṭukamyatā.

THE END

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